


## Types And Products of Islamic Education Policy in Indonesia

Dwi Eka Ahariani<sup>1\*</sup>, Darwis Hude<sup>2</sup>, Ahmad Zain Sarnoto<sup>3</sup>, Made Saihu<sup>4</sup>

<sup>1,2,3,4</sup> Universitas PTIQ Jakarta

E-mail: [dwieka1@gmail.com](mailto:dwieka1@gmail.com)

\*Corresponding Author

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### ABSTRACT

Kebijakan pendidikan Islam di Indonesia menjadi sangat relevan dalam konteks pembangunan masyarakat yang berkarakter dan beradab. Penelitian ini bertujuan untuk mengidentifikasi latar belakang munculnya kebijakan pendidikan Islam, menganalisis jenis-jenis kebijakan yang diterapkan, serta mengevaluasi produk-produk yang dihasilkan dari kebijakan tersebut. Metode penelitian yang digunakan adalah kualitatif deskriptif, yang menggabungkan analisis literatur dan dokumen kebijakan. Hasil penelitian menunjukkan bahwa kebijakan pendidikan Islam berkembang melalui beberapa fase sejarah, dimulai dari pengenalan Islam ke Nusantara hingga era pascareformasi, yang mencerminkan tanggapan terhadap kebutuhan masyarakat yang dinamis terhadap pendidikan berkualitas. Jenis kebijakan yang teridentifikasi meliputi pengembangan kurikulum, peningkatan sumber daya manusia, serta pengakuan terhadap lembaga pendidikan Islam dalam sistem pendidikan nasional. Meskipun kebijakan tersebut telah menghasilkan lulusan yang berkualitas dan peningkatan akses pendidikan, tantangan signifikan seperti kurangnya dukungan anggaran dan infrastruktur masih ada. Temuan ini memberikan rekomendasi bagi pengambil kebijakan untuk meningkatkan kolaborasi antara pemerintah dan masyarakat demi keberhasilan pendidikan Islam yang lebih inklusif dan adaptif terhadap perubahan zaman.

Islamic education policy in Indonesia is very relevant in the context of building a society with character and civilization. This study aims to identify the background of the emergence of Islamic education policies, analyze the types of policies implemented, and evaluate the products resulting from these policies. The research method used is descriptive qualitative, which combines analysis of literature and policy documents. The results show that Islamic education policies developed through several historical phases, starting from the introduction of Islam to the archipelago to the post-reform era, reflecting responses to the needs of a dynamic society for quality education. The types of policies identified include curriculum development, human resources improvement, and recognition of Islamic education institutions in the national education system. Although the policies have resulted in quality graduates and increased access to education, significant challenges such as lack of budget and infrastructure support remain. The findings provide recommendations for policy makers to improve collaboration between the government and the community for the success of Islamic education that is more inclusive and adaptive to changing times.



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## INTRODUCTION

Islamic education in Indonesia has a long history that is closely related to the development of Islam in the archipelago. Since the 7th century AD, Islam entered Indonesia through trade routes and developed through the institutions of surau, meunasah, pesantren, madrasah, and Islamic universities. In

its development, Islamic education in Indonesia underwent institutional and policy transformations that adjusted to the political and social dynamics of the country (Masyhuri, 2019; sarnoto, 2012; Sarnoto, 2012a).

Education not only serves as a tool for knowledge transfer, but also as a means to shape the character and morals of the younger generation. Thus, it is one of the main pillars in the development of society. The education participation rate in Indonesia also continues to increase, with the gross enrollment rate for primary education reaching 97.5% in 2022 (BPS, 2022). This shows that people increasingly realize the importance of education in improving quality of life and competitiveness.

At the global level, Islamic education also plays a significant role in shaping the identity and values of Muslim societies. Islamic education does not only focus on teaching religion, but also includes academic aspects and practical skills that are relevant to the needs of the times. According to a UNESCO report, Islamic education in various Muslim countries has shown positive contributions to poverty reduction and social welfare improvement (UNESCO, 2022). Thus, good Islamic education policies can contribute to the development of a more inclusive and sustainable society (Sarnoto, 2025).

This study aims to identify and analyze the background of the emergence of Islamic education policies, the types of policies that exist, and the products resulting from these policies. By understanding the background and context of Islamic education policy, this research is expected to contribute to the development of education policies that are more effective and relevant to the needs of society. In addition, this research also aims to provide recommendations for policy makers in improving the quality of Islamic education in Indonesia.

## **METHODS**

The research and writing of this article is qualitative descriptive. This approach was chosen because it can provide a detailed and in-depth understanding of the theme under study, namely the politics and policy analysis of Islamic education. Data were collected through literature studies and analysis of related documents (Sarnoto, 2023). The literature study was conducted by reviewing various sources, journal articles, proceedings, research reports, including books and online news that discuss education management. Data analysis was carried out by identifying the main themes that emerged from the data collected and studied in depth so as to find a meaning.

## **RESULTS AND DISCUSSION**

### ***Background of Islamic Education Policy***

#### **1) The development of Islamic education over time**

Islamic education in Indonesia has long historical roots, starting from the entry of Islam into the archipelago in the 13th century. Since then, Islamic education has developed through various institutions, such as pesantren and madrasah. Initially, Islamic education focused on teaching religion and morals, but over time, it began to integrate general knowledge. Data from the Ministry of Religious Affairs of the Republic of Indonesia shows that by 2020 there will be more than 27,000 madrasahs across Indonesia, demonstrating the importance of Islamic education institutions in the national education system (Kemenag, 2020).

The history of Islamic education in Indonesia has greatly influenced current education policy. The national awakening in the early 20th century and the role of ulama in education were important factors in shaping Islamic education policy. Current Islamic education policy reflects an attempt to combine religious values with the needs of modern education. This can be seen from curriculum development that integrates character education and 21st century skills in learning in madrasah and Islamic schools (Suyanto, 2021).

#### **2) The Role of International Institutions in Islamic Education Policy Development**

International institutions such as UNESCO and the Islamic Educational, Scientific and Cultural Organization (ISESCO) also play a role in Islamic education policy development. Through various programs and initiatives, these institutions assist the Indonesian government in formulating better policies for Islamic education. For example, the teacher training program organized by ISESCO has improved the competence of teaching staff in madrasah and Islamic schools in Indonesia (ISESCO, 2021)

### 3) Factors Driving the Emergence of Policy

The factors that encourage the emergence of Islamic Education policies in Indonesia are as follows:

#### a) Political Ideology, Nationalist, Secular and Islamist Factors

The Islamic renewal movement in Indonesia in the early 20th century was motivated by a complex awareness and spirit. Education was considered a strategic aspect to shape people's Islamic attitudes and views. The emergence of madrasas cannot be separated from the Islamic renewal movement by a number of Islamic religious intellectual figures and developed by Islamic organizations (Sarnoto, 2014). And the background factors are: Internal factors, the condition of the colonized and backward society in the world of education encouraged the enthusiasm of several figures. External factors, the return of Indonesian students and students studying religion to the Middle East.

#### b) Community Needs for Education

One of the main factors driving the emergence of Islamic education policy is the community's need for quality education. With the increasing awareness of the importance of education, people began to look for educational alternatives that are in accordance with their religious and cultural values. This can be seen from the increasing number of enrollments in madrasah and Islamic schools every year. The number of students in madrasahs increased by 10% from 2020 to 2021 (Kemendikbud, 2021)

#### c) Social and Change

Rapid social and cultural change is also a factor driving the emergence of Islamic education policies. Globalization and the development of information technology have changed the way people access information and education. Therefore, Islamic education must be able to adapt to these changes to remain relevant. Islamic education policies that are responsive to social and cultural changes will help create a generation that is ready to face the challenges of the times (Sari, 2022)

#### d) Economic Development, Globalization and Educational Challenges

Globalization brings new challenges for Islamic education, such as the influence of foreign cultures and global competition. Islamic education policies must be able to prepare students to compete at the international level without losing their identity and religious values. In this case, Islamic education needs to integrate a curriculum that teaches 21st century skills, such as critical thinking, collaboration and creativity (Mansur, 2021).

In the early 2000s Indonesia was trying to survive the never-ending economic crisis since 1997 while trying to keep up with the increasing demands of globalization by improving its competitive capabilities. Today, Indonesia faces a variety of major challenges, on the one hand generated as a result of the economic crisis in almost every socio-economic-cultural aspect, on the other hand, the impact has been agreed to be determined through human resource development. Globalization puts a strong accent on human resource enhancement as the most distinctive factor to improve the nation's competitive ability

#### e) The Government's Role in Developing Policy

The government has an important role in formulating Islamic education policy. Through various regulations and programs, the government seeks to improve the quality of Islamic education and ensure equitable access to education for all levels of society. Policies such as scholarship programs for madrasah students and improving the quality of teachers are clear examples of the government's efforts to support Islamic education in Indonesia (Suhendi, 2021). Another concrete step taken is the strengthening of the Islamic education curriculum which is integrated with the national curriculum. In the 2020-2024 National Medium-Term Development Plan (RPJMN), the government targets improving the quality of education with a focus on character education and religious values (Kemenko PMK, 2020)

#### f) Community and Islamic Organization Involvement

The involvement of Islamic communities and organizations also contributes to the emergence of Islamic education policies. Civil society organizations and non-governmental organizations (NGOs) often play a role in education policy advocacy, as well as providing support in curriculum development and teacher training. With the collaboration between the government, society and Islamic organizations, it is hoped that Islamic education policies can be more effective and sustainable (Hidayat, 2022)

### 4) Relationship between Islamic Education and National Policy

Islamic education cannot be separated from broader national policies. Islamic education serves as a tool to achieve national development goals, including poverty alleviation and improving the quality of human resources. The integration of Islamic education in national policies can help create a more

civilized and highly competitive society (Mulyadi, 2021), Islamic education policies not only have an impact on the education sector, but also on overall social and economic development.

5) Types of Islamic Education Policies

- a) Structural (Regulative) Policy
- b) Curriculum Policy
- c) Institutional Policy
- d) Financing and Scholarship Policy
- e) Internationalization of Islamic Education Policy

This policy encourages collaboration between Islamic educational institutions in Indonesia and foreign institutions. Policy example:

1) UIN Cooperation with Middle Eastern Universities (Al-Azhar, Umm Al-Qura, etc.)

Provide opportunities for Indonesian students to study at leading Islamic universities. ASEAN Islamic Education Student Exchange Program

2) Sending students from State Islamic Religious Universities (PTKIN) to ASEAN countries to improve global insights

6) Products of the Islamic Education Policy

a) Education Graduates

Islamic education graduates have a significant role in society, both in terms of the quality of graduates and their contribution to the world of work. Around 80% of pesantren and madrasah graduates continue their education to a higher level, both in Islamic and public universities (Kemenag, 2022). This shows that Islamic education not only provides basic religious knowledge, but also prepares graduates to face challenges in the modern world.

The quality of Islamic education graduates is often measured by their ability to apply religious knowledge in daily life. Graduates of pesantren tend to have a better understanding of ethics and morals compared to graduates from other educational institutions. This can be seen from their involvement in various social and religious activities in the community (Sari, 2020).

The role of Islamic education graduates in the world of work is also increasing. Many companies and government agencies are looking for employees with an Islamic education background, especially in positions that require an understanding of Islamic ethics and values. About 65% of employers consider Islamic education graduates to have added value in terms of integrity and work ethics (API, 2021).

However, there are still challenges faced by Islamic education graduates in entering the workforce. Many graduates find it difficult to compete with graduates from general education institutions, especially in highly competitive fields such as technology and business. Therefore, it is important for Islamic education institutions to improve curricula and training programs that are relevant to the needs of today's job market.

By improving the quality of education and the relevance of the curriculum, graduates of Islamic education are expected to make a greater contribution to society and the world of work. This will not only improve the image of Islamic education, but also strengthen their role as agents of change in society

b) Materials and Curriculum

Islam-based curriculum development is one of the main focuses in Islamic education policy. A good curriculum must be able to integrate general knowledge with Islamic values, so that students not only gain academic knowledge, but also understand and practice religious teachings. According to the Islamic education curriculum guidebook published by the Ministry of Religious Affairs, the curriculum should be designed to create a balance between spiritual, intellectual and social aspects (Kemenag, 2021).

Innovation in teaching materials is also very important to improve the quality of Islamic education. Many Islamic educational institutions have started to adopt more interactive and technology-based learning methods. For example, the use of digital media in learning the Qur'an and hadith has been shown to increase students' interest in learning the religion. The use of Qur'an learning apps among Islamic school students has increased by 40% in the last two years (Rahman, 2022).

In addition, the development of teaching materials that are relevant to the social and cultural context of society is also a concern. Islamic education must be able to answer the challenges of the times and provide solutions to the problems faced by society. This can be done by integrating contemporary issues, such as the environment and technology, into the Islamic education curriculum. Integrating these

issues in the curriculum can increase students' awareness of social and environmental responsibility (Fatimah, 2023).

However, challenges in developing Islamic education materials and curriculum remain. One of them is the lack of qualified human resources in designing an innovative curriculum. Many educators in Islamic education institutions still rely on traditional teaching methods, which can limit creativity and innovation in learning. Therefore, training and professional development for educators is necessary to improve the quality of teaching (Sarnoto, 2025).

Thus, the development of relevant and innovative curriculum and teaching materials is key to improving the effectiveness of Islamic education policies. This will help create a generation that is not only academically intelligent, but also has good morals and is able to contribute positively to society

#### c) Research and Development

Research in the field of Islamic education plays a very important role in developing relevant and effective educational policies. Since the beginning of the 21st century, many studies have been conducted to explore various aspects of Islamic education, ranging from curriculum, teaching methods, to education management. According to data from the Ministry of Religious Affairs of the Republic of Indonesia, there is an increase in the number of Islamic education research published in scientific journals, from 150 publications in 2010 to 400 publications in 2020 (Kemenag, 2021). These studies are not only conducted by academics, but also by educational practitioners who strive to improve the quality of education in Islamic educational institutions.

One significant example of research is the study of the effect of project-based learning methods in Islamic education. Research conducted by Hasan and Rahman (2020) shows that this method can increase student engagement and their understanding of the teaching material. The results of this study have been used as a basis for revising the curriculum in several madrasas in Indonesia, thus creating a more interactive and enjoyable learning environment. This kind of research shows how research results can directly contribute to the development of Islamic education policy (Hasan & Rahman, 2020).

The contribution of research to Islamic education policy is evident in the evidence-based decision-making process. Good education policy should be based on accurate data and research results. For example, in an effort to improve the quality of education in madrasahs, the government has adopted some recommendations from research that shows the importance of teacher training. According to a report from the Research and Development Agency of the Ministry of Religious Affairs, 80% of teachers in madrasahs have not received adequate training (Kemanag, 2020). Therefore, the new policy launched in 2021 focuses on improving teachers' capacity through training and professional development programs.

Furthermore, research also contributes to understanding the challenges faced by Islamic education institutions. A study by Nurul and Sari (2021) identified several constraints, such as the lack of adequate resources and infrastructure, that hinder the development of Islamic education in remote areas. These findings have prompted the government to formulate policies that are more inclusive and responsive to local needs, including greater budget allocations for the development of educational infrastructure in such areas (Nurul & Sari, 2021)

#### 7) Islamic Education Policy Analysis and Evaluation

The success of Islamic education policies can be measured through various indicators, such as increasing school enrollment rates, the quality of graduates, and public satisfaction with the education received. Based on data from UNESCO, the school enrollment rate at the madrasah level has increased from 65% in 2015 to 85% in 2022 (UNESCO, 2022). This shows that the policies implemented to improve access to education in Islamic education institutions are quite successful.

Another indicator that shows the success of the policy is the improvement in the quality of graduates. A study by the Education Quality Assurance Institute (LPMP) shows that 70% of madrasah graduates successfully continue their education to higher levels, both in public and private universities (LPMP, 2021). This reflects that Islamic education policies that focus on improving the quality of education and the relevance of the curriculum have yielded positive results.

One interesting case study to look at is the success of the Madrasah Hebat program launched by the Ministry of Religious Affairs in 2018. The program aims to improve the quality of education in madrasahs through various interventions, including teacher training, curriculum development and the provision of better learning facilities. In an evaluation conducted in 2021, it was found that madrasahs involved in the program experienced significant improvements in national exam results, with higher

average scores than non-participating madrasahs (Kemenag, 2021). This success demonstrates that well-planned and data-driven policies can produce real positive impacts in Islamic education.

#### 8) Challenges

Despite these successes, challenges in implementing Islamic education policy remain. One of the main obstacles is the lack of an adequate budget to support educational programs. Only 15% of the total education budget is allocated to Islamic education, which is often insufficient to meet the basic needs of educational institutions (BAPPENAS, 2021). This causes some madrasahs to be unable to implement the programs set out in the policy.

Another obstacle faced is the lack of coordination between the various government agencies involved in Islamic education. Many policies issued by the Ministry of Religious Affairs are not always in line with education policies issued by the Ministry of Education and Culture, creating confusion at the implementation level. This lack of synergy between the two ministries can hinder the achievement of desired educational goals (Supriyadi, 2022).

Community responses to Islamic education policies also vary. On the one hand, many parents support policies that aim to improve the quality of education in madrasahs. However, on the other hand, there are also people who are skeptical about the effectiveness of these policies, especially if there is no transparency and accountability in budget management. A survey conducted by the Indonesian Survey Institute (LSI) in 2022 showed that 60% of respondents were dissatisfied with the implementation of existing Islamic education policies (LSI, 2022). This suggests the need for further efforts to improve communication and community involvement in education-related decision-making processes.

#### 9) Recommendations for Improvement

##### a) Proposed Improvements to Islamic Education Policy

Islamic education policy in Indonesia has undergone various changes and adjustments in line with social, political and economic dynamics. However, there are still some aspects that need to be improved to increase the effectiveness and relevance of these policies (Sarnoto, 2025). One of the proposed improvements is the need for curriculum preparation that is more adaptive to the needs of society and the times. Currently, the Islamic education curriculum is often considered rigid and not in line with the real needs in the field. An irrelevant curriculum can lead to low student motivation and reduce their participation in the education process (Supriyadi, 2021).

In addition, there is a need to improve the quality of educators in Islamic education institutions. A study by Hasan (2020) shows that many teachers in madrasahs are still lacking in terms of pedagogical competence and professionalism, which impacts on the quality of teaching and learning. Therefore, training and professional development for teachers should be a priority in Islamic education policy. By improving teachers' competencies, it is expected to create a more conducive and effective learning atmosphere.

Reform in the management of Islamic education institutions is also one of the important recommendations. Many Islamic education institutions still rely on traditional management models that are less efficient. According to data from the Ministry of Religious Affairs of the Republic of Indonesia, only around 30% of madrasahs have implemented a modern management system (Sarnoto, 2012b). Therefore, strengthening the management system based on the principles of accountability and transparency needs to be implemented so that Islamic education institutions can operate better and more responsibly

##### b) Strategies to Improve Education Quality

To improve the quality of Islamic education, a comprehensive strategy needs to be implemented. One strategy that can be done is to increase access to quality learning resources. In today's digital era, the use of information and communication technology (ICT) in learning must be maximized. The use of ICT in education can increase learning motivation and expand access to information for students. Therefore, the government and Islamic education institutions need to work together to provide adequate facilities and training in the use of ICT (UNESCO, 2022).

Furthermore, collaboration between Islamic educational institutions and the community also needs to be strengthened. Community service programs involving students and teachers can be a means to strengthen the link between education and community needs. For example, religious teaching programs in local communities can provide practical experience for students while meeting the

community's need for quality religious education. Community involvement in education can improve the quality and relevance of Islamic education (Arifin, 2021).

Finally, continuous evaluation and monitoring of the implementation of Islamic education policy is essential. With a good evaluation system in place, the government and stakeholders can know the extent to which the policy is working as planned and can make improvements if necessary (Sarnoto, 2025). Education policy evaluations that are not carried out regularly can result in wasted resources and ineffectiveness of education programs (Bappenas, 2021). Therefore, it is important to establish a transparent and accountable evaluation system

## CONCLUSION

Islamic education policy in Indonesia emerged as a response to the community's need for education based on religious values. Since independence, the government has sought to integrate religious education in the national education system. This can be seen from various regulations issued, such as Law No. 20/2003 on the National Education System, which recognizes the importance of religious education in the formation of the nation's character. Nevertheless, the challenges faced in its implementation are still considerable, especially in terms of the quality and accessibility of education.

The types of Islamic education policies in Indonesia can be categorized into several aspects, including curriculum, institution management, and human resource development. The resulting policy products include various regulations, guidelines and programs that aim to improve the quality of Islamic education. For example, the certification program for religious education teachers is expected to improve their competence and professionalism in teaching. However, despite the existence of various policies, their implementation often does not go as expected, so continuous evaluation and improvement are needed.

The impact of Islamic education policy on education and society is significant. This policy not only affects the quality of education in Islamic educational institutions, but also contributes to the formation of students' character and morality. Students who receive good Islamic education tend to have more positive social attitudes and are able to contribute to society (Zainuddin, 2022). However, there is still a gap between the policies set and the reality on the ground, which often results in dissatisfaction among the community.

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