



Policy Problematic Islamic Educational Institutional In Increasing The Quality of Education

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Abstract: This article tells about the problems in establishing Islamic education policies as a challenge in improving the quality of education as well as constructive efforts in advancing education. There are several issues in the policy issues of Islamic education institutions, such as the skepticism of society, the lack of vision and mission in Islamic education institutions and the facilities and infrastructure that are Inadequate efforts must be made by Islamic educational institutions in overcoming the problems of these educational policies, namely building public trust in officials who sit in Islamic educational institutions regarding the policies implemented by every leader in Islamic educational institutions

INTRODUCTION

Islamic educational institutions are institutions that are used as a place to instill Islamic values in a number of students and base all their activities on Islamic views and values. However, even though as an institution with Islamic characteristics, Islamic educational institutions must also pay attention to general knowledge so that they are not left behind by educational institutions in general. Therefore, the ideal Islamic educational institution is one that is able to integrate general knowledge and Islamic science and is able to adapt to the needs of education stakeholders.

The current condition, Islamic education is in a position of historical determinism and realism, in the sense that on one side Muslims are in historical romanticism because they are proud to have had great thinkers and scientists and have also contributed greatly to the development of world civilization and science and become transmission to the Greek heritage. However, on the other hand they face a reality that Islamic education is helpless in the face of the reality of industrial society and modern technology It is this division between general knowledge and religious knowledge that leads Muslims to backwardness and a decline in civilization because general knowledge is considered something that is outside Islam and comes from non-Islam. That is the practice of education and scientific activity in Indonesia today with various negative impacts caused

and felt by the community. This can trigger various challenges in Islamic educational institutions, including the public's skepticism towards these Islamic educational institutions.

People will think that by studying Islamic knowledge alone without integrating it with general sciences they will be left behind from the times, moreover the current of globalization is increasingly sweeping in all directions which requires mastery of science and technology, as said by (Wayong, 2013) that the era of globalization is competition. If the essence of competition is excellence, then in this context Darwin's theory of "the survival of the fittest" will apply. With this theory, natural selection will emerge, in which the superior party will survive.

In practice, however, government policies related to religious education have not always aligned with the expectations of followers of various religions. This is particularly evident in the policies related to Islamic education, which is the dominant religion in Indonesia, comprising 86.93% of the population as of 31 December 2021. These policies have included those related to Islamic education subjects in public schools, as well as to the education system in madrasas (Islamic schools) and pesantren (Islamic boarding schools). Over time, the government's approach to regulating these types of Islamic education has undergone changes, sometimes ignoring the interests of Muslims and causing disappointment and mistrust, and other times paying more attention to their needs and earning appreciation and support. The dynamics of these policies are influenced by a variety of factors, and the consequences of each policy decision have had significant impacts on the three forms of Islamic education.

This research aims to delve deeper into the government's policies related to the three forms of Islamic education from 1945 to the present. Specifically, the study aims to answer the following questions: What have been the government's policies for regulating Islamic education? What factors have influenced these policies? And what have been the consequences of these policies on the existence of religious education in public schools, madrasas, and pesantren? The results of this study are expected to contribute to our understanding of the relationship between politics and education, and specifically to the policies of a country in regulating religious education for its citizens.

Indonesia as a country with a majority Muslim population, Islamic education institutions have a very significant role in developing human resources and character building so that the society that is created is a reflection of Islamic society. Thus, Islam will truly be rahmatan lil'aalamiin. However, until now Islamic education is still facing complex problems, starting from the conceptual-theoretical aspect to practical-operational issues. These problems make Islamic educational institutions lag behind other educational institutions, both quantitatively and qualitatively so that Islamic education is impressed as "second class" education. Thus, it is not surprising that many generations of Muslims actually study at non-Islamic educational institutions.

Education policy refers to the various strategies and measures taken to achieve the goals of education (Abbott et al., Citation2018). Along these lines, Tinanoff et al. (Citation2019) argue that education policy must be understood as an effort to achieve the goal of human development as part of a country's overall development. Education policy

is also a public regulation that governs the implementation of the education system, the allocation of resources, and the behavior and orientation of educational programs (Noothigattu et al., Citation2019). Therefore, it can be argued that education policy often reflects the attitudes and actions taken by the state in an effort to address issues or problems within the education system (Hanushek, Citation2020). However, Högberg (Citation2019) suggests that education policy can be open to multiple interpretations, which can lead to a biased definition and orientation of education.

Education policy is a process by which the state formulates strategic steps to achieve the goals of education in a society (Kumar et al., Citation2019). According to Leal Filho et al. (Citation2018), education policy is a form of evaluation of the values implemented in educational institutions, as agreed upon by society and the state. Ma and Zhao (Citation2018) argue that education policy is characterized by three main classifications: (1) education policy is formulated by the state through educational institutions; (2) education policy aims to regulate common educational goals and interests; and (3) education policy must address the problems and collective interests of society. Thus, education policy represents the commitment of the state to ensure the sustainability of an education system that serves the interests of both society and the state.

METHOD

The method of writing this Literature Review article is the Qualitative Descriptive method and Library Research, sourced from the Google Scholar online application, Mendeley and other online academic applications. In qualitative research, literature review must be used consistently with methodological assumptions. This means that it must be used inductively so that it does not direct the questions posed by the researcher. One of the main reasons for conducting qualitative research is that it is exploratory in nature, (Ali & Limakrisna, 2013). The method of writing this Literature Review article is the Descriptive Qualitative method and Library Research, sourced from the Google Scholar online application, Mendeley and other online academic applications.. In qualitative research, literature review must be used consistently with methodological assumptions. This means that it must be used inductively so that it does not direct the questions posed by the researcher. One of the main reasons for conducting qualitative research is that it is exploratory in nature, (Ali & Limakrisna, 2013).

RESULT AND DISCUSSION

Society's Skeptical Attitude towards Islamic Education Institutions

The existence of Islamic educational institutions in Indonesia has existed and developed in various cities and regions in Indonesia. Its existence can start from the elementary level to college. However, various problems that have become challenges for Islamic educational institutions to date require constructive efforts to overcome them.

In line with the development of Indonesia, madrasas continue to grow. However, its development is quite exclusive because religious (Islamic) knowledge is preferred. This causes madrasas to only develop in Islamic societies. Expansion is only around in rural areas, while in urban areas it is very rare. Therefore, the existence of madrasas is more numerous in rural areas than in urban areas, triggering the slow development of madrasas which are far from the atmosphere of reform of the education system, both institutions and systems of the learning process. Madrasas were initially expected to be able to produce religious experts and Islamic leaders began to doubt their abilities. Even though they have an equal position with public schools, madrasas are still different from public schools in their journey. Madrasas are still considered "second class" educational institutions because there is a view "than not going to school it is better to go to madrasas" (Suwito, 2008).

The religious atmosphere that allows it to be created in madrasas rather than in public schools is also one of the distinct points why society has a positive view of madrasas. However, this problem is also still not quite successful enough, because the characteristics of the Islamic religion which is the label of madrasas, still do not touch on the inculcation and development of religious values in every subject area contained in their educational programs.

Weakness Institutional Vision and Mission

The issue of determining institutional vision and mission is an urgent issue that is often forgotten by education managers. The vision of an educational institution should have been designed from the start to become the umbrella for the learning process to be carried out. With that vision and mission, an educational institution can plan and determine the things needed in educational activities. Currently, the vision and mission is a serious problem for Islamic educational institutions. When viewed in the field, many institutions, especially madrasas in the country, do not have a clear vision or direction regarding good education management so that madrasas do not yet have good planning and management which results in the implementation order tending to run as it is (Mutohar, 2013).

The vision and mission of education are not only as slogans or as decorations and displays on school walls, but really must be used as a basis for bringing the educational institution towards improvement accompanied by innovations in it. School as an Islamic institution is seen from the aspect of graduates, madrasah graduates are very different from graduates from public schools where graduates of public schools have a more open aspect to continue on to public tertiary institutions, whereas madrasa graduates receive broad openness only to tertiary institutions. Islam (Mastuhu, 1999). Actually, madrasas have more advantages than public schools because the content of religious education in madrasas is more than that in public schools. This means moral education. content contained in religious education is mostly given to madrasas. However, in reality, madrasas are still unable to compete with public school graduates (Suwito, 2008).

The low investment in education has positioned educational activities as a machine for producing "certified" human beings, but poor competence. Graduates of educational institutions become mass products, and educational programs are more directed as populist programs rather than as systematic programs to improve the quality of human resources. This is inseparable from the tug-of-war between the interests of the quality and quantity approaches in our education policy

Inadequate Facilities and Infrastructure and Underdeveloped Technology

The problem in Islamic education is the limited facilities and infrastructure, both in terms of buildings, learning media, and technology. With regard to places, it is common to find Islamic education institutions (madrasas) located in rural areas having buildings that are no longer possible to carry out the learning process (Suwito, 2008). In addition, the learning media used to support the teaching and learning process is also inadequate. When viewed in terms of scientific and technological advances, Islamic educational institutions are still far behind other public schools. In teaching and learning activities, many Islamic education institutions still use conventional methods without involving science and technology. Allah SWT. said in QS al-Dzariyat/51: 56 it is stated that: "And I did not create jinn and humans except that they serve Me" (Ministry of Religion of the Republic of Indonesia, 2013; p. 523).

The verse should be understood contextually, not textually. Worship is a process of servitude or devotion of a creature to the Creator through various kinds of rituals which are generally limited to the good things of mahdah worship, such as prayer, fasting, zakat and pilgrimage, as well as religious worship such as social solidarity, political ethics, the obligation to study, social issues, concern for the environment and the natural surroundings, cooperation between nations, human resource development, and others. The narrowing of the meaning of worship here has a big impact on their attitude towards science and technology. Through this verse, Muslims argue that science and technology have nothing to do with piety and piety. Even though it is this textual view that causes Muslims to lag far behind other countries in the field of science and technology.

Policies on religious education in public schools,

Following independence in 1945, the Indonesian government made efforts to improve education in order to cultivate an independent Indonesian population. One of these efforts was to include religious education in schools, as this subject had been prohibited during the colonial period (Assegaf, Citation2005). The first legal basis for religious education in schools was the Joint Regulation of the Minister of Education and Teaching and the Minister of Religious Affairs No. 1142/BHG.A (Teaching) and No. 1285/KJ9 (Religion) dated 12/12/1946, which stated: "Religious education in lower schools is given from grade IV and takes effect from 1 January 1947". This joint regulation was further codified in Law No. 4/1950 on Education and Teaching in Schools, specifically Article 20 paragraph (1) which states: "In public schools religious lessons are offered, the parents of the students decide whether their children will follow the lessons".

This demonstrates that after independence, religious education in schools already had a legal basis, established through a joint regulation and subsequently reinforced by law. However, in practice, its status was weak as it was only a facultative subject, with parents able to decide whether their children would take religious lessons or not. This facultative status was further solidified through the Provisional People's Consultative Assembly (MPRS) Decree No. II/MPRS/1960, specifically Chapter II Article 2 paragraph (3) which states: "Religious education becomes a subject in schools from elementary school to state university, with the understanding that students have the right not to participate if their guardians/adult students express their objection". While this decree expanded the scope of religious education to include universities, it remained a facultative subject. Therefore, from 1947 to 1960, religious education retained its status as an facultative subject, albeit with an expanded scope. In summary, according to the 1947 joint ministerial regulation, religious education was only required in schools (elementary, junior high, high school) and started in grade IV. According to the 1950 Law, religious education started in grade 1 of elementary school and applied to high school. Based on the 1960 MPRS Decree, religious education applied from elementary school to university.

After the transition from the Old Order regime (1945–1965) to the New Order era (1966–1998), there was a shift in government policy concerning the legal status of religious education in schools. This change was reflected in MPRS Decree No. XXVII/MPRS/1966, specifically Chapter I Article 1, which states that "Religious education shall be taught in schools from elementary schools to state universities". This decree removed the provision allowing students to opt out of religious education if their guardians or the adult students objected. Thus, the issuance of this decree negated the facultative status, even though the subject was not yet declared mandatory.

The change in the legal status of religious education in schools was closely tied to the failure of the PKI rebellion on 30 September 1965 which led to the collapse of the Old Order regime. The New Order government subsequently made a concerted effort to strictly and consistently adhere to the Pancasila ideology and saw religious education as an essential component of this strategy. As such, the subject became mandatory rather than optional, and the amount of instructional time devoted to it was increased, as outlined in the 1968 Curriculum.

However, in 1982, the Decree of the Director General of Primary and Secondary Education No. 052/C/Kep/D/1982 was issued, which was interpreted (by the Muslim community) as a prohibition on the wearing of headscarves in schools. This regulation required schoolgirls who typically wore headscarves to remove them while at school and allowed them to put them back on after school. Those who violated this rule faced consequences ranging from reprimands to expulsion. This ban sparked strong and widespread opposition from Muslims in various regions, leading to a strained relationship between the government and the Muslim community for an extended period (Nuraeni, Citation2021; Saleh, Citation2010). The decision to "ban headscarves in

schools” was eventually reversed through the Decree of the Director General of Primary and Secondary Education No. 100/C/Kep/D/1991.

The revocation of the “headscarf ban” was not only due to the widespread resistance from Muslims, but it was also closely tied to the passage of Law No. 2 of 1989 regarding the National Education System, which mandated the inclusion of religious education as a compulsory subject in all types, paths, and levels of education (Article 39 para. 2). With this mandatory status, the prohibition on the use of religious attire as a means of expressing one’s faith was deemed unjustified.

Prior to its incorporation into Law No. 2 of 1989, the status of religious education in schools was unclear in the draft legislation. This is evident in Article 40 of the government’s 1988 bill, which states: “The curriculum is prepared to realize national education by taking into account the stage of development of students and its suitability to the environment, technology and arts, according to the type and level of each educational unit.” This language does not mention the role of religious education in the school curriculum. Additionally, in the explanation of Article 13 paragraph (1) of the bill, it is stated: “For this reason, basic education is organized by providing education that includes, among others, the growth of devotion to God Almighty, character building This article also does not provide clarity on the implementation of religious education in schools, as efforts to cultivate devotion to God Almighty could be incorporated into other subjects, such as Pancasila Education. According to Islamic groups, these two articles represented a significant setback, as religious education had been included in the school curriculum up to the university level in the MPRS Decree of 1966 to the MPR Decree of 1988, although it was not yet mandatory (Kosim:2020).

The push to make religious education mandatory in schools garnered significant support from Muslim organizations and leaders, who used advocacy, lobbying, and even protests to pressure the government and legislature to fulfill their demands. On the other hand, these Muslim demands were vigorously opposed by non-Muslim groups (particularly Christians) who argued against the compulsory status of religious education in schools on the grounds of religious freedom (Assegaf:2005). Ultimately, the efforts of Muslims were successful, as Law No. 2 of 1989 mandated the inclusion of religious education as a compulsory subject in schools. In fact, in the explanatory section of Article 28 paragraph (2), it is specified that “The religious education received by students must be in accordance with the religion they profess and taught by educators of the same religion”.

The government’s relationship with Muslims remained harmonious after the transition from the New Order regime (1966–1998) to the Reformation Order regime (since 1998), as demonstrated by the passing of Law No. 20/2003 on the National Education System, which further solidifies the legal foundations for religious education in schools. Article 12 of this law states: “Every learner in every education unit has the right to receive religious education in accordance with the religion he or she professes and is taught by educators of the same religion.” This law not only mandates the implementation of religious education in schools as a compulsory subject, but also

establishes it as a right of every learner that must be upheld in accordance with their professed religion and taught by educators of the same faith.

During the reformation era, the efforts to make religious education mandatory in schools were not as contentious as in previous periods. This was facilitated by the growing number of Muslim scholars and activists who held influential positions in executive and legislative bodies. Additionally, political Islam movements were declining, leading to a greater sense of collaboration between Muslims and the government in making Pancasila the foundation of the state (Bahtiar, Citation1998). While the discussions surrounding the education bill were marked by disagreement between Muslims and Christians over several “religious articles” (Syafi’i, Citation2020), ultimately the bill was passed in accordance with the desires of Muslims. This was despite the absence of the Indonesian Democratic Party of Struggle (Partai Demokrasi Indonesia Perjuangan, PDI-P) faction, the largest group in the House of Representatives (Dewan Perwakilan Rakyat, DPR) and was thought to be supportive of the efforts of Christians, from the plenary meeting to decide on the bill’s passage into law (Sadzali, Citation2003).

CONCLUSION

Problems that are a challenge for Islamic education institutions in improving quality include: public skepticism towards Islamic education institutions, weak institutional vision and mission, overloaded curricula, low competitiveness of graduates of educational institutions, inadequate infrastructure and underdevelopment of technology, teaching and educational staff unprofessional, and dichotomy of science. Constructive efforts that can be made in improving the quality of Islamic education institutions as well as being a solution to the problems faced by Islamic education institutions in improving quality, include: building public trust in Islamic education and determining the vision and mission in Islamic education policy

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