

IMPLEMENTATION OF THE POLICY ISLAMIC EDUCATION IN INDONESIA

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Abstract

Education is a conscious process to humanize humanity whose activities will fundamentally develop and develop human interests. It is in the human interest to build a noble human civilization based on a clear conscience to return to human identity. The direction of educational policy is to humanize humans through students in line with Islamic values, namely those who are able to optimize their potential to become people who believe and are devoted to Allah SWT. To achieve this ideal of humanizing humans, the role of Islamic educational institutions is especially needed by policy makers and all stakeholders, in this case the government together with the Indonesian Ulema Council (MUI) and institutions directly related to Islamic education. Therefore, Islamic education policy is all educational institutions starting from Kindergarten (TK) to tertiary institutions because these educational institutions will form human values towards complete intelligence. Policies to implement Islamic education in this context must be the main focus amidst the complex challenges facing the world of Islamic education.

Keywords: Implementation, Policy, Islamic Education.

INTRODUCTION

Islamic education in Indonesia cannot be separated from the framework of the National Education system, because of its position as a sub-system of national education. According to his understanding, Islamic education in Indonesia can be understood in three forms. *First*, Islamic education as a learning process and *second*, Islamic education as an institution; *third*, Islamic education as a result that can form just and civilized human values.

According to Zuhairi, et al. (1995:149), Islamic education is defined as an activity to develop all aspects of human personality that lasts a lifetime. In other words, (Islamic) education does not only take place in the classroom, but also outside the classroom. In this case it does not only mean formal, but also includes education in informal and non-formal forms.

In practice, according to Mochtar Buchori (1994: 50) Islamic education in Indonesia can be divided into 4 (four) *First*, Islamic Boarding School Education, namely Islamic education that is carried out traditionally, starting from the teaching of the Koran and Hadith, and designing all its educational activities are to teach students Islam as a way of life, Islam as *a way of life*; *Second*, Madrasah Education, namely Islamic education carried out in Western-style educational institutions, which use

classical teaching methods, and try to instill Islam as a basis for life into students; *Third*, general education that has an Islamic spirit, namely Islamic education that is carried out by developing an educational atmosphere that has Islamic characteristics in institutions that provide general education programs. *Fourth*, Islamic religious studies that are held in general education institutions as a subjects or courses only.

In this context, Islamic education experiences many problems, including problems in implementing policies, one of the obstacles at the bureaucratic level is that there are sectoral egos so that policy implementation always faces a reduction in values in the policy structure.

On the one hand, policy has an instrumental dimension in producing decisions, programs and other results with values believed by decision-making actors, but on the other hand, policy can produce anti-values such as domination and non-developmental processes (Considine, 1994).

The direction of education policy starts from formulating concepts or ideas so that the basis of a policy is common sense considerations and is also based on needs in the field. Policies to be implemented are based on a group legal basis which ultimately gives rise to decisions in the form of regulations and legislation.

The birth of a law such as Law no. 20 of 2003 concerning the National Education System is the result of a long study to create policy, therefore the function of National Education is an effort to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, which aims to develop the potential of students so that they have high values. Human values are being a human being who has faith and devotion to God Almighty, has noble character, is healthy, knowledgeable, competent, creative, independent, and a democratic and responsible citizen. Currently, the progress of national education policy and its implementation in elementary schools has not received maximum attention.

This is actually an important element in educational institutions from elementary schools to tertiary institutions that require the direction of achieving the nation's ideals, namely the framework of making the nation's life intelligent, which aims to develop the potential of students to become human beings who believe and are devoted to God Almighty.

For this reason, problems that often arise in the context of Islamic Education Policy are; *first* , what is meant by Islamic Education Policy itself?; *second*, what are the characteristics of Islamic education policy ?; *third*, what is the Government Policy in the Field of Islamic Education?; *fourth*, how is the implementation of the Islamic Education Policy in Indonesia? A number of the main problems can be explained as follows.

METHOD

This method is used to determine the cause-and-effect relationship between two or more variables by controlling other variables. Experimental research often uses a randomized controlled design to test hypotheses.

RESULTS AND DISCUSSION

First, Islamic Education policy.

Islamic education policy is of course a system as well, therefore it must have clear systematics regarding all aspects that want to be regulated. This systematic system is also required to have high effectiveness, efficiency and sustainability so that education policy is not pragmatic, discriminatory and has a fragile structure due to a series of factors that are missing or conflict with each other.

Educational policy according to Carte V. Good (1959) states, *Educational policy is judgment, derived from some system of values and some assessment of situational factors, operating within institutionalized education as a general plan for guiding decisions regarding means of attaining desired educational objectives.*

The meaning of the statement above is that educational policy is related to Islamic education to the value system and situational needs factors, which are operated within an institution as general planning to guide decision making, so that the desired educational goals can be achieved. Hough (1984) as quoted by Mudjia Rahardjo (2012) also emphasized a number of policy meanings.

Policy can refer to a set of goals, plans or proposals, programs, decisions, presenting a number of influences, as well as laws or regulations. Educational policy is the entire process and result of formulating strategic educational steps which are outlined in the vision and mission of education, in order to realize the achievement of educational goals in a society for a certain period of time, specifically elementary schools (Muchlis, 2002).

The function of educational policy is that educational policy is created to serve as a guide for action, directing activities in education or organizations or schools with the community and government to achieve predetermined goals . In other words, policy is a general line of action for decision making at all levels of education or organization.

Education policies must be made by experts in their fields who have the authority to do so, so that they do not cause damage to education and the environment outside education. Education administrators, managers of educational institutions and politicians directly related to education are the minimum elements of educational policy makers. This education policy certainly does not escape the actual situation and needs to be followed up. If it is good, then it is maintained or developed, whereas if it contains errors, it must be corrected or evaluated.

Islamic education is the main capital that every human being must have, this is important because basically Islamic education will never be finished at any time, as long as there is human life in this world. It is said that, because education is part of human culture and civilization which continues to develop over time. This is in line with human nature which has creative and innovative potential in all areas of life (Sudarwan 2010).

Islamic education policy is a formulation containing ideas that bring Islamic education towards progress both in physical form and curriculum content that brings humans to their true identity, namely glorifying humans. Prevent people from being arrogant, arrogant and conceited. In other words, it makes humans submit to the values of wisdom, policies that uphold ethics, morals and morals. Therefore, Islamic education policy requires a comprehensive formulation to answer contemporary Islamic education problems amidst the dynamics of social, national and state life.

Second, Characteristics of Islamic Education Policy.

Educational policies have special characteristics (Subarsono, 2013), namely: a) Have educational goals. Educational policy must have objectives, but more specifically, it must have clear and directed educational objectives to make a contribution to education. b) Fulfill legal-formal aspects. Educational policies will of course be implemented, so it is necessary to fulfill the pre-requisites that must be met so that the educational policy is recognized and legally applies to a region.

The current development of the world of Islamic education in Indonesia can be categorized into three characters; *Firstly* , intellectual ideas have progressed through figures who have played a role both in the educational world and at the bureaucratic level, for example Azumardi Azra, Qomarudin Hidayat, Din Syamsuddin, etc. *Second* , at the physical level there has been progress in a number of regions up to the central level, for example the birth of the boarding school school model, namely in the [Oxford Dictionary](#) there is an explanation about this. *Boarding school is school A school at which some or all pupils are resident during term-time. Most boarding schools belong to the independent schools sector, although some are to be found under the aegis of local authorities. In addition, some local authority day schools, not classed as boarding schools, may include a small number of pupils who are boarders.*

Therefore, boarding schools are also educational institutions, where students study and live together during learning activities with different characters; *Firstly*, there has been a lot of change and progress, of course the process of change and progress is influenced by several factors. *Second* , there are still a number of educational institutions that are lagging behind due to human resources lacking competence. One of the main factors influencing change is the educational foundation used.

For this reason, there are many foundations that must be considered for developing educational character, one of which is a policy foundation that supports public policy. This means paying attention to policies in Islamic education based on guidelines and instructions for education implementers in carrying out Islamic education activities. Therefore, the basis for these policies is usually closely related to the statutory regulations or laws that apply in a country, which are then determined and issued by policy makers who have power in that field.

It can be concluded that Islamic education policy is a product that is used as a guide for legal educational decision making and is adapted to the educational environment in a moderate way.

Third, Government Policy in the Field of Islamic Education

Policies made and determined by the government, especially in the field of education, must have a strong basis for improving the quality of education in Indonesia, taking into account considerations of community needs balanced with the progress and development of science and technology (Agustino, 2008).

Therefore, it is very clear that Islamic education policy plays a very important role in protecting and providing supervision of Islamic education activities so that they can run according to plan to achieve the expected goals. Islamic education policy is part of public policy. This understanding starts from the characteristics of public policy in general, including: *first*, public policy is a policy made by the State, namely with regard to the executive, legislative and judicial institutions; *secondly*, public policy is a policy that regulates collective life or public life, and does not regulate individual people or groups. This is done for the development of moral political and religious policies carried out through education (Amirsyah: 2016)

One of the arguments for the importance of policy is that globalization brings democratic values which produce change results, namely democracy which is supported by education (Sudarwan, 2010). Educational policy is understood as part of public policy, namely public policy in the field of education to maintain Islamic values which are experiencing reduction.

So Islamic education policy is an educational policy aimed at achieving development goals in line with the preamble to the 1945 Constitution of the Republic of Indonesia to make the nation's life intelligent in the field of education, as one of the development goals of the nation as a whole.

Educational policies must meet constitutional requirements in accordance with the constitutional hierarchy applicable in a region so that they can be declared valid and officially apply in that region. So, a legitimate education policy can be created. Education policy as a general guide must of course be operational in order to be implemented and this is a necessity to clarify the achievement of the educational goals

to be achieved. Moreover, the need for education policy is a function of supporting decision making by the authorities.

The following are government policies in the education sector: 1). In the preamble (of the 1945 Constitution, among other things: "By the grace of Almighty God and driven by a noble desire, to live a free national life, the Indonesian people hereby declare their independence. Then from that to form a government of the Republic of Indonesia that protects the entire Indonesian nation and all of Indonesia's bloodshed and to advance general welfare, educate the life of the nation, and participate in implementing world order based on independence, eternal peace and social justice." 2). Article 31 of the 1945 Constitution states that (a) Every citizen has the right to education; (b) Every citizen is obliged to attend basic education and the government is obliged to finance it; (c) The government seeks and implements a national education system that increases faith and piety as well as noble morals in order to make the nation's life more intelligent; (d) The state prioritizes an education budget of at least twenty percent of the state revenue and expenditure budget as well as regional revenue and expenditure budgets to meet the needs for the implementation of national education; and (e) The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind. 3). UU no. 20 of 2003 concerning: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. 4). Law Number 20 of 2003 concerning the National Education System states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty. , have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen. 5). Republic of Indonesia Government Regulation Number 19 of 2005 concerning National Education Standards Article 1 which states that National Education Standards are the minimum criteria regarding the education system throughout the jurisdiction of the Unitary State of the Republic of Indonesia.

National education for developing countries like Indonesia is a large program, which presents its own challenges. This is because the population is extraordinary and its position is spread across various islands. In addition, Indonesia is a multi-ethnic and very pluralistic society, with diverse socio-economic levels. This requires a complex national education system, so that it is able to meet the needs of all people, specifically education for elementary school students.

Such an education system is impossible to fulfill without a reliable national education plan. This planning is also not ordinary planning, but a form of planning that

is able to address changes in needs and demands that can occur due to changes in the global environment. Globalization that reaches all parts of the earth means that Indonesia cannot be isolated. The development of telecommunications and information technology means that everything that happens internationally also affects Indonesia. In implementing decentralization in the education sector, as a form of implementing government policy, School Based Management (SBM) is implemented.

Implementation of Islamic Education Policy

The social history of Islamic education is a very valuable social asset in the history of human civilization. The progress and decline of human and national civilization is marked by the quality of education where the output of *educational* graduates is able to contribute to solving various problems in the people and nation (Amirsyah Ed: 2017).

Policy implementation is realized in the form of schools using the School Based Management (SBM) model, so schools that have been strictly controlled by the center have more freedom to move to improve quality. Strengthening schools by providing greater scientific autonomy is a government policy that must be implemented so that community demands can be realized both in the form of facilities and in increasing educational efficiency. Responsibility for education management is shifted to school leaders. This means that the responsibility is not only by the government but also by schools and society in order to bring more realistic decision making to the level closest to students.

The implementation of SBM strengthens democratic life through decentralization of authority in strengthening the curriculum, resources and funds to the school level so that schools can become the main unit of quality improvement. Independent learning (direct policies, budget, curriculum, teaching materials and evaluation) is carried out by the School Leader together with the teachers.

The SBM program itself is part of National policy as stated in the National Education System Law no. 20 of 2003 Article 51 (1): "Management of early childhood education, basic education and secondary education units is carried out based on minimum service standards with school/madrasah-based management principles" In this context, SBM allows school organizations to be more dynamic, responsive, adaptive, creative, innovative in overcoming the demands of change due to dynamics both internally and externally, and at the same time able to assess internal and external strengths and weaknesses to continue improving oneself.

Quality improvement policies must involve parent participation in line with school management policies, increasing teacher professionalism, and other things that can foster a conducive atmosphere.

Likewise, the policy of educational equality can be seen in the growth of community participation (*stakeholders*), especially those who are capable and care about educational issues. The implication is that policy gives greater authority to districts and cities to manage primary and secondary education in accordance with their regional potential and needs.

Also, implementing institutional policies to fulfill and increase efficiency and effectiveness in planning and implementation, as well as empowering human resources, which emphasizes professionalism. There are several main pillars in MBS, namely; 1) School Management. This includes, a) School principals and school communities are required to implement transparent, accountable and participatory school management. b). School principals and staff are encouraged to innovate and improvise in order to be creative and take initiative. c) The principal and school community make the school a place of change. 2) Active, Creative, Effective and Fun Learning, including: a) School principals and teachers must understand the concept of learning and how children learn and view children as unique individuals who have different abilities . b) The learning process is designed by utilizing class organization so that teachers and students become active and creative which supports the creation of effective learning

No matter how good an Islamic education policy is, it will not be meaningful if community participation is low, therefore policies that are more optimal if implemented include: a. Explore community initiatives, initiatives, support and contributions to school education. b) The community is involved and feels ownership of the school. c) The schools that are most successful & in demand by the community are schools where the principal, teachers and community work together to actively develop the school. The implementation of SBM, for example, requires harmonizing efforts, so that the implementation of policies for various school components does not overlap, throwing tasks and responsibilities at each other.

In this way, the aim of implementation is to concretize the vision and mission of national education so that it can be achieved according to targets effectively, efficiently and relevant to its needs. Implementation of educational policies to produce a product that serves as a guide for educational decision making that is legally neutral and moderately adapted to the educational environment. The function of educational policy is that educational policy is created to serve as a guide for action, directing activities in education or organizations or schools with the community and government to achieve predetermined goals .

CONCLUSION

The article explains that Islamic education policies must have clear, effective, efficient and sustainable systematics. This policy must be based on a value system and situational factors, and have clear objectives to achieve the desired educational goals.

Policy implementation is carried out through the School Based Management (SBM) model which allows schools to have greater autonomy in improving the quality of education. Involving community participation, equal distribution of education, and strengthening school management are part of the implementation of Islamic education policies. improve the quality of education in Indonesia. This policy must pay attention to the needs of the community and ensure that there is a strong constitutional basis.

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