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Discourse on Islamic Education Regulation in Indonesia: Between Ideality and Reality

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ABSTRACT

This article examines the purpose, methods, and challenges of Islamic education in Indonesia. Its primary goal is to cultivate Muslim individuals with noble character, deep religious knowledge, and a commitment to societal progress. The education process should integrate general and religious knowledge to enhance students' capacities. The article identifies three dimensions of Islamic education: spiritual, cultural, and intellectual. Despite increased government attention since 1945-1950, Islamic education institutions often remain under-recognized in the national system. Legal recognition has emerged, but challenges persist, particularly regarding the quality of human resources, as graduates often lack creativity. The article emphasizes the need for modern management and innovative methodologies to meet students' evolving needs. It positions Islamic education as vital, especially in rural areas, and concludes that enhanced support from the government and society is essential to improve its quality and relevance.

INTRODUCTION

In the face of globalization, education is the most effective means. Through good education at home, school, and in the community with various methods, ways, and processes, the negative influences that may occur from globalization can be prevented (Ni'mah, 2014).

Moreover, education is one of the most realistic weapons in facing the current era of globalization (Sobri, 2019). Education is a process of changing someone's or a group of people's attitudes and behavior in an effort to mature them through teaching and training.

Education is very important for humans. This is because education aims to improve the quality of human life. Education plays a role in preparing humans to be active in their environment. Therefore, education is considered a tool to create a generation of humans who are intellectually smart in academic fields, but also in accordance with existing provisions in religion and in the community (Zein et al., 2020).

Recognizing that education is a very important aspect of human life, various learning processes occur in carrying out education. The transfer of knowledge from educators to learners in the learning process that takes place. Not only is there a transfer of knowledge from educators to learners, but also a transfer of value (Margareta & Zakir, 2021). This is what shapes the personality and morals of learners. In this context, the importance of religious values and local culture becomes an integral part of the education process, considering that education plays a strategic role in shaping the character of the nation. Therefore, the existence of regulations governing education, including religious education, becomes crucial to ensure that the goals of education not only include intellectual aspects but also moral and spiritual ones.

However, even though education plays a central role in building a moral and character-based generation, education policies in Indonesia have not fully reflected this balance. As stipulated in Law Number 4 of 1950 and Number 12 of 1954, religious education has not received adequate attention, especially in the national education system.

Law Number 4 of 1950 and Number 12 of 1954 do not regulate education and teaching in religious schools, and community education has not yet carried out the mandate of the 1945 constitution. As the highest constitution, Article 31 paragraph 1 of the 1945 Constitution states, "every citizen has the right to receive education." "The government strives for a national education system regulated by law" which is contained in Article 31 paragraph 2 of the 1945 Constitution. Furthermore, for the field of religion, it is stated that "every citizen has the right to practice religion in accordance with their respective beliefs and teachings", this is stated in Article 29 paragraph 1 of the 1945 Constitution (Purwanto & Siregar, 2017). The mandate of the constitution shows how important the aspects of education and religion are and should be prioritized by the state.

A country is said to be advanced if its supporting aspects, such as the quality of education in a country, are good for its people. This is the problem faced by Indonesia, which in terms of the quantity of its population (human resources) occupies the third largest position in the world after China and India, but in terms of quality, Indonesia is still below neighboring countries, especially in the ASEAN region, such as Singapore and Malaysia (Sobri, 2019).

One factor that makes Indonesia still called a developing country is its human resources, which are still weak in managing its own natural resources. This is

because one of the indications is that education in Indonesia is still not evenly distributed, there is a lack of experts, and the unemployment rate is still high due to low education levels. In fact, it is clear that the 1945 Constitution, Point 5, states, "social justice for all Indonesian people" (Sobri, 2019).

The government divides types of education and teaching into: a) kindergarten education and teaching, b) elementary education and teaching, c) secondary education and teaching, d) higher education and teaching. This is contained in Law Number 4 of 1950, Chapter 5, Article 6 Paragraph 1. Based on the division of these types of education, Islamic boarding schools are not included in the matters regulated in these types of education. The government does not yet have a commitment and political will for the development of religious education institutions or Islamic boarding schools (Purwanto & Siregar, 2017).

Indonesia is a country rich in local wisdom values through principles that are almost the same between one and the other, namely that local customs and traditions must be in line with Islamic teachings (Rajafi, 2019). In Indonesia, religious life is a constitutional mandate. The 1945 Constitution stipulates that the state is based on belief in one God as stated in Article 29 of the 1945 Constitution. This shows that the Indonesian state is not a secular state, but also not a democratic state. Factually, the Indonesian nation is a religious nation. This is reflected both in the life of the community and in the life of the nation. The basis of belief in one God reflects the character of the Indonesian nation which is very religious and at the same time gives spiritual meaning to the progress that will be achieved. Education that supports the religious aspect gets status quo and is recognized by the government, including religious education in schools or non-formal religious education such as Islamic boarding schools. As a realization or implementation of religious education, it can be seen in Law Number 20 of 2003 concerning the National Education System, especially in Article 30 (Purwanto & Siregar, 2017).

As a country with a majority Muslim population, Indonesia has a great responsibility to ensure that the national education system reflects religious values that support the character of the nation. The balance between religious values, local customs and traditions, and intellectual progress is the main goal of education in Indonesia, as stated in various regulations, including Law Number 20 of 2003 concerning the National Education System. This regulation becomes an important milestone in determining the position and role of religious education, both in formal institutions such as schools and non-formal institutions such as Islamic boarding schools.

However, the ideality of existing regulations often does not align with reality in the field. The implementation of religious education policies still faces various obstacles, ranging from a lack of attention to religious education institutions to the challenges of integrating religious values into the national education system as a whole. Therefore, the discussion of the discourse on Islamic education regulations

in Indonesia becomes very relevant to examine to what extent religious and local cultural principles can be accommodated within the framework of national education policy.

This article will delve into this issue, focusing on the relationship between the ideality regulated in regulations and the reality faced in its implementation. In addition, it will be discussed further related to Islamic education policies viewed from the values that are wanted to be achieved, linked to the problems encountered today, as well as offering an analysis that is expected to be a reflection material for the development of Islamic education policies in Indonesia.

REVIEW OF LITERATURE

The word "*Pendidikan*" (education) that we use today, in Arabic is "tarbiyah," with the verb "*rabba*" (Azharita, 2020). In the context of Islamic education, education serves as "*warasatu al-anbiya'*" (the legacy of the prophets), which in essence carries the mission of "*rahmatan lil al-'amin*" (a mercy to the worlds), a mission that invites people to obey and submit to the laws of Allah SWT. This mission is then developed in the formation of a personality with a monotheistic spirit, creativity, high morals, and righteous deeds (Baidlawie, 2018). This concept is in line with the principles mandated by Law Number 20 of 2003, Article 4 paragraph 1, concerning the National Education System.

Law Number 20 of 2003, Article 4 paragraph 1, concerning the National Education System, states that education in Indonesia is carried out with democratic and egalitarian principles, which consequently (ideally), poor children have the right to be accommodated to enter any educational institution of any kind. The full text of Article 4 states that education is carried out fairly and democratically and without discrimination, while upholding religious values, human rights, national diversity, and cultural values (Wahid, 2016). This law emphasizes the importance of education that is fair, democratic, and upholds religious values. This regulation provides a strong legal basis for integrating religious values into the national education system, while ensuring that education in Indonesia is not only oriented towards intellectual aspects but also encompasses spiritual and moral aspects in accordance with the cultural values of the nation so that it can achieve the desired educational goals.

According to Law Number 4 of 1950 and Number 12 of 1954, Chapter 2, Article 3, the purpose of education is to form virtuous, capable individuals and democratic citizens who are responsible for the welfare of society and the homeland. This goal encompasses the general goals of all types of schools and must be a guideline for all education and teaching, this is contained in Law Number 4 of 1950, which is explained in Chapter 2, Article 3 (Purwanto & Siregar, 2017). Therefore, all types of schools, education, and teaching must be oriented towards efforts to shape Indonesian people as stated in the formulation of this goal. In addition, education also strives to create intelligent and religious Indonesian human resources to fortify these human

resources with good morals, mentality, and character. Based on these considerations, in essence, Indonesian education policy prioritizes and includes religious education and religious schools in education policy, including policies towards Islamic boarding schools.

It should be noted that in the West, religion is not merely a private matter, but expressions and religious activities also color the political arena, even entering the realm of the palace stage with state facilities. In other words, public space sometimes becomes an area contested by religious and state symbols. There are references to religious law, customary law, and positive law, all of which can grow harmoniously and in line, but also have the potential to cause clashes and conflicts of loyalty from society. The stronger the argument for making religion a private matter, the further religion steps into the public sphere (Ikhwan & Jamal, 2021).

In line with this, Islamic education, which was originally intended to shape the character of students, has turned out to be more methodologically trapped in a one-way education pattern that is merely teaching. This condition will eventually lead to moral and religious crises that emerge later (Ni'mah, 2014). Educational development should not merely be about the transfer of knowledge through teaching alone, but more than that, it is expected to be able to equip students with a strong and religious personality. The current state of Indonesian education has seen a shift in values and the orientation of Islamic education in educational institutions.

Meanwhile, we know that Indonesia is a country with a majority Muslim population. If Muslims have noble character, Indonesia will succeed in building the character of its nation. Conversely, if Muslims in Indonesia are only proud of their quantity but do not pay attention to their quality, especially their character, Indonesia will fail to build the character of its nation (*Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa*, 1996).

The problem of education in Indonesia is difficult to overcome because it involves factors and interrelationships between factors that are very strong. In general, the problems of education in Indonesia are related to the high illiteracy rate among people aged 15 years and over, the Gross Participation Rate (GPR) for each level of elementary school education is still low in rural areas, the School Participation Rate (SPR) for each school age group is still low, and the number of students continuing their education is still small. Based on BPS data in 2010, the dropout rate is still relatively high, the number of students who repeat grades is also still high, and the average length of education completion is still long, and the Human Development Index (HDI) ranking is still below standard (Purwanto & Siregar, 2017). Therefore, Islamic education regulations are important to emphasize the need for education that provides knowledge and the formation of attitudes, personality, and skills for students in practicing their religious teachings, and the importance of religious education in preparing students to have religious knowledge and become experts in religious knowledge and practice their religion (Nikmah & Pramitha, 2020).

METHOD

This study employs a qualitative approach with a literature review methodology. The qualitative approach was chosen because it allows for in-depth exploration of the complexities of Islamic education regulation in Indonesia. This research aims to provide a comprehensive overview of Islamic education regulation in Indonesia. By analyzing policies and practices in the field, this study is expected to contribute to a better understanding of the challenges and opportunities in the development of Islamic education in Indonesia. This study utilizes the theoretical frameworks of public policy and sociology of education. Public policy theory will be used to analyze the process and implementation of Islamic education policies in Indonesia. Meanwhile, the sociology of education will be used to understand the social and cultural influences on Islamic education.

Data was collected from various sources, including scientific journals, books, and official documents related to Islamic education regulation in Indonesia. This study uses a literature review technique to gather data from various sources. Data analysis was conducted using content analysis and thematic analysis techniques. The discussion method used by the author is descriptive. This descriptive method is used to gather data and facts to illustrate the concept of Islamic education regulation in Indonesia. To enhance data validity, data triangulation will be conducted, which involves comparing data from various sources. Additionally, member checking will be conducted by asking informants to provide feedback on the research findings. In its application, the researcher ensures that ethical research principles are followed, maintaining the confidentiality of informant identities.

RESULTS AND DISCUSSION

In its simplest sense, education is often understood as the human endeavor to cultivate one's personality in accordance with the values embedded within culture and society. In its development, the term "*paedagogie*" or "education" signifies guidance or assistance intentionally provided by adults to help children develop into mature individuals. Furthermore, education is interpreted as an effort to enable someone to become mature or to achieve a higher level of mental life or existence (Aprison, 2017).

A crucial element supporting the educational process is effective communication. When discussing communication, modern theories highlight the presence of noble qualities such as "trustworthiness" and "expertness," which refers to the inquisitive nature in communication. Individuals lacking commendable morals, even with good knowledge and lacking personal integrity, will struggle to become effective communicators in life, especially during the educational process (Zein et al., 2020). To rectify this, Islamic education is necessary. As a pillar of character development, Islamic religious education teaches *aqidah* (belief), *akhlaq* (ethics), Al-Quran and Hadith, and history (Marlina, 2021).

Islamic education holds immense significance as a means of shaping the behavior of learners, transforming their ability to act as a result of interactions with and responses to their environment. Therefore, it is evident that Islamic education is a process of shaping individuals based on Islamic teachings revealed by Allah SWT to the Prophet Muhammad (PBUH). In building the quality of human resources, Islamic education plays a vital role, both in character development and in science and technology. To achieve this improvement in human resource quality, Islamic education must continuously orient itself towards addressing societal challenges and needs as a logical consequence of change (Azharita, 2020).

Islamic education is a noble and distinctive form of education. From educators, methods, media, environment, facilities, objectives, to other elements, everything is clear and accurate, making it a model for anyone and anywhere. The nobility of Islamic education is evident in its objective: to make humans into good individuals. Their worldview determines the quality of their goodness. If their worldview is based on religion, then a good human is one who is good according to their religion (Tanjung, 2015).

Islamic education emphasizes the importance of strong moral values such as patience, honesty, justice, humility, compassion, and many others. Islamic education is also based on the teachings of the Quran and Hadith, which contain strong ethical, moral, and religious principles (Hilmi, 2023).

Islamic education in Indonesia is divided into three forms. First, Islamic education as an institution recognized by the government. Second, Islamic education as a compulsory subject taught from elementary school to university. Third, Islamic education as values through the presence of Islamic values in the national education system. These three forms of Islamic education did not emerge spontaneously. Islamic education has undergone various dialogues with a series of political education policies in Indonesia. When Islam entered Indonesia, directly or indirectly, Islamic education has interacted with the policies of the Indonesian government or rulers. These policies have influenced the development, growth, and progress of Islamic education in Indonesia (Halimah, 2015).

Policy is a written or spoken statement that provides general guidelines for establishing a scope, setting boundaries, and providing a general direction for managers to act. Policy also refers to a broad decision that serves as a basic guideline for management practitioners. The decision in question has been carefully considered by the highest decision-maker and is not a routine or repetitive activity that is programmed or related to the rules of the decision itself.

Policy is divided into two aspects. First, policy related to aspects of social practice. Second, policy related to aspects of response to events that occur (Bahri et al., 2020). According to Nichols, policy is a decision that has been carefully considered by the decision-maker. Klein and Murpy state that policy refers to a set of goals, principles, and regulations that guide an organization (Fachrudin et al., 2010). In other words, policy

encompasses all instructions and organizational authority.

According to the Big Indonesian Dictionary, policy is defined as skill, proficiency, wisdom, a collection of concepts, and aspirations that are the main points and basis of planning in the implementation of work (*Tim Penyusun*, 2001).

Therefore, it can be said that educational policy is an effort to improve the order of educational concepts, regulations, legislation, and educational implementation, as well as eliminating past educational practices that were inadequate or inappropriate. The specific characteristics of educational policy criteria are: 1) Having educational objectives. 2) Meeting legal-formal aspects. 3) Having an operational concept. 4) Created by those with authority. 5) Can be evaluated. 6) Having a system (Halimah, 2015).

In the configuration of the Indonesian education system, Islamic educational politics can be concluded that Islamic education in Indonesia has undergone changes and developments in the national educational political landscape. These changes and developments in Islamic education are influenced by political ideological interests and other interests in making state policy (Purwanto & Siregar, 2017).

The regulation of religious life in Indonesia has been shaped by various policies stemming from differing perspectives on the relationship between the state and religion. This relationship often sparks diverse opinions, with groups holding opposing views. Proponents, often referred to as formalists, firmly believe in an inseparable connection between religion and the state, advocating for the inclusion of formal religious symbols within the state. This perspective is exemplified by the formalist group (Jamhari & Jajang, 2004). Conversely, secularists favor a distinct separation between religious and state affairs, arguing that the two domains are inherently contradictory. They maintain that religion does not explicitly address state matters, let alone advocate for the establishment of a state. A third perspective, known as the substantialist "middle ground", acknowledges the presence of substantial ethical and moral values within religion that can guide state and societal life (Purwanto & Siregar, 2017). Examining the current reality of religious education in Indonesia reveals a persistent form of discrimination in its implementation. This discrimination often manifests as a policy gap between the Ministry of Basic and Secondary Education and the Ministry of Religious Affairs.

The management of religious and religious education is governed by Government Regulation (PP) No. 5 of 2007, Article 3 Paragraph 2, which designates the Minister of Religious Affairs as the responsible authority. However, the actual implementation of religious education is carried out by regional governments and/or communities. This management aims to ensure public access to adequate, equitable, and affordable educational services, as well as maintain the quality and competitiveness of education, aligning it with societal needs and conditions, and promoting efficiency, effectiveness, and accountability in educational management. The standards for educational management, as stipulated in the Minister of National Education Regulation (Permendiknas) No. 19 of 2007, encompass six key areas: 1) program planning, 2)

implementation of work plans, 3) supervision and evaluation, 4) school or madrasah education, 5) management information systems, and 6) special research (Nikmah & Pramitha, 2020).

Ministerial Regulation (PMA) No. 13 of 2014, Article 2, outlines the objectives of Islamic religious education: a) instilling faith and piety in Allah SWT in students, b) developing students' knowledge, attitudes, and skills to become Islamic scholars (*Muttafaqih Fiddin*) and/or Muslims who can practice Islamic teachings in daily life, and c) fostering noble character in students who possess individual and social piety, upholding the spirit of sincerity, simplicity, independence, Islamic brotherhood (*ukhuwah Islamiyah*), humility (*tawadhu*), tolerance (*tasamuh*), balance (*tawazun*), moderation (*tawasuth*), exemplary conduct (*uswah*), a healthy lifestyle, and patriotism (Purwanto & Siregar, 2017).

Currently, religious education faces a crisis in Islamic values, potentially leading to decline. One contributing factor is the disconnect between the material aspects of life and the guidance provided by authentic sources, along with the loss of exemplary conduct (*uswah hasanah*), pure belief (*aqidah*), and the implementation of Islamic values (Lubis et al., 2020). To address this, the government should prioritize supporting, strengthening, and empowering parents to establish homes as centers for Islamic religious education. One approach is to provide parenting programs, which can enhance the quality of education within families. Parenting can also aid in monitoring children's learning activities at home, especially in light of advancements in information technology, information technology literacy, digital technology products, and media selection for children (Marlina, 2021).

Islamic education encompasses several dimensions: 1) Cognitive: A comprehensive, in-depth, and insightful understanding of Islamic teachings, including *aqidah, ibadah, akhlaq*, and *muamalat*. 2) Affective: Embracing and internalizing religious teachings, encompassing *aqidah, ibadah, akhlaq*, and *muamalat*. 3) Psychomotoric Behavioristic: Practicing and developing habits across all dimensions of Islamic teachings, including *aqidah, ibadah, akhlaq*, and *muamalat* (Marlina, 2021).

Elevating Islamic education requires a concerted effort. Islamic education serves as a conscious guidance and leadership provided by educators to foster the physical and spiritual development of learners, culminating in a superior personality (Hilmi, 2023).

The evolution of Islamic education has given rise to two contrasting schools of thought. Both approaches differ in their systems, material content, and institutional forms, reflecting the accumulation of historical responses to the need for education. Traditional Islamic education emphasizes doctrinal and normative aspects, often leaning towards an exclusive, literal, and apologetic approach. Modernist Islamic education, over time, has begun to lose its core essence. While these weaknesses in the scientific tradition among Muslims are not uniformly present across all periods of thought and groups of scholars, they remain a significant burden today. If this trend persists, Islamic education, in theory, will never be able to adequately address the

demands of liberalism and humanization (Ismail, 2003).

Early Islamic preachers utilized both da'wah (proselytizing) and education as tools for spreading Islam since their arrival in Indonesia. This process of socializing Islam through education was not solely undertaken by the community but also involved the government (Halimah, 2015).

KH. Ahmad Dahlan stated that Islamic education aims to cultivate Muslim individuals with noble character, profound religious knowledge, understanding of worldly knowledge, broad perspectives, and a willingness to strive for societal progress (Ni'mah, 2014). To achieve this goal, the Islamic education process should encompass various fields of knowledge, both general and religious, to sharpen intellectual capacity and strengthen the spirituality of students. This endeavor will be realized if the educational process is integral.

According to KH. Hasyim Asy'ari, the goal of Islamic education is to develop a complete Muslim individual (*Insan Islam Kamil*) who possesses a thorough and perfect understanding of Islamic teachings and can consistently apply them in daily life. This educational objective can be achieved if students first draw closer to Allah SWT, and during the educational process, they are kept free from materialism, wealth, positions of power, and popularity (Ni'mah, 2014). Therefore, it can be depicted that the goal of Islamic education is to cultivate good character. Consequently, character and moral education are the essence of Islamic education.

The fundamental spirit of multicultural Islamic education is inseparable from the goals of multicultural education itself, which are to enhance humanistic, pluralistic, and democratic awareness (Purwanto & Siregar, 2017). Values in Islamic education, originating from the Quran and Hadith, encompass three dimensions or aspects of life. These dimensions must be nurtured and developed through education (Kurnialoh, 2015).

During the period from 1945 to 1950, the government paid attention to and provided guidance for religious schools. The BPKNIP (Central Committee of the National Indonesian Committee) stated that in advancing education and teaching, efforts should be made to ensure that teaching continues and is enhanced in mosques, *surau* (prayer halls), *langgar* (small mosques), and madrasahs (Islamic schools). This is contained in the BPKNIP announcement, Berita RI (Indonesian Republic News) Year II Number 4 and Number 5 (Purwanto & Siregar, n.d.). The essence is to ensure that education continues in surau, mosques, langgar, and madrasah environments.

In the government's view, this can be interpreted as *langgar* and madrasahs not being treated as integral parts of the national education system like schools. This situation has resulted in religious educational institutions being independent on one hand but marginalized on the other (Purwanto & Siregar, 2017). After Indonesia gained independence, the condition of religious education and religious educational institutions did not improve from the previous colonial era (Dutch and Japanese colonial periods).

Before the colonial government introduced it, Islamic education was the only

educational institution in Indonesia. However, after Indonesia gained independence, Islamic education was not directly incorporated into the national education system. Islamic education organizations did continue to exist and develop, but they did not receive full attention from the government. Islamic educational institutions were left to survive in very simple conditions (Hasbullah, 2006).

Legal recognition of Islamic educational institutions with their distinctive characteristics became visible with the enactment of Law Number 2 of 1989 on the National Education System. This law recognized Islamic education as a subsystem of the national education system, as stipulated in Government Regulation (PP) Number 28 of 1990 on Basic Education and PP Number 29 of 1990 on Secondary Education (Hasbullah, 2006).

The pinnacle of government recognition of the existence of Islamic education is found in Law Number 20 of 2003 on the National Education System, which regulates the implementation of a single national education system as mandated by the 1945 Constitution. This law integrates Islamic education into the national education system (Hasbullah, 2006).

In 2007, Government Regulation (PP) Number 5 of 2007 on Religious Education emerged as a derivative of the National Education System.

PP Number 48 of 2008 explains that educational funding is related to the provision of financial resources needed for the implementation and management of education. These educational costs may include school unit costs, implementation costs, and/or educational management costs, as well as student education costs. Educational costs that are the responsibility of the government are allocated in the government budget, which is the responsibility of local governments and allocated in the local government budget in accordance with the budgeting system in legislation. Educational funding allocated from the APBD (Regional Budget) is a local government policy because the direction and amount of the educational budget are determined through decisions of the education department, regulations of the mayor or regent of the local area, and regional regulations. The amount of educational funding is a projection of the budget needs of educational programs, which are detailed in the Restra and Work Plan, which are determined by a decree from the Department of Education. The amount of the educational budget is part of the APBD expenditure that is determined through the general APBD policy, the Priority Ceiling and Budget (PPAS), and the APBD Regional Regulation, which is determined after obtaining approval from the DPRD (Regional People's Representative Council) of the relevant city/regency (Purwanto & Siregar, 2017).

The low quality of human resources in Indonesia, particularly among Islamic education managers, is a significant problem in Indonesia. This is closely related to the quality of graduates from educational institutions, both Islamic educators and Islamic education personnel. Graduates of Islamic educational institutions and Islamic education personnel generally have low creativity. Various social, political, cultural, and

technological issues faced by the world of education are more often addressed through religious norms rather than critically, logically, and creatively. This has led to the perception that Islamic education is still lagging behind general education (Aprison, 2016). The management of Islamic education should be done in a modern and professional manner, so that the education implemented can meet the needs of students in facing the dynamics of their time. Therefore, Islamic education needs to be open, innovative, and progressive (Ni'mah, 2014).

The essence of education is the formation of human beings towards a desired goal. Therefore, Islamic education can be defined as the process of shaping individuals towards the goals envisioned by Islamic teachings and Sharia law. Looking at the current reality, with the decline of Islamic values and Eastern customs that are actually the identity of this nation, such as the increasing number of people engaging in actions that are fundamentally deviating from Islamic religious rules, this is one of the problems that needs to be addressed or at least minimized. Therefore, Islamic religious education is essential (Amin, 2017). The national education system and the Islamic education system in the early years of independence were often considered conflicting and grew and developed separately from each other. The national education system was initially accessible only to the upper classes, while the Islamic education system grew and developed independently among the people and was rooted in society.

In the historical process, as stated in Article 31 Paragraph 2 of the 1945 Constitution, the government will strive to establish and implement a national education system regulated by law. A number of policies in the world of education were then issued by the government. These policies were in the form of laws, government regulations, and also policies issued by the Minister of National Education, previously called the Minister of Education and Culture. Law Number 2 of 1989 is one of the legal products on education, replacing the previous law. This law was followed by a set of government regulations (PP) as policies regulating basic education, secondary education, and also higher education. This law also regulates special education and non-formal education. Law Number 2 of 1989 was finally perfected by Law Number 20 of 2003 on the National Education System (Amin, 2017).

Essentially, these laws are legal instruments for regulating the education system in Indonesia. Therefore, Islamic education, which has been practiced since the arrival of Islam in Indonesia, is an inseparable part of this national education system, both explicitly (Amin, 2017).

Education in a nation is crucial, as stated in Law of the Republic of Indonesia Number 2 of 1998 on the National Education System, which contains the goals of education, namely to enlighten the life of the nation and develop the Indonesian people in their entirety, namely people who are faithful and devout to God Almighty and have noble character, possess knowledge and skills, physical and mental health, a strong and independent personality, and a sense of responsibility to society and the nation. Meanwhile, the goal of Islamic education is to guide the spiritual and physical growth of

individuals according to Islamic teachings. Our current scientific perception of the meaning of education has a more comprehensive implication than the meaning of teaching. Education is defined as a conscious effort to prepare students through guidance, teaching, or training for their roles in the future. It is clear here that education encompasses the process of teaching activities in addition to guidance and training (Amin, 2017).

Islamic education in Indonesia is clearly more complex in terms of its problems compared to general education. For example, even in small things, manual equipment that can be used for Madrasah Diniyah (traditional Islamic schools) has not been able to meet these needs. Consequently, most Islamic educational institutions are considered to be unable to meet the needs. This has led to the widespread perception that Islamic education is a second-class education and has not yet been able to become an alternative education due to several factors, as quoted from Ismail's opinion in his book, Paradigma Pendidikan Islam (Paradigm of Islamic Education): 1) Internal obstacles, such as: the absence of a standard curriculum as a boundary line for other education systems, the lack of a standard methodology, and the lack of reliable measuring instruments for assessing educational outcomes. 2) External obstacles, namely: still dependent on the education patterns outlined by the government, namely education to support development, lack of funds and facilities, so Islamic education is oriented towards consumer tastes and catering to the marginalized, the unstable national education system, rapid cultural development and societal changes, making Islamic education increasingly unable to compete with the pace of societal change, the lack of encouraging public appreciation for Islamic educational institutions, the existence of social stratification based on materialistic measures, causing people to compete to enter prestigious educational institutions, without regard for the ideology hidden behind them, the tendency towards mismanagement, for example, unhealthy competition among leaders and closed leadership (Kholiq & Huda, 2001).

Despite the fact that Islamic education cannot compete with other forms of education, its presence is still warmly welcomed. As the first evidence, educational institutions under the Ministry of National Education cannot accommodate all students who need education. Second, Islamic educational institutions are mostly located in rural areas and offer relatively low educational fees. Third, some members of society still feel bound to Islamic education or feel obligated to provide religious education for their children. Fourth, in certain areas, there are no general educational institutions that are accessible to the community (Amin, 2017). Thus, Islamic education is indeed an alternative.

CONCLUSION

Islamic education in Indonesia has a significant objective: to shape Muslim individuals with noble character, profound religious knowledge, worldly understanding, and a commitment to societal advancement. To achieve this goal,

Islamic education must integrate various fields of knowledge, both secular and religious, to strengthen the intellectual and spiritual growth of learners.

There are three main dimensions in Islamic education: the spiritual dimension, emphasizing faith and ethics; the cultural dimension, focusing on fostering independent and responsible personalities; and the intellectual dimension, encompassing the development of creativity and skills.

Since the period of 1945-1950, the government's attention to Islamic education has increased, although these institutions often lack recognition within the national education system. Legal recognition of Islamic education began to emerge with the enactment of laws and government regulations integrating Islamic education into the national education system.

However, Islamic education still faces challenges, particularly in the quality of human resources within the sector. Graduates of Islamic educational institutions often exhibit limited creativity and tend to solve problems normatively rather than critically. To address the dynamics of the times, the management of Islamic education needs to be modernized and professionalized, employing innovative and progressive approaches to meet the needs of learners and address existing challenges.

Despite these challenges, Islamic education remains a crucial alternative, especially in rural areas where educational costs are relatively more affordable, and communities still feel obligated to provide religious education for their children. Overall, Islamic education in Indonesia plays a vital role in shaping individual character and morals, but it requires greater support and attention from the government and society to enhance its quality and relevance in an ever-changing context.

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