Research Article

Government Policy on Islamic Religious Education in Madrasahs

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Abstract: The purpose of this study is to analyze government policies in Islamic Religious Education in Madrasahs and to analyze the obstacles and challenges in implementing government policies in Islamic Religious Education in Madrasahs. This research method uses a qualitative approach. This type of research is library research or literature review. Data collection techniques are carried out through observation and documentation. The data sources in this study are primary data and secondary data. The results of this study are that government policies in Islamic Religious Education in Madrasahs are based on, among others: Joint Decree (SKB) Number 6/1975 and Number 037/U/1975 between the Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs concerning Improving the Quality of Education in Madrasahs Law Number 20 of 2003 concerning the National Education System. Law No. 14 of 2005 concerning teachers and lecturers, policies issued by the Minister of Religion in the form of KMA Number 183 of 2019 concerning the PAI Curriculum and Arabic in Madrasahs. 2) Government policy in Islamic religious education in madrasas, namely: issuing Islamic Religious Education laws, creating Islamic Religious Education curriculum, improving the quality of Islamic Religious Education teachers, integrating Islamic Religious Education moderation, creating Islamic Religious Education teaching materials and implementing national exams and assessments in madrasas.

Keywords: Government Policy, Islamic Religious Education, Madrasah

1. Introduction

Islamic religious education is an important thing that must be taught to Muslims. Contemporary Islamic thinker, Sayyid Qutb, emphasized the importance of Islamic religious education as the main pillar of the formation of the personality and character of Muslims (Abdul Ghani et al., 2023). Learning Islamic religious education in madrasas is an effort to convey Islamic teachings in the learning process. (Sastriyani, 2018). Through learning Islamic religious education , Muslims will be able to truly understand and practice the teachings of the Islamic religion. So that Islamic religious education can be carried out as well as possible, Islamic religious education policies have been created in various educational institutions, both in schools and madrasas, to make it easier to achieve the goals of Islamic religious education.

The concept of education in the perspective of madrasahs must know the religious cultural values that are aspired to by society and the government regarding education in madrasahs, namely with the hope that madrasahs are able to produce quality graduates in general and religious knowledge in accordance with national education standards. Regulation of the Minister of Religion of the Republic of Indonesia Number 90 of 2013 concerning the implementation of madrasah education, contains a description explaining that the implementation of madrasah education is an activity of implementing components of the education system at Raudhatul Athfal (RA), Madrasahs, and Religious Colleges, as well as Religious Education and Religious Education(Lestari & Salminawati, 2023).

As time goes by and to answer the relevance of the demands of the times in the development of education. Indonesia has experienced changes to the National Education System Law. The changes aim to perfect the law in the field of education

Education in the reform era also developed as a correction and improvement of education to build a just, prosperous, orderly, safe, and prosperous society, these diverse policies strive to be more democratic, just, transparent, credible, and accountable. It can be said that the condition of Islamic religious education during the reform era was superior to the New Order regime. Madrasah Ibtidaiyah for basic education, Madrasah Tsanawiyah for junior high school education, and Madrasah Aliyah for senior high school education were all standard stages of Islamic religious teaching during this period. Islamic education was also emphasized more at this time and given the same position as mainstream education. One of them was the enactment of Law Number 20 of 2003 concerning the National Education System , which regulates several subjects and equates Islamic Religious Education with general education(Ulum, 2023)

Currently, the regulation of Islamic religious education in Indonesia from the pre-independence era to the reform era has seen many changes in the rules or policies in the implementation of Islamic religious education. In reality, there are still many educational policies contained in the National Education System Law that do not yet favor Islamic education. This certainly must be studied together so that a constructive solution can be found in the context of developing Islamic religious education in Indonesia.(Maulidah et al., 2024)

The study aims to analyze how the government's policy is in Islamic religious education in Madrasahs. and to analyze the obstacles and challenges of implementing government policies in Islamic religious education in Madrasahs.

2. Research Methods

In this study, the researcher uses a qualitative approach. The type of research is library research. The researcher will describe the findings in words. Data collection techniques through observation and documentation. Data sources in this study are primary data and secondary data. The data analysis techniques used by the researcher are data reduction, data presentation and verification.

3. Research Results And Discussion
1) Government Policy in Madrasah

Madrasah and Islamic education are a unity that is interconnected. The excellence of madrasah lies in the quality of Islamic education it has. How educational institutions are conditioned in an Islamic manner, both in terms of teaching staff, curriculum, students, and even the management that surrounds them is a characteristic of madrasah. Thus, madrasah also has the same function as schools in general in relation to the basic responsibilities of an educational institution. It can be said that madrasah is an educational organization that is directly related to stakeholders, therefore madrasah with the right to autonomous school management granted by the government is able to regulate all policies and leadership that will be applied to its institution.('Aziizah & Suwadi, 2021)

As part of the society under the government of the Unitary State of the Republic of Indonesia, every individual in society must care, pay attention and take part in realizing the goals of national education as stated in Law no. 20 of 2003 (National Education System. Article 3) which states: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. Aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Sinaga, 2020).

The first effort of the Ministry of Religion in fostering the existence of madrasahs was to provide input and assistance in the form of procurement of facilities and infrastructure as well as administrative and operational costs, as written in the Regulation of the Minister of Religion Number 1/1946, dated December 19, 1946. Where the regulation is explained so that madrasahs also teach general knowledge at least 1/3 of the number of teaching hours implemented. The general subjects in question include; Indonesian , reading and writing Latin letters, arithmetic for elementary level. Added with geography, history, plant and nature health for advanced level. Exactly in 1975, precisely on March 24, 1975, Joint Decree (SKB) Number 6/1975 and Number 037/U/1975 was issued between the Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs concerning Improving the Quality of Education in Madrasahs (Iskandar, 2019).

PAI in madrasahs has a number of problems that still leave homework for madrasahs and the government. The challenge of developing a mass PAI curriculum has not met the goal of achieving the dimensions of faith, piety, and noble morals. PAI learning is still widely focused on religious knowledge and has not placed religion as a way of life that equips students with spiritual and social piety. On the other hand, rigid (extreme-textualist) religious life patterns greatly influence people's lives in the nation and state. Religious experience is limited to icons, does not reach the substance of religion, so that religious values do not become the basis for attitudes, thinking, and acting. Due to these problems, teachers as the main actors in education and teaching in Madrasahs, PAI teachers are obliged to embody the goals of PAI to be implemented properly. One of the efforts is through attention and review of every policy issued by the government, in this case KMA 183 of 2019. With the issuance of the KMA, it is hoped that teachers will respond positively and be jointly responsible for implementing the policy in order to bring about changes in education in Madrasahs that are more advanced and of higher quality. (Wulandari & Windarto, 2023).

2) Islamic Religious Education Curriculum in Madrasah

One of the central implementation of education is the curriculum. The curriculum in madrasahs is certainly different from public schools. The curriculum developed not only concerns general knowledge, but also the development of Islamic religious teachings.(Kusmawati & Surachman, 2019)

Islamic Religious Education Material, related to the Islamic religious education curriculum in Junior High Schools as described in the book "Junior High School Curriculum Competency Standards" that the Islamic religious education curriculum includes four subjects, namely: Al-Qur'an Hadith, Aqidah Akhlaq, Fiqh, and History of Islamic Culture.(Laila Hamidah Harahap, 2023)

In developing the PAI curriculum, it is important to pay attention to principles such as relevance, effectiveness, and efficiency. Innovation in developing the PAI curriculum can be done with the aim of adapting to the times and creating better learning .(Adiyono et al., 2023).

Government efforts in education such as compiling educational curriculum, school/madrasah management, making educational policies both from the Minister of Education and Culture or from the Minister of Religion. The latest policy issued by the Minister of Religion in the form of KMA Number 183 of 2019 concerning the PAI Curriculum and Arabic in madrasahs . In the 2013 curriculum, Islamic Religious Education is a compulsory subject at all levels of education taught from elementary school to college. Islamic Education as a subject is oriented not only to teaching religious and worship procedures , but also to equip students with religious values in everyday life. The Islamic Religious Education curriculum is gradually directed to equip students with competence in a correct understanding of religion (belief, morals, sharia), thus opening up space to carry out religious obligations properly to Allah SWT and fellow human beings.(Wulandari & Windarto, 2023)

According to Al Syaibani, there are seven Islamic religious education curriculums, namely, first, both in values and teachings there must be a principle of perfect continuity with religion. This means that all aspects of the curriculum must breathe the Islamic religion and be in accordance with Islamic morals, both in terms of objectives, teaching methods, content or contents, and ways of behaving. Second, the universal or comprehensive principle is in the objectives and contents of the curriculum. The PAI curriculum can foster faith, reason and body, but can also be beneficial in all aspects and lines of community life, both in terms of humanity, physical, practical, spiritual, social, economic, political, religious knowledge, language and so on.(Ashari, 2021)

3) Improving the Quality of Islamic Religious Education Teachers

Suryosubroto views that a teacher is able to carry out his duties from four aspects: 1. Able to learn and master the subject matter that is used as the goal in preparing the lesson plan. 2. Choosing an approach or strategy to deliver the lesson. 3. Choosing teaching tools and other facilities. 4. Choosing the evaluation strategy to be taken (Suryosubroto, 1997: 8). Thus it can be seen that the competence of Islamic Religious Education teachers is the ability and authority of Islamic Religious Education teachers in carrying out their duties and responsibilities as teachers or educators who provide Islamic religious education to their students.(Zulfahmi et al., 2018)

Glickman in Akhmad Zacky AR revealed that someone can work professionally if he has: (1) ability, and (2) motivation. From Glickman's statement, it is explained that if a person is equipped with the ability or skill in his field and high motivation or will in carrying out his work, then that person can be categorized as a professional in his work. Like a teacher, if he has the ability and motivation in his work as an educator, then that teacher is a professional teacher.(Nurdin et al., 2021)

The function of Islamic Religious Education learning in schools/madrasas is as follows: 1. Development, namely increasing the faith and piety of students to Allah SWT which has been instilled in the family environment since early on. Basically, the obligation to instill faith and piety is the parents through the family institution. Schools function to further develop and grow through guidance, learning, additional materials and training so that Islamic religious knowledge develops optimally according to the level of development. 2. Instilling values as a way of life in order to achieve happiness, peace of life in the world and the hereafter. 3. Mental adjustment, namely adjusting to the environment according to the teachings of Islam without being influenced by other religious cultures. 4. Improvement, namely to evaluate the mistakes, shortcomings, and weaknesses of students in the belief, understanding, and practice of straight Islamic teachings. 5. Prevention, namely to ward off negative things from the environment that are not in accordance with Islamic teachings. 6. Distribution, namely to direct children who have special talents in the field of Islam so that they can develop so that they are useful for themselves and others.(Sholikin, 2018).

Definitively, according to Law No. 14 of 2005 concerning teachers and lecturers, teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education through formal education, basic education, and secondary education.3 What is meant by professional Islamic Education teachers or educators are people who master knowledge (Islamic religion) and are also able to transfer knowledge/knowledge (Islamic religion) internalization, and amaliyah (implementation), are able to prepare students so that they can grow and develop their intelligence and creativity for the benefit of themselves and their community, are able to become models or central self-identification and consultants for students, have sensitivity to information, intellectual, and spiritual morals and are able to develop the talents, interests and abilities of students and are able to prepare students to be responsible for building a civilization that is approved by Allah SWT.('Aziz, 2023)

4) Integration of Religious Moderation in PAI

Religious moderation is one of the government's priority programs to build a harmonious religious life within the framework of national and state life. In addition to building harmonious coexistence through moderate religious perspectives , attitudes and practices, religious facilitation is also a basis for thinking to understand the content of religious teachings that consider the values of humanity, culture, nationality, diversity and obedience to the constitution. Unitary State of the Republic of Indonesia(Maysyarah et al., 2023).

The values of religious moderation in Islam include the values of tolerance, al-tawassuth, tajrid, tajdid, al-i'tidal, al-tawazun, al-muwājahah, harmony, musyārakah, honesty, discipline, togetherness, and adhering to the principles of al-muhāfadzotu 'ala qodīmi al-sholeh walakhdzu bi jadīdi al-ashlah(Fithriyah, 2023).

Islamic religious education can be defined as a systematic and organized effort to assist students in living their lives in accordance with Islamic principles. Religious education can be characterized as an effort to realize the perfection of the attributes given to humans by Allah SWT. Islamic religious education seeks to equip students with religious knowledge so that they learn to believe and fear Allah SWT. In accordance with Islamic teachings, being inclusive, reasonable, and philosophical in cooperative relations between religious communities in society to advance national unity (Harmi, 2022)

4. Conclusion

From the description of the results and discussion in this study, it can be concluded that the government policy in Islamic religious education in madrasas is 1) Government policy in madrasas based on: Joint Decree (SKB) Number 6/1975 and Number 037/U/1975 between the Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs concerning Improving the Quality of Education in Madrasas Law Number 20 of 2003 concerning the National Education System. Law No. 14 of 2005 concerning teachers and lecturers, policies issued by the Minister of Religion in the form of KMA Number 183 of 2019 concerning the PAI Curriculum and Arabic in madrasas. 2) Government Policy in Islamic Religious Education in Madrasas: issuing PAI laws, Creating PAI curricula, Improving the quality of PAI teachers, integrating PAI religious moderation, creating PAI teaching materials, Creating National Examinations and assessments in madrasas

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