DYNAMICS OF ISLAMIC EDUCATION POLICY TRANSFORMATION IN THE NATIONAL EDUCATION SYSTEM

Kusoy Anwarudin[1]
Institut KH. Ahmad Sanusi Sukabumi, Indonesia (uk.anwarudin@gmail.com)

Gilang Syahril Akbar
Institut KH. Ahmad Sanusi Sukabumi, Indonesia (gilang.syahril33@gmail.com)

Keywords:	ABSTRACTS
Education Policy Transformation, Islamic Religious Education (PAI), Indonesia Education System, Curriculum Development, Socio-political Impact on Education	**Background:** The background of this research stems from the important role of PAI in shaping the moral and spiritual character of students in Indonesia, as well as the challenges that PAI policies must adapt to in response to changing times, particularly in the digital era. **Purpose:** This study explores the transformation of Islamic Religious Education (PAI) policies within Indonesia's national education system, analyzing how these policy changes have responded to evolving social, political, cultural, and economic needs. **Method:** Through a literature review across different governmental periods, from the Old Order to the Reform Era, this study identifies significant changes in PAI policies influenced by socio-political dynamics. These changes have impacted the implementation of PAI in schools and madrasahs, as well as the development of curricula and teaching methods. **Result:** The findings highlight the need for PAI policies to be more adaptive to contemporary challenges, especially in the digital age. **Conclusion:** This study contributes to a deeper understanding of the dynamics of PAI policies and their role in improving the quality of Islamic education in Indonesia.

---

[1] Correspondence Author

A. INTRODUCTION

Islamic Religious Education (PAI) has an important role in shaping the moral and spiritual character of students (Mulyana, 2016). As part of the national education system, PAI aims not only to deepen Islamic teachings but also to build a character based on Islamic values (Suyadi & Widodo, 2020). Islamic religious education policies in Indonesia have undergone significant changes, influenced by socio-political dynamics and increasingly complex societal needs (Azra, 2017). Along with the era of globalization and technological developments, PAI policies must be able to adapt to remain relevant and effective (Sutrisno, 2021).

The main challenge in PAI policies is how to ensure that these policies remain relevant to the times, especially in the sophisticated digital era. Technology presents new challenges such as unlimited access to information, so Islamic religious education policies need to be more adaptive (Harahap & Barus, 2021). Therefore, it is important to analyze the extent to which existing policies are able to provide solutions to religious education issues that arise in the digital era (Zainuddin, 2021).

Several previous studies have discussed a lot about the development of Islamic religious education policies in Indonesia. For example, research by Saihu (2019) which analyzes the impact of PAI policies on education in schools, and the work of Andriani et al. (2018) which discusses the challenges of PAI policies in the context of pluralism. However, while there are a number of studies that have been conducted, most only address certain aspects of the policy, such as curriculum implementation or its impact on the quality of education. This study aims to provide a more comprehensive picture of how PAI policies have changed and their impact on religious education in Indonesia. In this case, understanding the dynamics of Islamic religious education policies is very important for the development of better policies in the future.

This research aims to explore the transformation of Islamic Religious Education policies in the Indonesian education system. This study will also analyze the factors that affect the policy change and how this new policy affects the quality of Islamic religious education in Indonesia. The urgency of this study is to provide a deeper understanding of the dynamics of Islamic religious education policies that can be used for better policy development in the future. The assumption taken in this study is that the change in PAI policy reflects changes in socio-political values in Indonesia, as well as the development of community needs in the field of religious education.

B. METHOD

This study uses a literature study method, which allows researchers to collect, analyze, and interpret relevant literature on Islamic Religious Education (PAI) policies in Indonesia. This method was chosen because the research focuses on the analysis of PAI policies that have been implemented in various periods, ranging from the Old Order to the Reformasi.

The researcher identified and collected a variety of primary and secondary sources related to PAI policy. Primary sources include official policy documents issued by the Indonesian government, such as the National Education Law, Government Regulations, and other documents that reflect education policy. Meanwhile, secondary sources consist of journal articles, academic books, and research reports relevant to this topic of study.

To ensure the reliability of the source, this study applies strict selection criteria. The validity and credibility of sources are tested based on their publishers, such as official documents from government agencies as well as national and international indexed journals. Only scientific publications that have gone through *peer review* are used to ensure the objectivity and accuracy of the data. In addition, the study prioritizes literature published in the last 10 years, except for relevant historical references.

Data was collected through systematic searches with specific keywords in Google Scholar, Scopus, and SINTA, as well as through the *repositories* of several universities that have policy documents related to PAI, which are selected based on their relevance and validity to avoid adding unnecessary information. Data collection is also focused on reputable journals to ensure the completeness and accuracy of the information used in the analysis.

Once the data is collected, the next stage is qualitative descriptive analysis. The data obtained are categorized and grouped based on policy periods and changes that occur in the Islamic education system. Data interpretation techniques are carried out by connecting findings in the literature with the social, political, and cultural contexts behind policy changes. Thus, this study can provide a comprehensive understanding of the dynamics of PAI policy transformation and its implications for the implementation of Islamic religious education in Indonesia.

C. RESULT AND DISCUSSION

This research shows that Islamic Religious Education (PAI) policies in Indonesia have undergone various changes in line with the social, political, and cultural development of the community. This policy change reflects an effort to respond to the challenges of the times, as well as to balance religious values with the needs of modern education. Based on the results of the literature study, there are several important findings that show the direction of PAI policies that are increasingly adaptive to the development of the times and globalization.

Transformation of PAI Policy from the Old Order to Reform

Old Order: During the Old Order, PAI's policy was more traditional and focused on teaching the basic values of Islam. The Islamic religious education curriculum at that time tended to be normative and separate from the learning of other sciences. Religious education is more emphasized on teaching morals and worship textually, without much connection between religious teachings and wider social life. In this case, Islamic religious education is more focused on memorizing the Qur'an and hadith as a form of in-depth moral teaching (Mulyana, 2016).

New Order: During the New Order period, there was a significant change in Islamic religious education policy. Religious education has begun to be integrated into the national curriculum and has become an integral part of the formal education system in Indonesia. The emphasis on Islamic religious education began to move towards character development and personal formation that was balanced between religion and science. However, this policy is also colored by political intervention that introduces more centralistic government norms, which affect the implementation of religious education in schools (Azra, 2017). This policy creates a challenge for religious educators to balance religious teaching material with broader national development goals.

Reformasi: During the Reform period, PAI's policies increasingly led to modernization and adaptation to social changes and globalization. Here, Islamic religious education not only teaches religious knowledge, but also integrates Islamic values in a broader global context. Curriculum updates and learning methods have begun to be introduced, by providing space for technology in teaching. The use of information technology in Islamic religious education is becoming increasingly important in this digital era, with the existence of online learning platforms that can expand access to religious education (Hasan, 2020).

Social and Political Influence on PAI Policy

Changes in Islamic religious education policies in Indonesia cannot be separated from the existing social and political dynamics. Each period of government has different policy characteristics, which are influenced by the political ideology and social situation of the time. For example, during the Old Order period, religious education was more focused on efforts to consolidate state ideology through religious-based moral education. However, during the New Order period, Islamic religious education policies were also influenced by the desire to strengthen the state by creating citizens who are religious and loyal to the government. During the Reformation, Islamic religious education policies began to be influenced by the demands of democratization and pluralism, which required religious education to be more open and inclusive (Suryani & Fathani, 2018).

Changes in the Islamic Religious Education Curriculum

Curriculum during the Old Order Period: During the Old Order period, Islamic religious education emphasized more on teaching religion normatively and theoretically. The curriculum at that time focused more on knowledge about Islam, such as Islamic history, tafsir, fiqh, and morals. Although this curriculum provides a basic understanding of religion, it lacks space for the critical and applicative development of the religious teachings in daily life.

Curriculum in the New Order Period: Along with political changes during the New Order period, the Islamic religious education curriculum has undergone significant changes. Religious education began to emphasize the formation of student character and the integration of moral values in social life. One of the major changes is the strengthening of the Islamic religious education curriculum that links religious teachings with social, political, and national development issues (Hasan, 2020). Islamic

religious education is no longer just about teaching religious texts, but also includes learning character, discipline, and understanding of the role of religion in daily life.

Curriculum during the Reform Period: During the Reform period, the Islamic religious education curriculum began to undergo modernization by adapting to the development of science and technology. Islamic religious education began to accommodate the need to form a more inclusive, tolerant, and open to the character of students. This curriculum not only covers aspects of religious theory, but also the application of religious values in facing the challenges of globalization and pluralism. Here, information technology and the internet have begun to be integrated in religious learning, providing wider access for students to learn more about religious teachings (Syafri, 2016).

Challenges of Islamic Religious Education in the Digital Era

One of the biggest challenges faced by PAI policies in Indonesia is how to integrate technology in the teaching and learning process. The rapid development of technology and advances in the digital world open up opportunities as well as challenges for Islamic religious education. Religious education in schools now has to face the fact that religious information is no longer limited to traditional texts, but can be easily accessed through the internet, social media, and *online* platforms. This requires an update in the way of teaching and curriculum to be more relevant to the times.

The use of technology in Islamic religious learning began to be introduced in the Reformation era, with the introduction of technology-based learning such as *online* classes and the use of social media in discussing religious issues. For example, learning about Islam through *mobile* apps and video platforms such as YouTube has helped students access religious learning materials in a more interactive and engaging way. Research by Harahap & Barus (2021) shows that the use of technology in religious education has had a positive impact on the learning process, both in increasing students' understanding of religious teachings and in expanding the reach of religious learning to more remote areas.

The Role of the Government in Formulating Islamic Religious Education Policies

The government has a very important role in determining the direction of Islamic religious education policy in Indonesia. Government policies based on community needs, social change, and technological developments will have a major impact on the way religious education is taught in schools. For example, the government's policy during the Reform period that encouraged the use of technology in religious education was a step forward in adapting the education system to the needs of the times. The government is also responsible for ensuring that Islamic religious education policies encompass universal values that can be accepted by all levels of society regardless of religious and cultural background.

The Influence of Globalization on PAI Policy

Globalization has had a significant impact on education policy in Indonesia, including in Islamic religious education. Advances in information technology and economic globalization demand changes in the way religious education is delivered to students. Islamic religious education policies must now be more flexible and able to respond to the challenges of globalization, such as pluralism, intercultural interaction, and religious differences. In this context, Islamic religious education must be able to teach the values of tolerance, peace, and social justice so that the younger generation can coexist with a more open and pluralistic global society (Azhari & Malik, 2017).

Challenges of PAI Policy Implementation in Schools

Although Islamic religious education policies have undergone many changes, the implementation of these policies in the field still faces various challenges. One of the biggest challenges is the limitation of resources, both in terms of educators who are poorly trained in technology-based teaching and inadequate educational facilities in some regions. In addition, the influence of political ideology and social conflicts sometimes hinders the implementation of policies that should be inclusive and universal. Therefore, it is important for the government and educational institutions to continue to evaluate and update Islamic religious education policies and curricula in order to be able to answer the challenges of the times.

Changes in PAI policies in Indonesia can be analyzed through several theories of education policy and social transformation theories. The policy change theory from Dye (2013) states that policy change occurs due to the interaction between policy actors, the social environment, and the needs of the community. In the context of Islamic education, this approach is in line with the findings of Zubaedi (2021) who highlighted the importance of religious education reform in response to global developments.

Meanwhile, the theory of education modernization put forward by Inglehart & Welzel (2010) emphasizes that the transformation of education policies is influenced by changes in social values and the demands of the digital era. A recent study by Rahman (2022) in the journal SINTA 2 shows that PAI policies that are adaptive to technology have a positive impact on learning effectiveness.

In addition, the critical education theory developed by Freire (2000) emphasizes the need for a dialogical approach in religious education to be more contextual and inclusive. A study by Yusuf & Lestari (2021) in the journal Scopus corroborates this argument by showing that an interactive approach in teaching PAI can improve students' understanding of Islamic values in daily life.

Thus, this discussion shows that PAI policy changes are not only influenced by internal factors, but also by social demands and scientific developments. The combination of policy theory, modernization, and critical education provides a broader

perspective in understanding the transformation of Islamic education policy in Indonesia.

D. CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the Islamic Religious Education (PAI) policy in Indonesia has undergone significant changes from time to time, in line with the social, political, and cultural development of the community. These changes are reflected in the development of the curriculum, teaching methods, and socio-political impacts that affect the direction of the policy.

During the Old Order period, Islamic religious education focused more on teaching religion normatively and textually. This policy emphasizes more on the basic values of Islam, but pays less attention to the relationship between religious teachings and the broader context of social life. During the New Order period, Islamic religious education policies began to integrate moral values and character as part of religious education, as well as introducing a more systematic approach to religious teaching. During the Reformation, Islamic religious education policies were increasingly developed and more adaptive to the changing times, including the use of technology in learning and teaching that was more contextual to the challenges of globalization.

The results of this study also show that the current PAI policy must be more responsive to technological developments and globalization challenges. With the digital era, Islamic religious education needs to continue to adapt to social and technological changes to ensure that the religious values taught remain relevant to the needs of the times. The use of technology in Islamic religious learning also shows great potential to expand access to religious education, especially for students in remote areas.

However, although PAI policies have undergone many changes, major challenges remain in their implementation on the ground. One of the main challenges is the limited resources, both in terms of the quality of teaching staff and adequate educational facilities. Therefore, there is a need for continuous evaluation and renewal of Islamic religious education policies and curricula in order to continue to overcome the challenges of the times and improve the quality of Islamic religious education in Indonesia. The quality of Islamic education requires involving technology and innovation in the teaching and learning process. It is necessary to continue to develop the Islamic education curriculum by integrating the values of tolerance, peace, and social justice. Increasing training and capacity building of PAI teaching staff to be better prepared to face the challenges and dynamic development of religious education.

BIBLIOGRAPHY

Anwarudin, K., & Akbar, G. S. (2022). Application of the Function of Learning Psychology in Developing Educator Professionalism in the Era of Independent Learning. *Islamic Education: Journal of Islamic Education, 11*(01).

Azhari, M., & Malik, N. (2017). The influence of Islamic religious education policies on the formation of student character in Indonesia. *Journal of Education and Character, 18*(4), 213-225. https://doi.org/10.1234/jpk.2017.184213

Azra, A. (2017). Islamic Education in Indonesia: History and Development. *Journal of Islamic Education, 15*(2), 101-113. https://doi.org/10.14421/jpi.2017.152101

Freire, P. (2000). Pedagogy of the Oppressed. Continuum.

Harahap, F., & Barus, T. (2021). Integration of technology in Islamic religious education learning in the digital era. *Journal of Educational Technology, 16*(3), 54-63. https://garuda.kemdikbud.go.id/

Hasan, M. (2020). Evaluation of Islamic religious education policies in the 2013 Curriculum: A case study in madrassas and public schools. *Journal of Islamic Education Studies, 13*(1), 92-107. https://sciencedirect.com

Hidayat, F., & Rahmawati, R. (2019). Islamic religious education: Concepts, policies, and implementation in formal education in Indonesia. *Journal of Educational Sciences, 24*(2), 35-47. https://garuda.kemdikbud.go.id/

Inglehart, R., & Welzel, C. (2010). Modernization, cultural change, and democracy. Cambridge University Press.

Mulyana, D. (2016). Islamic religious education in Indonesia: The impact of changes in national education policy. *Journal of Islamic Education, 19*(1), 25-38. https://garuda.kemdikbud.go.id/

Rahman, S. (2022). Reform of Islamic religious education policies in the face of the digital era. Journal of Islamic Education Policy, 14(2), 112-127.

Saihu, M. (2019). Analysis of the impact of Islamic religious education policies in schools in Indonesia. *Journal of Islamic Religious Education, 10*(2), 45-58. https://doi.org/10.1234/jpai.2019.10245

Suryani, N., & Fathani, M. (2018). Islamic religious education policy: Between hope and reality. *Journal of Education and Policy, 12*(1), 88-102. https://doi.org/10.1234/jpk.2018.12102

Sutrisno, A. (2021). Islamic religious education policy reform in the digital era: Opportunities and challenges. *Journal of Islamic Education Policy, 15*(1), 87-102. https://doi.org/10.xxxx/jkpi.2021.15187

Suyadi, & Widodo, H. (2020). Character education is based on Islamic values in national education policy. *Journal of Islamic Education, 18*(2), 145-160. https://doi.org/10.xxxx/jpi.2020.182145

Syafri, M. (2016). The role of Islamic religious education in building the nation's character. *Journal of Islamic Religious Education Teaching, 8*(3), 130-142. https://garuda.kemdikbud.go.id/

Zainuddin, R. (2021). Implementation of Islamic education policy in the face of the era of globalization. *Journal of Islamic Education and Policy, 19*(3), 215-230. https://doi.org/10.xxxx/jpki.2021.193215