DIRECTION AND STRATEGY OF ISLAMIC EDUCATION MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA

Sahri[1], Sokip[2], Asrof Syafi'i[3]
[1]Universitas Nahdlatul Ulama Sunan Giri Bojonegoro
[2,3]Universitas Isalam Negeri Sayyid Ali Rahmatullah Tulungagung
[1]sahriunugiri@gmail.com
[2]irdan6000@gmail.com
[3]asrop.stainta@gmail.com

ABSTRAK

Kebijakan dan strategi di atas merupakan upaya Kementerian Agama untuk meningkatkan kualitas dan relevansi pendidikan agama Islam di Indonesia, sehingga tercipta generasi muda yang berakhlak mulia, berpengetahuan, dan berdaya saing global. Penelitian ini menggunakan metode kualitatif, menggunakan pendekatan penelitian kepustakaan. Dalam penelitian kepustakaan, peneliti mengumpulkan data dari sumber tertulis seperti buku, jurnal, artikel, laporan, dan dokumen lain yang berkaitan dengan topik penelitian. Data yang dihasilkan kemudian dianalisis menggunakan teknik analisis isi atau content analysis. Kementerian Agama RI memiliki beberapa kebijakan dan strategi dalam pengembangan pendidikan agama Islam, antara lain: 1) Pengembangan kurikulum Pendidikan Agama Islam yang adaptif, relevan, dan sesuai dengan tuntutan zaman, 2) Meningkatkan kualitas dan kuantitas guru Pendidikan Agama Islam melalui program pelatihan dan pengembangan keterampilan. 3) Pengembangan dan peningkatan kualitas media pembelajaran Pendidikan Agama Islam, 4) Meningkatkan peran keluarga dalam pembinaan pendidikan agama Islam melalui program pendidikan agama keluarga, 5) Pemberian beasiswa bagi pelajar dan mahasiswa yang berprestasi di bidang pendidikan agama Islam, 6) Penyediaan sarana dan prasarana pendidikan agama Islam yang memadai dan berkelanjutan.

Kata Kunci: Arah, Strategi, Pendidikan Islam

ABSTRACT

The above policies and strategies are efforts by the Ministry of Religious Affairs to improve the quality and relevance of Islamic religious education in Indonesia, so as to create a young generation with noble character, knowledge, and global competitiveness. This study uses a qualitative

method, using a library research approach. In literature research, researchers collect data from written sources such as books, journals, articles, reports, and other documents related to the research topic. The resulting data is then analyzed using content analysis techniques or content analysis. The Indonesian Ministry of Religious Affairs has several policies and strategies in the development of Islamic religious education, including 1) Development of an Islamic Religious Education curriculum that is adaptive, relevant, and in accordance with the demands of the time,2) Improve the quality and quantity of Islamic Religious Education teachers through training and skill development programs. 3) Development and improvement of the quality of Islamic Religious Education learning media, 4) Increase the role of the family in fostering Islamic religious education through family religious education programs, 5) Provision of scholarships for students and students who excel in the field of Islamic religious education, 6) Provision of adequate and sustainable Islamic religious education facilities and infrastructure.

Keywords: Direction, Strategy, Islamic Education

INTRODUCTION

In the era of globalization, one of the impacts of modernization is the rapid progress of industry. But we need to know together, the negative impact that occurs due to technological advances is also getting bigger(Rosita, 2021). Social inequality that occurs in society continues to grow and has a prolonged effect. One of the most prominent impacts is the higher crime rate, especially related to student-age children. Not a few of them then have to account for their actions in detention centers or prisons. So that humans are required to have a strong and sharp mindset. These demands, in turn, succeeded in dragging society to the side of a way of life oriented towards the loss of the true meaning of life, by ignoring human values (Wahyudin, Achmad Ilyas, 2018).

Islamic religious education as an Ikhtiariyah process contains special characteristics and characteristics, namely the process of planting, improving, and strengthening faith values that become the spiritual foundation of the people in which attitudes and behaviours are manifested in accordance with religious principles. The value of one's beliefs is expressed in the outward and spiritual form of the whole person, and it is the fundamental driving force of one's behaviour (Elihami, 2018).

As the main pillar of Islamic Education has an important role in improving the quality and quantity of human resources in Indonesia which cannot be

underestimated.(Izzah, 2018). In addition to understanding science and technology, Islamic education must also be able to shape the character, attitude, and appreciation and practice of religious teachings in its students. This is so that graduates of Islamic education are able to participate in development without losing the noble character that is the foundation of religion and morals(Heri & Ruswandi, 2022).

One form of implementation of religious education and noble morals is through several Islamic Religious Education subjects at all levels of education. According to Mustafa al-Ghulayani that education has the aim of instilling noble morals in the child's soul through guidance and advice, so that a good disposition is formed. As a result, virtue, kindness, and love to work for the benefit of the motherland can be generated (Zuhri, 1959). The implementation of Religious Education in general and Islamic Education in particular in general education institutions is increasingly solid due to various laws and regulations, including Law Number 20 of 2003 concerning the National Education System which guarantees the fulfillment of religious education to students. Further regulations were also issued, including the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 16 of 2010 concerning the Management of Religious Education in Schools (Sinaga, 2017).

With the strengthening of the position of Islamic Religious Education in the Indonesian education system after a long struggle, ideally this has provided significant results and achieved the goals of Islamic religious education, namely physical education, reason, and morals. However, in reality, there are many problems that arise in the field that cause Islamic religious education in schools, both in elementary schools, junior high schools, high schools, and vocational schools, not to run optimally (Hidayati, 2016).

METHODS

The type of research used in this research is qualitative based on literature (Vindrola-Padros & Johnson, 2020). Literature research is a research method carried out by collecting, processing, and analyzing information from various literature sources or documents relevant to the research topic. In literature research, researchers collect data from written sources such as books, journals, articles, reports, and other documents related to the research topic. The resulting data is then analyzed using content analysis techniques or content analysis.

RESULT DAN DISCUSSION

Understanding Islamic Religious Education

Religious education is one of the three subjects that must be included in the curriculum of every formal education institution in Indonesia. This is because religious life is one of the dimensions of life that is expected to be realized in an integrated manner (Chandra, 2020). In the Islamic religious education curriculum states that Islamic religious education is a deliberate and structured process of equipping students with good understanding, appreciation, and acceptance of Islamic teachings, as well as forming a character that is devout and has noble morals in carrying out Islam, by taking the main sources from the Qur'an and Al-Hadith. (Andayani, 2005). Meanwhile, according to Dzakiyah Darajat who was followed by Nino Indrianto Islamic religious education is an effort to nurture and nurture students so that they can always understand the teachings of Islam thoroughly, then live the goals, which in the end can practice and make Islam a view of life (Indrianto, 2020).

According to Nazarudin Rahman quoted by Nur Ahyat explained that there are several things that need to be considered in learning PAI, which are as follows:

a. Islamic Religious Education (PAI) as a conscious effort, namely an activity of guiding, teaching or training carried out in a planned and conscious manner of the goals to be achieved.

b. Learners must be prepared to achieve the objectives of Islamic Religious Education.

c. Educators or Islamic Teachers (GPAI) must be prepared to be able to carry out their duties, namely planning guidance, teaching and training.

d. Islamic Religious Education learning activities are directed to increase confidence, understanding, appreciation, and practice of Islamic teachings (Ahyat, 2017).

Islamic Religious Education is a scientific discipline that discusses the teachings of Islam as a religion that is the foundation for human life. Islamic Religious Education aims to provide understanding and development of faith and morals in accordance with Islamic teachings. In addition, Islamic religious education also discusses Islamic history, Islamic laws, and Islamic cultures related to everyday human life. Islamic religious education can be applied in various fields, ranging from formal education in schools to outside schools such as in pesantren, mosques, or taklim assemblies.

Purpose of Islamic Education

Islamic religious education is a learning process that aims to teach Islamic values, principles, beliefs, practices, and history to students. Islamic religious education includes subjects such as akidah (theology), fiqh (Islamic law), hadith (tradition of the Prophet Muhammad), Islamic history, and adab (ethics). In Islamic religious education, students not only learn theory but also have to apply the principles of Islamic teachings in everyday life. Therefore, Islamic religious education also helps students in developing their character and personality to become individuals who are noble, responsible, and beneficial to society (Ismail & others, 2016).

Thinking to invite someone to develop creativity and be innovative in making changes is one of the consequences of concern for the condition and existence of existing Islamic religious education. This thinking must be followed by growth and renewal or improvement (reform) and improved continuously (continuity) to be brought to a more ideal. However, the change and renewal of Islamic religious education in addition to requiring sensitivity to the mainstream of existing developments, also needs to consider its foundational dimensions, so that it is not separated from its roots or does not lose the spirit or spirit of Islam (Su'dadah, 1970). The purpose of Islamic religious education must be in accordance with the values of the teachings of Islamic religious education, namely to make humans fulfill the duties of their caliphate as the purpose of creating humans (Frimayanti, 2017). There are several objectives of holding Islamic education including:

1. As a basis for the formation of human morals
2. Forming a human person who is skilled, intelligent, broad-minded and submissive to Allah SWT.
3. Creating a spirit of leadership that is devoted to Allah SWT\
4. Growing awareness of worshiping Allah SWT.
5. As a provision in the Hereafter

As quoted by Imam Shafe'I that Islamic education experts, such as Al-Abrasy group the general objectives of Islamic education into five parts, namely:

1. Forming noble morals. This goal has been agreed upon by Muslims that the essence of Islamic education is to achieve noble morals, as was the apostolic mission of Muhammad (peace be upon him);
2. Preparing learners for the life of the world and the hereafter;

3. Preparing students in the business world (looking for wealth) who are professional;

4. Fostering scientific spirit to students to always learn and study knowledge;

5. Preparing professional learners in engineering and carpentry (Sada, 2015).

Policy Direction and Strategy of the Ministry of Religious Affairs of Indonesia

In discussing the direction of Islamic religious education, it is important to consider the purpose of Islamic religious education itself. Islamic religious education as a scientific discipline that addresses humanitarian issues and their consequences, must have practical and ideological goals(Syaiful Anam, Anis Fauzi, 2021). The ideological purpose of Islamic Religious Education is to become the main pillar in the formation of aqidah and monotheism for future generations, so that Islamic Religious Education must be able to produce a generation of scientists who believe, who are able to master general science but still have firmness in faith. The practical goal of Islamic Religious Education is to create a generation of Muslims who are not only good at worshiping vertically, but also smart horizontally(Rissanen, 2020). The intelligence of horizontal worship includes an understanding of worship commandments such as zakat, sacrifice, aqiqah, shodaqoh, and infaq. In addition, Islamic Religious Education must also be able to create a generation that has a passion for studying natural and social sciences, as well as actively participating in deliberation and research to solve problems that are beneficial to mankind. The ideological purpose of Islamic Religious Education is to become the main pillar in the formation of aqidah and monotheism for future generations, so that Islamic Religious Education must be able to produce a generation of scientists who believe, who are able to master general science but still have firmness in faith(Amin, 2015). While the direction and strategy of the Ministry of Religious Affairs of the Republic of Indonesia are as follows:

1. Improving the quality of religious moderation is focused on the preparation of religious literacy, strengthening the content of religious moderation, the quality of extracurricular activities, tolerance behavior, the behavior of educators and education staff. The strategies carried out are:

    a. the preparation of moderate religious literacy in harmony with local wisdom, in electronic form stored in an easily accessible clearing house;

    b. strengthening the content of religious moderation in religious and ethical subjects at all levels and types of education;

    c. Increased religious extra-curricular activities involving students and educators, across religions, regions and countries;

    d. improving the quality of tolerance and ethical behavior of students, educators and other educational personnel;

    e. the establishment of working groups that formulate concepts, policies, implementation strategies and review the content of religious moderation literature;

    f. increasing the capacity of educators and education personnel in learning and providing examples of religious moderation practices;

    g. strengthening the role of pesantren in developing religious moderation;

2. Improving the quality of students' literacy and thinking skills is focused on forming a culture of literacy and numeracy in all subjects through creative and innovative learning, and based on critical, creative, and collaborative analysis. The strategies carried out are:

    a. implementing a national curriculum that has been adapted to the needs and values of local wisdom in the curriculum at the education unit level in each educational unit by integrating the strengthening of thinking skills at all levels and levels of education;

    b. Strengthening basic literacy and numeracy learning in lower grades (grades 1, 2 and 3 in MI/Ula);

    c. strengthening the quality of assessment of student learning outcomes which is used for the basis of improving the quality of learning;

    d. increasing the use of ICT and integrating innovative models in learning;

3. Increasing Access to Quality Education is focused on improving the quality of class capacity (siting capasity) supported by adequate facilities and infrastructure (especially in 3T areas), withdrawing ATS in the education system, providing educational assistance, improving the quality of education in the last year of pre-school, by paying attention to gender mainstreaming. The strategies carried out are:

    a. Diversification of access to quality education through various institutional and learning models such as: (i) one-stop madrasahs, (ii) inclusion madrasahs, (iii) filial classes, (iv) online learning, (v) remote campuses and (vi) learning revolution

b. affirmation of the fair implementation of 12-year basic education, especially for: (i) students in the 3 T area, (ii) disadvantaged students, (iii) paying attention to territoriality;

c. improving the quality of educational facilities and infrastructure through self-help contracts for the provision of educational operational assistance (BOS), assistance for underprivileged children (KIP), affirmation areas, and gifted students, evenly and on target;

d. ATS networking into Equality Education Programs, including those held in Islamic Boarding Schools;

e. verified quality school-level and religious higher education units in a controlled manner;

f. increasing the quantity and quality of ECCE education, especially in the last year, to provide readiness to learn at the compulsory education level;

g. Pioneering the state of RA as a pilot RA;

h. optimize the use of existing quality education units to assist in improving the quality of underqualified education units;

i. improvement of vocational education facilities and infrastructure;

j. improvement of life-skills in the implementation of vocational education through internship programs and the development of teaching factory approaches;

4. The fulfillment of the number of competent and professional educators and education personnel is focused on fulfilling the number of educators and education personnel who meet competency standards, continuous professional ability improvement, welfare improvement based on performance appraisal, equitable distribution and revitalization of LPTK in improving the quality of graduates according to needs. The strategies carried out are:

a. increase the number of teachers and education personnel who meet the standards according to needs

b. improving teacher competence through strengthening Teacher Professional Education (PPG);

c. continuous improvement of teacher competence through PKG;

d. improving the quality of the performance appraisal system as a reference for coaching, awarding, and improving the competence of educators and education staff;

e. improving the welfare of educators and performance-based education personnel;

f. improving the management, fulfillment, and distribution of educators and education personnel based on comprehensive mapping of needs and availability;

g. fulfillment and distribution of educators and education personnel evenly based on needs, especially in 3T areas

h. revitalization of LPTK to produce competent educator graduates;

i. improving the qualifications and competencies of educators/instructors/ustadz and other education

5. Increasing the accreditation rating of madrasahs, religious education and religious colleges is directed to improve the accreditation ratings of madrasahs, religious education and religious colleges. The strategies carried out are:

a. improving the quality of education quality maps in madrassas and religious education and religious universities;

b. strengthening facilitation in improving the accreditation status of education units and study programs based on mapping results;

c. improving the quality culture of education in the Madrasah/Religious Education Management system;

d. increasing the role of students and students in national and international competitions;

e. Increased status transfer from private madrasah to state madrasah on a limited basis

6. Improving student character and creating learning culture conditions in the education unit environment are focused on 18 types of national and pioneering characters, as well as the creation of learning culture conditions in the education unit environment that supports it. The strategies carried out are:

a. increasing the competence of the Head of Madarasah and Religious Education Unit in creating a safe and comfortable learning culture;

b. increase in the number of madrassahs/religious education that provide character education;

c. integration of pioneering values in intra- and extra-curricular activities;

d. improving the quality of scouting activities that increase pioneering, example, and cooperation;

    e. Strengthen cooperation with parents in application.

7. Increasing the productivity of PTKI graduates who are superior and internationally reputable focuses on increasing the productivity of PTKI graduates and institutions that have comparative advantages and international reputation. The strategies carried out are:

    a. Establishment of a placement center to bridge graduates with industry / business world / world of work (formal and informal)

    b. Control and development of Islamic Religious Universities that are of poor quality;

    c. The establishment of the Religious Science Council at Islamic Religious Universities to formulate policies for the development of Islamic Religious Universities;

    d. Diversification of excellence development in Islamic Religious Universities based on local institutional strengths;

    e. Increase in the number of scientific articles published internationally/globally indexed;

    f. Improving the quality and utilization of research products (including citations, copyrights, patents, prototypes, statutory products, designs, etc.);

    g. Implementation of classes / study programs at Islamic Religious Universities of international standard;

    h. Increase in endowment funds and endowment funds;

    i. Increased cooperation and partnership with industry/business/world of work and professional associations to produce innovative work;

    j. Revitalization and control of Educational Institutions and Education Personnel so that the number of graduates and their quality are relevant to the needs of industry / business / world of work;

    k. Facilitation of Islamic Religious Universities to encourage institutions towards World Class University.

8. Improving the quality of effective, transparent and accountable bureaucratic reform is focused on the quality of effective, transparent and accountable governance services in order to maintain the WTP title in financial statement opinions and increase the performance value of bureaucratic reform. The strategy to be carried out is:

a. Improving the quality of data in the field of education that is comprehensive, valid, reliable, uptodate, and digitized;

b. Management of one-stop portals in big data through integration of data and information application systems;

c. Improving the governance of information and communication technology development (e-Government);

d. Strengthening public campaign/ maintstreaming/ mainstreaming of Bureaucratic Reform on an ongoing basis by all work units by publicizing Bureaucratic Reform;

e. Improving the quality of program plans and budgets based on strategic plans;

f. Improving the quality of financial statements in accordance with government accounting standards;

g. Improving the quality of monitoring and evaluating the results of performance-based activities

h. Improving the quality of policies, programs, budgets and activities based on feedback obtained from the evaluation results.

i. Preparation of a quality map of the needs of the State Civil Apparatus and a road map for improving its competence;

j. Improved coordination for harmonization, synchronization, and adequacy of necessary legal products;

k. Efficient organizational restructuring by utilizing technology;

l. Implementation of public information services in accordance with standards by utilizing technology;

m. Increasing the effectiveness of office administration systems by utilizing Information and Communication Technology;

n. Improvement of the administrative system of recording and managing state property assets;

o. Strengthening performance-based internal supervision;

Direction and strategy of Islamic Religious Education

Islamic education needs to maintain a balance with the development of digital technology, so that it is not left behind with other education(Usman, 2013). Islamic education must be able to adapt to technological developments in order to excel in the

scientific field, so as to produce competent and qualified religious science claimants. Although the use of technology is increasingly widespread in the digital era, Islamic education must not ignore this, but must use existing technology or convenience in obtaining and sharing religious knowledge, so that Islamic education methods can also develop in line with the progress of the digital era and the rampant use of electronic media throughout the world (Yasmansyah & Zakir, 2022).

If forced to adjust to the needs of the community, it is not advisable to mix general education with Islamic education like mixing water and oil. However, integration can be done to achieve efficiency and effectiveness, so that students can focus more on the integrated material. This integration will make students not distinguish between religious and non-religious subjects, because everything is integrated into one, namely Islam-based education (Amin, 2015). Therefore, there are several directions and strategies of Islamic religious education, including the following:

1. Improve the quality of Islamic religious education

    Improving the quality of education requires the participation of all parties concerned, because education is a shared responsibility. Common understanding and commitment between teachers, parents, and the community is very important in an effort to improve the quality of education (Iryani et al., 2020). The Ministry of Religious Affairs strives to improve the quality of Islamic religious education in Indonesia through curriculum development, teacher quality improvement, learning media development, and evaluation system strengthening.

2. Increase public access and participation to Islamic religious education

    Community participation can be interpreted as an invitation from the government to involve groups or communities in providing advice, opinions, skills, materials, and services as a form of support in the implementation of education. Community participation can be done by monitoring educational activities, contributing financially to madrasah operational costs, providing suggestions and ideas to overcome educational problems in madrasahs, and showing trust and willingness to help improve the quality of madrasah education to be more competitive (Adu, 2017). Therefore, the Ministry of Religious Affairs also strives to increase public access and participation in Islamic religious education through improving the quality of Islamic religious education institutions, providing scholarships, and developing information technology.

3. Improve the management of Islamic religious education

     The quality of the results of the educational process will depend on the extent to which educational institutions are able to optimize all existing potentials, including education personnel, students, learning processes, educational facilities, finance, and community relations. In this regard, Islamic educational institutions must adopt a new paradigm in education that focuses on quality in all its activities (Arif & others, 2013). The Ministry of Religious Affairs strives to improve the management of Islamic religious education through improved coordination and synergy between institutions, increased role and function of supervisors, and strengthened monitoring and evaluation systems.

4. Increase cooperation with related parties

     To achieve the educational goals that have been set, good cooperation between school personnel such as principals, teachers, and other education personnel as well as with parents/school committees is very important in the management and implementation of education in a school. In a harmonious school atmosphere, good cooperation can help achieve the ideal of quality education. Conversely, lack of cooperation among school personnel can also have a negative impact on the achievement of educational goals, such as some common phenomena (Sari, 2020). The Ministry of Religious Affairs also strives to increase cooperation with related parties such as Islamic religious education institutions, community organizations, and private parties to support the improvement of the quality of Islamic religious education in Indonesia.

Problems of Islamic Education in Educational Institutions

Education is an individual's effort to improve their abilities through the process of teaching and training. Education is considered an investment in the future of individuals, societies, and nations. As a form of social action, education involves the dependence of individuals on each other in the learning process (Tsalitsa et al., 2020). Islamic religious education is not only an educational science, but also plays an important role in achieving overall educational goals. Islamic religious education not only emphasizes the internalization of theoretical values, but also includes practical applications that influence social interaction. Individuals involved in Islamic Religious Education have an important role in achieving national education goals. They are

bearers of good news and warnings, as well as government agents in achieving educational goals related to the formation of character that is faithful, devout, noble, democratic, and responsible. Islamic educators must enrich their lives and lives with divine values, the values of God, the values of the creator of the universe, both in personal life and the lives of those around them, in the school, family, and community (Yunof Candra, 2019). Internal factors and external factors that become obstacles in the implementation of Islamic religious education, including the following: (M. Damopoli, 2015):

1. Internal Factors

    a) Power Relations and Orientation of Islamic Education. The purpose of education is actually the same, namely to humanize humans and improve human dignity, so that humans can become managers of the earth with the responsibility of maintaining the environment and prospering life. Although this goal is ideal, it is often difficult to achieve because the orientation of education is too pragmatic in responding to the needs of the market and people's lives. Therefore, education in Indonesia needs to be updated so as not to lose its orientation and still pay attention to cultural values, morality, and social movements as the foundation of Islamic education. Globalization also plays a role in causing educational disorientation, because although it brings convenience, it also raises demands of life that override the true values of education.

    b) Curriculum Issues. Centralized systems are often associated with authoritarian bureaucracies, where the lower parties are only expected to carry out orders from the top parties without room for innovation or renewal. The curriculum is also influenced by this system, resulting in monotonous and uncreative educational outputs. Tilaar argues that a centralized curriculum and top-controlled management can produce robot-like students. In addition, educational practices are also criticized because the curriculum is too much content that affects the quality of education and causes children to be overloaded with learning. Historically, the development of the Islamic Education curriculum has undergone a paradigm shift, although the previous paradigm is still maintained. This can be observed from the following phenomena: (1) the

change from the emphasis on memorization and memory of texts from Islamic religious teachings, as well as spiritual mental disciplines as well as influences from the Middle East, to understanding the purpose of the meaning and motivation of Islam to achieve the learning objectives of Islamic Education. (2) Changes from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of thinking in understanding and explaining the teachings and values of Islam. (3) the change from the pressure of the product or the result of Islamic religious thought from its predecessors to its process or methodology so as to produce the product. (4) Changes from the pattern of developing Islamic Education curriculum that only relies on experts in selecting and compiling the content of the Islamic Education curriculum towards broad involvement of experts, teachers, students, the community to identify the goals of Islamic Education and ways to achieve them.

c) Learning Approach/Method. The role of teachers or lecturers has a major influence in improving the quality of student competence. In teaching, teachers or lecturers need to have the ability to awaken the potential of students or students, provide motivation, and encourage them through creative learning patterns and in accordance with the current context that utilizes technology. This learning pattern can help schools achieve excellence and produce graduates who are ready to compete in the current era of development. Students and college students are not people who have no experience, on the contrary they have diverse experiences. Therefore, in class, they need to be critical in reading the situation in class and be willing to criticize it. However, today there are still many students or students who prefer to learn with conservative methods such as lectures or writing assignments because it is considered easier and does not require thinking challenges.

d) Professionalism and Quality of Human Resources. Since the New Order era, the world of education in Indonesia has faced major problems related to the lack of professionalism of teachers and educators. Although quantitatively, the number of teachers and other education personnel is sufficient, in terms of quality and professionalism it is still far from expectations. Many teachers and education personnel do not

have adequate qualifications, low qualifications, and are not in accordance with needs so that they are unable to present and provide quality education.

e) Tuition Fees. The importance of the cost factor in education is an issue that remains unclear who is responsible. Although the amended Constitution 45 and the National Education System Law No. 20 of 2003 stipulate that the state must allocate funds of at least 20% of the state budget and regional budget, until now the target has not been met. The government even only allocated 20% of the education budget until 2009, as planned in the strategic education budget.

2. External factors

a) *Dichotomic.* In the world of Islamic education, there are major problems in dichotomy in several aspects, between Religious Science and General Science, between Revelation and Intellect, and between Revelation and Nature. The debate on this issue has been going on for a long time, even in medieval times. According to Rahman, in the Middle Ages, there was a constant competition between law and theology to obtain the title as the crown of all sciences, thus reflecting the nature of Islamic science at that time.

b) *To General Knowledge.* One of the other shortcomings of the world of Islamic education is the lack of focus on the solution of existing problems and too general in the field of science. The resulting products are impractical and do not fit the needs of a dynamic society. According to Syed Hussein Alatas, the ability to solve problems and take practical steps is a fundamental intellectual quality and distinguishes between intellectual and non-intellectual. He added that intellectuals have the ability to think critically and understand the consequences of their actions.

c) *Lack of Spirit of Inquiry.* The passion for research and investigation is one of the major problems that hinder the progress of Islamic education. According to Syed Hussein Alatas, lack of intellectual fervor is considered an important factor that led to the decline of Islam in the Middle East, stated by "The Spiritus Rector" of Islamic Modernism, Al Afghani.

    d) *Memorisasi*. According to Rahman, the decline in academic standards over the centuries is due to the small number of books in the curriculum and limited time for study which makes it difficult for students to understand complex material on aspects of religious science at a young and immature age. As a result, learning becomes more textual than substantial understanding, encouraging the use of rote techniques rather than actual comprehension. This also led to the late Middle Ages, there being more commentary works than original works.

Certificate Oriented. In the early days of Islam, the pattern of thalab al 'ilm encouraged Muslims to persevere in seeking knowledge, even by making risky long journeys in search of the truth of hadith and teachers in various places. The personality of Muslim scholars at that time was dominated by an orientation to knowledge. Therefore, it is not surprising that many great figures and encyclopedic scholars were born in those days and made valuable contributions and created great works. However, the pattern of seeking knowledge today tends to shift from orientation to knowledge to orientation to certificates. Seeking knowledge is now only seen as a process to obtain a certificate or diploma, and the spirit and quality of knowledge are second priority.

CONCLUSION

The Ministry of Religious Affairs of the Republic of Indonesia has directions and strategies in the development of Islamic religious education. The direction is to improve the quality and relevance of Islamic religious education to the challenges of the times. One of the strategies used is to strengthen the management of Islamic religious education by integrating the Islamic religious education curriculum with the national curriculum. In addition, the Ministry of Religious Affairs of the Republic of Indonesia also strives to develop information technology in Islamic religious education, improve the quality of Islamic religious education in Islamic boarding schools and build a network of cooperation between Islamic religious educational institutions and formal and non-formal educational institutions. The purpose of this direction and strategy is that Islamic religious education can be a solution in facing the changes and challenges of the times and can make a positive contribution to the development of the Indonesian nation and state.

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