



Analysis of the Impact of Islamic Education Policy on the Quality of Education

Ecih Sukaesih*, Ahmad Subagyo

Doktor Manajemen Pendidikan Islam, Universitas Muhammadiyah Jakarta, Jakarta, Indonesia

*Email: 24110100028@student.umj.id

Articles Information

Abstrak

Keywords:

Policy;
Islamic Education;
Impact

Penelitian ini bertujuan untuk menganalisis dampak kebijakan pendidikan Islam terhadap kualitas pendidikan di Indonesia. Kebijakan ini mencakup metode pengajaran, perancangan kurikulum, dan praktik pendidikan di lembaga-lembaga Islam, dengan tujuan menumbuhkan pemahaman agama yang seimbang, integritas moral, perkembangan psikologis, serta penghargaan terhadap keragaman sosial. Melalui tinjauan pustaka dengan pendekatan kualitatif, penelitian menemukan bahwa kebijakan tersebut memengaruhi kesesuaian kurikulum dengan standar nasional, pengembangan profesional dan rekrutmen pendidik, alokasi pendanaan, program kesejahteraan guru, dan sistem tata kelola lembaga. Namun, keberadaan kewenangan ganda antara Kementerian Agama dan Kementerian Pendidikan sering menimbulkan tumpang tindih tanggung jawab, ketidakkonsistenan regulasi, serta ketimpangan distribusi sumber daya. Permasalahan ini berkontribusi pada terjadinya disparitas kualitas dan aksesibilitas layanan pendidikan Islam di berbagai wilayah.

Abstract

This study aims to analyze the impact of Islamic education policy on the quality of education in Indonesia. The policy covers teaching methods, curriculum design, and educational practices in Islamic institutions, with the goal of fostering balanced religious understanding, moral integrity, psychological growth, and respect for social diversity. Using a qualitative literature review, the research finds that the policy affects curriculum alignment with national standards, professional development and recruitment of educators, allocation of funding, teacher welfare programs, and institutional governance systems. However, the existence of dual authority between the Ministry of Religious Affairs and the Ministry of Education often results in overlapping responsibilities, inconsistent regulations, and unequal distribution of resources. These issues contribute to significant disparities in the quality and accessibility of Islamic education services across different regions.



INTRODUCTION

Education is universally recognized as a fundamental human right and a cornerstone of national development. In Indonesia, where more than 86% of the population is Muslim, Islamic education plays a strategic role in shaping the moral, spiritual, and intellectual foundations of society (Tambunan, 2023). As the world's largest Muslim-majority nation, Indonesia occupies a key position in setting quality standards and policies for Islamic education. Ensuring that this system meets both national requirements and global competitiveness is therefore a critical priority.

Government involvement in Islamic education is formalized through policies that integrate religious instruction with national educational goals. These policies aim to provide learners with well-rounded competencies—spiritual, ethical, intellectual, and civic (Nirwana & Khoiri, 2023). However, the current governance structure is fragmented between the Ministry of Religious Affairs and the Ministry of Education. This governance fragmentation meaning a division of authority that creates overlapping regulations and weak coordination has resulted in unequal resource distribution, diverging curriculum standards, and disjointed policy implementation (Nawas et al., 2023).

This challenge is not merely administrative but systemic, affecting millions of students across thousands of madrasahs. Without urgent structural reforms, gaps in quality and access will persist, and Islamic schools will continue to lag behind general education institutions. Such disparities also undermine the broader national goal of building an inclusive education system that respects religious values while advancing science and technology (Sumiati et al., 2023).

Curriculum reform lies at the center of policy debates in Islamic education. An integrated curriculum blending religious knowledge with general disciplines is increasingly essential in the digital age. Students must possess theological literacy alongside 21st-century skills such as critical thinking, creativity, and digital fluency (Silaturrahmi et al., 2023). Without this integration, graduates risk being marginalized in modern socio-economic life.

Teacher quality is another critical issue. Many educators in Islamic institutions lack access to systematic professional development, leading to gaps in pedagogical competence (Ismail et al., 2023). As the frontline agents of policy implementation, teachers are central to reform success. Disparities in teacher quality also exacerbate regional inequalities in educational outcomes, particularly between urban and rural madrasahs.

Infrastructure and funding limitations further deepen these disparities. Many madrasahs, especially in remote areas, lack essential facilities such as libraries, laboratories, and digital tools (Effendy et al., 2024). As a result, students in Islamic schools are at risk of falling behind their peers in general education.

In the context of globalization, there is increasing demand for graduates who are both religiously grounded and globally competent (Irham, 2025). Islamic education must therefore prepare students to navigate complex moral, economic, and technological environments. At the same time, socio-political

dynamics such as religious radicalism, identity politics, and online misinformation have intensified debates over religious education. A responsive Islamic education policy can play a vital role in promoting moderate religious understanding, tolerance, and national unity (Putra et al., 2024).

While previous studies have examined the challenges facing Islamic education, there remains a research gap regarding the direct impact of Islamic education policy on curriculum integration, teacher quality, funding equity, and governance within the context of dual authority. This study seeks to address that gap through a systematic analysis grounded in the latest literature.

METHOD

This study adopts a qualitative approach using a library research method to examine the impact of Islamic education policy on the quality of education in Indonesia. The qualitative paradigm was chosen because it is well-suited for exploring complex, policy-driven phenomena embedded in social, cultural, and political contexts (Creswell & Poth, 2018). Instead of numerical data, the analysis draws on existing texts, scholarly articles, government policy documents, and empirical studies published in reputable sources.

Library research was conducted by gathering and evaluating secondary data from academic databases such as Scopus, Web of Science, and SpringerLink. The literature selection followed clear inclusion criteria: relevance to Islamic education policy, publication in peer-reviewed journals or official government sources, and recency (published between 2020 and 2024). Academic works were supplemented with national regulations and official reports that met the same timeframe and thematic relevance.

The selected sources were critically reviewed and organized into five thematic categories: curriculum integration, teacher quality, institutional governance, funding and infrastructure, and overall policy impact. This thematic structure allowed for a systematic exploration of how different dimensions of Islamic education policy influence educational quality.

To strengthen validity and reliability, findings were cross-checked through source triangulation comparing academic research, legal frameworks, and government publications. Conceptual triangulation was also applied by combining three theoretical perspectives: educational policy implementation (Fullan, 2007), curriculum integration (Bernstein, 2000), and Islamic pedagogical principles (Hashim & Langgulang, 2021).

Rather than seeking statistical generalization, this method aims for depth of understanding. By integrating recent, high-quality literature with relevant regulatory documents, the study offers a comprehensive and context-specific analysis of Islamic education policy. This approach ensures that the findings not only reflect current realities but also evaluate how closely existing policies align with national education goals and the evolving needs of Muslim learners in a globalized world.

RESULT AND DISCUSSION

The findings of this study reveal that Islamic education policies in Indonesia have produced mixed effects on educational quality. The primary challenges stem from systemic dualism, uneven implementation, and inequitable resource allocation. Under the current system, Islamic education institutions operate separately under the Ministry of Religious Affairs (MoRA) and the Ministry of Education, Culture, Research, and Technology (MoECRT). This dual authority limits policy harmonization in key areas such as curriculum development, teacher competency, funding, and governance (Nawas et al., 2023; Nirwana & Khoiri, 2023).

Curriculum integration remains one of the most pressing issues. Although there have been initiatives to merge religious and general subjects, implementation differs widely across institutions. In many madrasahs, religious knowledge dominates, while science, technology, and critical thinking skills receive less emphasis (Silaturrahmi et al., 2023). Rural and underfunded schools face additional obstacles, including outdated learning materials and limited digital resources, leaving their students at risk of lagging behind peers in secular schools.

Teacher quality is another major concern. Many educators in madrasahs and pesantren have limited opportunities for professional development or certification. This lack of training often results in rote-based teaching, minimal student engagement, and weaker academic performance, especially in STEM subjects. For instance, Ismail et al. (2023) note that students taught by uncertified teachers score significantly lower in standardized science and mathematics tests compared to those with trained instructors. In contrast, Islamic schools in urban areas or with international affiliations often employ more qualified teachers, creating a gap in educational equity.

Institutional governance also impacts quality. Traditional pesantren and smaller madrasahs often operate with limited managerial autonomy and face bureaucratic delays in policy implementation. Institutions with decentralized decision-making tend to adapt curricula and resources more effectively to local needs, while those in highly centralized systems experience slower reforms and inefficiencies (Effendy et al., 2024).

Funding and infrastructure deficits persist as structural barriers. Schools under MoRA frequently receive less operational funding than general schools. As a result, overcrowded classrooms, inadequate libraries, and poorly equipped laboratories are common (Irham, 2025). These conditions directly affect learning outcomes by limiting hands-on science activities, independent research opportunities, and access to up-to-date information.

Policy inconsistency compounds these challenges. The application of national curriculum standards in Islamic institutions is often fragmented due to overlapping mandates and weak inter-ministerial coordination. This leads to unclear accountability and inconsistent service quality, particularly in remote areas (Putra et al., 2024).

Despite these challenges, there are notable successes. Several Islamic higher education institutions, particularly State Islamic Universities (UINs), have developed integrated curricula that balance religious instruction with academic rigor and modern competencies. For example, some UINs have embedded critical thinking modules, interdisciplinary research projects, and community service into Islamic studies programs. These initiatives have resulted in graduates with stronger analytical skills, better employability, and higher civic engagement (Sumiati et al., 2023). Such models could be adapted for use in lower levels of Islamic education.

Islamic education also plays a significant role in moral and character formation. Research indicates that students in Islamic schools generally demonstrate stronger ethical conduct and religious identity (Silaturrahmi et al., 2023). However, experts suggest reframing Islamic education not only as a means of religious transmission but as a platform for inclusive, future-oriented learning that incorporates digital literacy, problem-solving, and global awareness (Irham, 2025; Sumiati et al., 2023).

In the digital and globalized era, the integration of modern pedagogy, blended learning, and interdisciplinary approaches in Islamic schools remains limited. The COVID-19 pandemic further exposed gaps in online learning infrastructure and digital skills across the sector (Effendy et al., 2024; Putra et al., 2024). Without urgent reforms, these shortcomings risk widening the gap between Islamic and general education.

In conclusion, while Islamic education policy in Indonesia provides a strong foundation for moral and religious learning, its contribution to broader educational quality is inconsistent. Strengthening teacher capacity, modernizing curricula, ensuring equitable funding, and improving institutional autonomy are essential steps toward enabling Islamic education to function as a true pillar of national development in the 21st century.

CONCLUSION

In conclusion, Islamic education policy has successfully institutionalized Islamic content and values across formal, non-formal, and informal educational settings. However, its implementation continues to face major challenges. These include weak coordination between school committees and management, uneven teacher quality, inadequate funding, limited infrastructure, and the persistence of a dualistic education system.

To address these challenges, it is crucial that Islamic content remains embedded at every level of education, and that Islamic values are fully recognized as integral to the national education system. Greater autonomy should be granted to Islamic educational institutions, especially in designing curricula that meet both national standards and local needs, while maintaining structured government oversight.

Innovation is essential to producing competitive madrasah graduates. This could include integrating project-based learning, strengthening STEM education alongside religious studies, adopting bilingual or

multilingual instruction, and embedding digital literacy across subjects. Such measures would prepare students to compete at both national and international levels.

Teachers must also receive stronger professional development support. This includes regular pedagogical training, mentorship programs, and opportunities for subject-specific skill enhancement. Funding and time should be allocated for curriculum socialization and the adoption of modern learning models, such as deep learning and blended learning approaches.

Infrastructure development should be prioritized, particularly for private madrasahs that have historically been underfunded. Teacher workforce planning must also be systematic, using accurate data on ideal teacher-to-student ratios to guide equitable distribution. Addressing teacher shortages in some areas and surpluses in others, while ensuring all regions have qualified educators, will directly improve the quality of Islamic education.

By implementing these reforms, policymakers and practitioners can create an Islamic education system that is equitable, high-quality, and globally competitive ensuring its continued role as a vital pillar of Indonesia's educational and national development.

REFERENCES

- Abd. Halim Soebahar. (2017). *Kebijakan Pendidikan Islam dari Ordonansi Guru Sampai UU Sisdiknas*. Rajawali Press.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- D.Y. Permatasari. (2017). *Dinamika Pendidikan Islam Di Indonesia (Sebuah Tinjauan Historis-Kronologis)*. Falsify.
- Effendy, M. H., Purnomo, A. P. A., & Rizam, M. M. (2024). Implementation of Islamic education curriculum management based on pesantren local wisdom in the era of disruption. *Re-JIEM (Research Journal of Islamic Education Management)*, 7(1), 119–130. <https://doi.org/10.19105/re-jiem.v7i1.10607>.
- Fandi Asy, B., Indana Maulidah, N., Nurwahyuni, E., Maulana Malik Ibrahim Malang, U., & Pendidikan, K. (2024). Analisis Kebijakan Pendidikan Agama Islam di Sekolah dan Madrasah: Dampaknya terhadap Pemahaman Agama, Nilai Moral, Psikologi dan Sosial Kata kunci (Vol. 7, Issue 1). <http://jiip.stkipyapisdompu.ac.id>.
- Fullan, M. (2007). *The new meaning of educational change* (4th ed.). Teachers College Press.
- Hashim, R., & Langgulang, H. (2021). Islamic educational philosophy and practice: An analytical study. *Journal of Islamic Studies and Culture*, 9(1), 1–12. <https://doi.org/10.15640/jisc.v9n1a1>.
- Irham. (2025). Policies and patterns of integration of science and religion in Indonesian Islamic higher education. *Higher Education*. <https://doi.org/10.1007/s10734-024-01378-9>.
- Ismail, I., Sukoco, S., Syafaruddin, S., & Syukri, M. (2023). The implementation of curriculum policies in state Islamic madrasahs. *Edukatif: Jurnal Ilmu Pendidikan*, 3(5), 2200–2205. <https://doi.org/10.31004/edukatif.v3i5.3446>.
- Madrasah Aliyah Negeri Lumajang, H. (2017). Analisis Isu Dan Kebijakan Pendidikan Islam Di Sekolah Pasca Orde Lama. *Jurnal Pendidikan Islam*, 10(2).

- Mantra, B. ida. (2008). *Filsafat penelitian dan Metode Penelitian Sosial*. Pustaka Pelajar.
- Mukhlisin, A. (2021). Dualisme Penyelenggaraan Pendidikan. *Cybernetics: Journal Educational Research and Social Studies*, 2(1). <https://doi.org/10.25217/ji.vxix.xxxx>.
- Mustikaningrum, G.Pramusinta, l.Ayu.s, & Umar. (2020). Implementation of Character Education Integrated To Curriculum and Learning Methods During COVID-19 Pandemic. . *Jurnal Pendidikan Dasar Islam*.
- Nawas, M. A., et al. (2023). Indonesian secular vs. Madrasah schools. *Language Testing in Asia*, 13(52). <https://doi.org/10.1186/s40468-023-00266-w>.
- Neuman, W. L. (2022). Social research methods: Qualitative and quantitative approaches (8th ed.). Pearson Education.of Society Reviews, 1(1), 123. <https://injoser.joln.org/index.php/123/article/view/123>
- Nirwana, R., & Khoiri, Q. (2023). Islamic education curriculum policy in elementary, secondary, and higher education units. *Journal of Education*, 5(2), 1266. <https://doi.org/10.31004/joe.v5i2.1266>.
- Playgroup, N., & Alauddin Makassar, U. (2024). Muhajirah B 1□ , Wahyuddin Naro 2□ , Yuspiani 3□ . <https://journal.parahikma.ac.id/el-idara>.
- Putra, F. G., Ramdhan, A., & Salim, A. (2024). Curriculum policy of Islamic education for the prevention of religious radicalism in Indonesia. *Qudus International Journal of Islamic Studies*, 12(1), 21–38. <https://doi.org/10.21043/qjijis.v12i1.13535>.
- Saidin1. (2024). Minnah El Widdah3 IHSAN . Minnah El Widdah3 IHSAN .
- Silaturrahmi, P., Hasanah, U., & Aziz, M. A. (2023). Implementation of the Islamization curriculum in Islamic religious higher education (PTKI) development in Indonesia as an effort to integrate science in the perspective of Maqasid al-Shari'ah. *Al-Wijdan Journal of Islamic Education Studies*, 8(3), 343–358. <https://doi.org/10.58788/alwijdn.v8i3.2748>.
- Sirozi. (2010). *Politik Pendidikan Dinamika Hubungan Antara Kepentingan Kekuasaan dan Praktik* . Grafindo.
- Sumiati, E., Sutrisno, S., Sibawaihi, S., & Tekke, M. (2023). Transformation of Islamic higher education: Policy strategy, challenges, and opportunities. *Al-Hayat: Journal of Islamic Education*, 8(4), 46. <https://doi.org/10.35723/ajie.v8i4.46>
- Tambunan, A. (2023). Implementation of the policy Islamic education in Indonesia. *International Journal Bernstein, B. (2000). Pedagogy, symbolic control and identity: Theory, research, critique*. Rowman & Littlefield.