



TRANSFORMATION AND POLICY PROBLEMS ISLAMIC EDUCATION

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Abstrack

This study examines the dynamics and challenges in the implementation of Islamic education policies across various levels of education in Indonesia, ranging from primary education to higher education. Using a descriptive qualitative approach, the study analyzes how these policies contribute to national education goals and address structural issues within the education system. The findings reveal that despite the existence of systematic regulations, significant challenges remain, including the uneven distribution and quality of educators, disparities in facilities between urban and rural areas, unstable curricula, and weak institutional coordination. These issues are further exacerbated by limited professional training opportunities and inadequate integration of Islamic values and religious moderation. The authors propose several solutions, including the digitalization of Islamic education, strengthening teacher competencies, implementing context-based curriculum reforms, and enhancing community engagement. The study highlights the importance of participatory and locally responsive policy reforms to improve the quality and relevance of Islamic education in Indonesia. The implications of this study suggest that adaptive and sustainable policy implementation can enhance the quality of Islamic education, promote equitable access to educational opportunities, and support the development of competent, moderate, and character driven learners in accordance with the goals of national education. The implication of implementing these policy recommendations has the potential to improve the quality of learning processes and outcomes, expand access to more equitable Islamic education, reduce the gap in education quality between regions, and strengthen the pedagogical and professional strength of teachers..

Keywords: *Islamic education policy, policy implementation, structural challenges, curriculum reform*

Abstrak

Penelitian ini mengkaji dinamika dan tantangan dalam implementasi kebijakan pendidikan Islam di berbagai jenjang pendidikan di Indonesia, mulai dari pendidikan dasar hingga pendidikan tinggi. Dengan menggunakan pendekatan deskriptif-kualitatif, penelitian ini menganalisis bagaimana kebijakan-kebijakan tersebut berkontribusi terhadap tujuan pendidikan nasional dan menangani



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masalah-masalah struktural. Temuan penelitian menunjukkan bahwa meskipun telah ada regulasi yang sistematis, masih terdapat hambatan yang signifikan, termasuk distribusi dan kualitas pendidik yang tidak merata, kesenjangan fasilitas antara daerah perkotaan dan pedesaan, kurikulum yang tidak stabil, serta koordinasi kelembagaan yang lemah. Masalah-masalah ini diperparah oleh pelatihan profesional yang terbatas dan integrasi nilai-nilai Islam serta moderasi agama yang belum memadai. Para penulis mengusulkan solusi, seperti mendigitalisasi pendidikan Islam, memperkuat kompetensi guru, mereformasi kurikulum berbasis konteks, dan meningkatkan keterlibatan masyarakat. Studi ini menyoroti pentingnya reformasi kebijakan yang partisipatif dan responsif terhadap kondisi lokal untuk meningkatkan kualitas dan relevansi pendidikan Islam di Indonesia. Implikasi penelitian ini menunjukkan bahwa penguatan implementasi kebijakan yang adaptif dan berkelanjutan dapat meningkatkan mutu pendidikan Islam, memperkuat pemerataan akses pendidikan, serta mendukung terbentuknya peserta didik yang kompeten, moderat, dan berkarakter sesuai dengan tujuan pendidikan nasional. Dampak dari implementasi rekomendasi kebijakan tersebut berpotensi meningkatkan kualitas proses dan hasil pembelajaran, memperluas akses pendidikan Islam yang lebih merata, mengurangi kesenjangan mutu pendidikan antarwilayah, serta memperkuat kompetensi pedagogik dan profesional guru.

Kata kunci: kebijakan pendidikan Islam, implementasi kebijakan, tantangan struktural, reformasi kurikulum

Introduction

For more than eight decades, the Indonesian people have enjoyed independence achieved thanks to the struggle of the nation's founders. The responsibility of future generations is to continue the noble ideals and historical milestones they pioneered. One of the primary goals of national life is to improve the quality of the people's intelligence, which must be realized through various concrete efforts to create a brighter future (Shintia et al., 2023). Over its long history, this nation has learned many valuable lessons that can serve as a foundation for building a better future. In the past, Indonesia was known as a country with extraordinary achievements in improving the Human Development Index.

Humans. In fact, in the 1960s, many Indonesian teachers were sent to teach in neighboring countries, and a number of foreign students, such as those from Malaysia, also studied in Indonesia (Rembangy, 2010).

Education is a moral endeavor undertaken by humans for the benefit of themselves and the wider community. Through education, individual potential can be developed to its full potential, in accordance with their basic characteristics, enabling each person to contribute with dignity to the ongoing advancement of themselves and society (Santoso, 1987). The journey of human life is inextricably linked to education, from conception to old age. Education serves as a beacon that helps humans determine the direction, purpose, and meaning of life.

In Indonesia, educational challenges are diverse, ranging from curriculum issues, quality, competency, to leadership, both at the higher and lower levels. Various problems often arise in the field, both from principals and teachers, particularly related to poorly managed aspects of management, discipline, bureaucracy, and administration. Furthermore, school leadership plays a crucial role in shaping the quality of education, sometimes even exacerbating inequality

and internal conflict among educators (Nurdiana, 2023). Furthermore, regional autonomy policies increasingly require the national education system to continuously adapt to create a democratic and inclusive education system that meets regional needs and involves broad community participation.

The main issue that deserves attention is that, after more than eight decades of independence, the Indonesian people have given the government a full mandate to manage various aspects of national and state life, including fulfilling the basic needs of the community. In this context, critical questions arise regarding the extent of the moral responsibility of the government, especially the leadership apparatus at all levels, in designing, providing, and advancing the national education system. This dynamic creates a dilemma that often gives rise to its own irony while also having a significant impact on the quality of education in Indonesia (Nurfatimah et al., 2022). Therefore, formulating the concept and mechanism of ideal education in a society that is still in the process of development and is pluralistic is a challenge in itself. Nevertheless, education must still be seen as a fundamental right of every citizen as mandated in Article 31 paragraph (1) of the 1945 Constitution, which emphasizes that every citizen has the right to education.

In the current reality of Indonesian society, criticism of the implementation of national education often highlights the lack of clarity in the direction of religious education implementation. This article

focuses on the implementation of the provisions of the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, particularly the articles governing religious education, and their implications for the implementation of Islamic Religious Education (PAI). Based on these conditions, the study is directed at two aspects: (1) analysis of the content and mechanisms of policy implementation at the central and regional levels; and (2) operational obstacles faced by educators in translating the policy into learning practices.

Method

This study uses a qualitative-descriptive approach with a literature study method to analyze the problems of Islamic education policy at various levels of education in Indonesia. The focus of the study is directed at analyzing the content of national policies related to Islamic education and the obstacles to their implementation at the regional level. Data sources were obtained from various official documents, laws and regulations such as the National Education System Law No. 20 of 2003, ministerial regulations, and academic literature such as journals, scientific books, and relevant policy reports. In addition, references were also obtained from scientific articles discussing Islamic education policy, the implementation and problems of Islamic Education policy both in public schools and madrasas, and the quality of Islamic Religious Education teachers in running the world of education. Data analysis techniques were carried out through the following stages: (1) identification of relevant issues and policies, (2) thematic grouping of policy implementation problems at each level of education, and (3) interpretation of the gap between policy and practice through normative and contextual studies. This study not only describes facts, but also provides critical analysis and offers solutions based on social context and the needs of the times..

Results and Discussion

Dynamics of Islamic education policy in Indonesia

Islamic education in Indonesia has developed since the early days of Islam and continues to be a vital part of community life. The role of Islamic education extends beyond reinforcing cultural and religious identity to becoming an integral part of the nation's development journey (Muis et al., 2024). With a very large Muslim population, Islamic education in Indonesia has a significant influence in shaping the character of the community and contributing to national progress. Islamic education is not only taught in madrasas (Islamic-based educational institutions) but is also integrated into the general school curriculum, from elementary school to university.

The Indonesian government through the Ministry of Religious Affairs (Kemenag) and the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) has established various policies to develop Islamic education in Indonesia. One important policy is the obligation of religious education at all levels of formal education (Jannah, 2013). In addition, in the National Education System Law, Article 1 paragraph (1) it is also explained that: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, the nation and the State" (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003).

Based on the law, it is clear that education is a necessity for every individual to develop themselves and with education it is hoped that a nation can have a young generation that is qualified, knowledgeable, and pious to God. Furthermore, in Article 3 concerning the function and purpose of national education it is emphasized that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, and aims to develop the potential of students to become people who believe in and pious to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens" (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003).

This fact confirms that religion has a very important role in the process of human resource development in Indonesia (Sudarma, 2022). It is not surprising that the national education system is designed based on religious values, considering that Indonesian society is known as a religious society. In order to prepare students to be able to fulfill the functions and objectives of national education, the existence of Islamic education is very relevant. This is in line with the mandate of the National Education System Law, Article 12 paragraph (1a), which states that students have the right to receive religious education in accordance with their beliefs and taught by educators of the same religion. Therefore, the National Education System Law specifically regulates religious education in Indonesia. Article 30 explains that: (1) religious education can be provided by the government or community groups from religious adherents in accordance with statutory provisions; (2) religious education aims to equip students to be able to understand, practice the teachings of their religion, or become experts in the field of religious knowledge; (3) religious education can be implemented through formal, non-formal, or informal education channels; and (4) the form of religious education can be in the form of diniyah education, Islamic boarding schools, pasraman, pabhaja samanera, or other similar forms (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003).

Furthermore, the implementation of Article 30 paragraph (1) in Islamic education is reflected in the presence of various Islamic educational institutions managed by both the government and the community. Furthermore, paragraph (2) emphasizes that Islamic education functions as a means of internalizing religious values so that students are able to actualize themselves optimally based on religious principles. Meanwhile, paragraph (3) emphasizes that Islamic education can be carried out through formal, non-formal, and informal education channels (Daulay et al., 2021). Regarding formal education, Article 1 Paragraph (11) of the National Education System Law explains that formal education is a tiered and structured educational path, consisting of basic education, secondary education, and higher education. Furthermore, Article 14 emphasizes that the levels of formal education include basic, secondary, and higher education. Meanwhile, for early childhood education, Article 28 paragraphs (1), (2), and (3) emphasize that early childhood education is carried out before the elementary education level, can be organized through formal, non-formal, or informal channels, and the formal channel takes the form of kindergarten (TK), *raudatul athfal* (RA), or other equivalent forms.

Referring to the article, children aged 3 to 6 years are required to attend preschool or early childhood education, either through formal, non-formal, or informal channels (Masnu'ah et al., 2023). Regarding basic education, Article 17 paragraphs (1) and (2) emphasize that basic education is the level that serves as the foundation for secondary education. The basic education level can be in the form of elementary school (SD), *madrasah ibtidaiyah* (MI), or other equivalent forms, as well as junior high school (SMP) and *madrasah tsanawiyah* (MTs), or other equivalent forms.

Furthermore, Article 18 paragraphs (1), (2), and (3) of the 2003 National Education System Law regulates secondary education. Secondary education is a continuation of basic education, which is divided into general secondary education and vocational secondary education. This level can take the form of senior high school (SMA), Islamic high school (MA), vocational high school (SMK), vocational Islamic high school (MAK), or other forms of education of the same level. Meanwhile, higher education is regulated in Article 19 paragraph (1) of the National Education System Law, which explains that higher education is the level after secondary education, which includes diploma, bachelor's, master's, specialist, and doctoral programs, and is organized by higher education institutions. The form of higher education institutions is explained in Article 20 paragraph (1) of the 2003 National Education System Law, which states that higher education can take the form of academies, polytechnics, colleges, institutes, or universities. Based on the provisions of this law, Islamic education in formal educational settings is present from kindergarten through elementary school, junior high school, high school, and even university. However, formal educational institutions that specifically prioritize the character of Islamic education are known as *madrasas* (Rahman, 2018). *Madrasas* are formal Islamic educational institutions, where the learning system is structured according to formal education regulations, as applicable in public schools.

Implementation of Islamic education policy and its problems

In the context of national education, the implementation of Islamic education policies in public schools is regulated by the National Education System Law. This law guarantees the right of every student at all levels of education, from kindergarten to high school, to receive religious education in accordance with their beliefs and taught by educators of the same faith (Law of the Republic of Indonesia

Number 20 of 2003 concerning the National Education System, 2003). In practice, Islamic Religious Education (PAI) is taught for at least two hours each week from elementary to high school. The material taught includes faith, worship, morals, Islamic history, as well as the Qur'an and Hadith. The government also provides textbooks that have been adapted to the national curriculum, while PAI teachers are required to have a minimum educational qualification (S1) in Islamic Religious Education and certification as professional educators. In addition, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) actively promotes the strengthening of character education that integrates moral and spiritual values into the learning process. Values such as honesty, responsibility, and tolerance are emphasized, especially for Muslim students.

A number of public schools have also developed various additional religious programs to strengthen students' character development, including congregational Dhuha prayers, morning Quran recitation, short-term Islamic boarding schools (pesantren kilat) during Ramadan, and commemorations of Islamic holidays. Islamic education in public schools is facilitated not only through formal learning but also through various extracurricular activities such as the Mosque Youth Group, Islamic Spirituality (Rohis), training for young preachers and preachers, and calligraphy training. Rohis, for example, serves as the primary forum for Muslim students to deepen their Islamic values and strengthen their religious character within the school environment.

Meanwhile, in madrasas, which are formal educational institutions with Islamic characteristics and managed under the Ministry of Religious Affairs, the implementation of Islamic education policies is reflected in the implementation of an integrated curriculum. Madrasa students study not only general subjects such as mathematics, science, and Indonesian, but also general subjects such as mathematics, science, and Indonesian.

but also receive more intensive reinforcement of religious material, such as Aqidah Akhlak, Al-Qur'an Hadith, Jurisprudence, History of Islamic Culture, and Arabic. The portion of religious learning in madrasas is relatively larger, at around 30 to 40 percent of total class hours. To support modernization, the Ministry of Religious Affairs has rolled out various programs, such as digitizing madrasas through the use of e-learning platforms, developing research madrasas that foster student interest in research, Vocational Madrasah Aliyah (MAK) that integrates vocational curriculum, and a superior madrasah program with an emphasis on mastery of technology, foreign languages, and Islamic research. Madrasah teachers also receive training and certification through the Teacher Professional Education (PPG) program and tiered training. Furthermore, collaboration with international institutions such as the World Bank through the Madrasah Reform Program has also strengthened the institutional capacity of madrasas. Islamic values are deeply embedded in the madrasa culture, reflected in the habit of congregational prayer, the use of Arabic in daily communication, the implementation of ceremonies with the recitation of holy verses of the Qur'an, and the existence of a Qur'an memorization program in tahfidz madrasas, all of which aim to create an educational environment that is conducive to strengthening Islamic character.

At the higher education level, the implementation of Islamic education is applied both in General Universities (PTU) and in State Islamic Religious Universities (PTKIN), such as UIN, IAIN, and STAIN. Students in all study programs are required to take the Religious Education course, which for Muslim students contains material on Islamic Religious Education. This policy refers to the

Regulation of the Minister of Education and Culture Number 3 of 2020 concerning National Standards for Higher Education, which requires teaching materials to be more contextual and relevant to current developments, covering aspects of Islamic ethics in science and technology, the relationship between Islam and civilization, and professional ethics from an Islamic perspective. PTKIN specifically provides comprehensive Islamic-based higher education, with study programs that include Islamic Religious Education, Islamic Law, Sharia Economics, Hadith Studies, Qur'an Studies, and other scientific fields at the undergraduate, master's, and doctoral levels. PTKIN policies emphasize strengthening religious moderation, integrating Islamic knowledge and science, improving the quality of lecturers and researchers, and internationalizing the campus through global collaboration.

The quality of education in Indonesia remains relatively low. One of the main causes is the suboptimal role of the government and related parties in providing attention to the education sector. In the context of national development, education is one of the main benchmarks of civilizational progress and a fundamental asset in driving national progress (Amelia, 2019). Historically, the direction and policies of education in Indonesia have often been tailored to the needs and interests of those in power. When those in power sought certain political empowerment, education was directed to support that goal. This type of leadership impacted the world of education, where educators' decision-making was based more on instructions from their superiors than on principles of professionalism. This situation marginalized the professional rights and authority of educators (Nasution, 2014). As a result, education produced individuals who tended to obey, lacking the courage to make independent decisions, and lacking in independence due to being accustomed to situations of coercion and pretense. This situation became even more concerning when regional autonomy and educational autonomy policies were implemented, as regional heads often prioritized subjective considerations over objective ones in determining strategic positions for professional personnel in the education sector. Thus,

Leadership aspects at the regional level also influence the quality of local education (Hasbullah, 2007).

The fundamental problems facing education in Indonesia are actually related to the nation's leaders' low level of concern for the education sector. This is reflected in the minimal budget allocation. To date, Indonesia has experienced eight changes in national leadership. It is hoped that with the arrival of new leadership, attention and commitment to educational advancement will be further enhanced. The government's policy of dividing education affairs into two ministries, the Ministry of Primary and Secondary Education and the Ministry of Research and Higher Education, is seen as a positive step that can bring change and progress to education in the country.

According to Adelia & Mitra (2021), besides leadership factors, disparities in education in Indonesia persist across various aspects. One major issue lies in educational facilities and infrastructure. The gap between schools in urban areas and those in remote areas is stark, with many schools in villages or isolated areas still far from adequate. It is not uncommon, both through media reports and direct observation, to find school buildings that are fragile, even near collapse, and roofs that leak during the rainy season, hampering the teaching and learning process. Infrastructure issues such as inadequate classrooms, libraries, and laboratories are significant factors hampering the effectiveness of education delivery. Government assistance for the rehabilitation of educational facilities has not fully covered all

needs, as it is generally limited to roof repairs or painting. Furthermore, the availability of textbooks is also a challenge, especially in remote and border areas, both in terms of quantity and quality. Yet, the availability of adequate books is crucial to supporting the success of the learning process. Efforts to improve education depend heavily on adequate funding and good management. The public also has high hopes for the educational autonomy policy as part of the national system, which is expected to be able to produce open, independent, democratic, and more advanced education.

Furthermore, issues related to teaching staff are also crucial. The quantity and quality of teachers in Indonesia remain a dilemma, particularly in remote rural and border areas, where the number of teachers is often very low, with only three to four teachers per school. This contrasts with schools in urban areas, which are generally supported by adequate facilities and even experience teacher overcrowding, with a single elementary school often having eleven to seventeen teachers, including the principal. This disparity further isolates and underserves schools in remote areas. Teacher quality is not only a concern, but also concerns the implementation of the frequently changing curriculum. The government must actively improve teacher competency, as this determines the extent to which teachers can carry out their profession professionally and responsibly. Teachers are expected to master four core competencies: pedagogical, professional, personality, and social. Pedagogical competency requires teachers to understand students, design learning, and evaluate learning outcomes. Professional competency relates to a broad and in-depth mastery of subject matter. Personality competencies encompass maturity, adulthood, authority, and the ability to serve as role models for students, while social competencies are reflected in the ability to interact with students, fellow teachers, principals, parents, and the wider community. However, the most common gaps are found in pedagogical competencies, where teachers are expected to be able to develop lesson plans that include goal setting, material selection, and organization.

selection of methods, determination of learning resources, development of assessment instruments, and effective time allocation (Nafisa et al., 2023). Unfortunately, training to support this competency improvement is still limited.

Besides facilities and teaching staff, another equally important issue concerns the curriculum. The complexity of the curriculum implemented in Indonesia is considered too high compared to developed countries, placing a burden on both teachers and students. Students must master a large amount of material in a limited time, while teachers are faced with administrative burdens and sometimes unrealistic targets. Frequent curriculum changes, such as the recently introduced deep learning-based curriculum, also add to the challenges for educators. Many teachers report struggling to master the new curriculum due to a lack of adequate training and outreach. Furthermore, teachers' ever-increasing responsibilities, from achieving material targets to mounting administrative responsibilities, suboptimal learning processes and making it difficult for them to truly focus on student needs. Nevertheless, professionalism demands that teachers continue to fulfill all of these responsibilities, despite the significant time and effort required.

Solutions to various problems of Islamic education in Indonesia

The problems that occur at every level of education are almost the same. In general, they concern infrastructure, the competence of teaching staff, and also the ever-changing curriculum (Juliawan, 2021; Patandung & Panggua, 2022; Tintong et al., 2023). From the various problems that have been described, several

main root causes can be identified, such as: a) lack of teacher and lecturer training in innovative and contextual pedagogical approaches, b) limited teaching materials that can bridge Islamic values with the dynamics of modern life, c) minimal use of technology in Islamic Religious Education teaching, especially in remote schools/madrasas, d) a curriculum dichotomy between general knowledge and religious knowledge, and e) weak implementation of the value of religious moderation in the education system.

With the changing times, digitalization in Islamic education learning has become a key solution that needs to be optimized (Muzakki et al., 2024). Integrating digital technology into the learning process can be achieved through the development of interactive e-learning platforms specifically for Islamic Religious Education (PAI), the use of video-based learning media, animation, and social media to bring Islamic values closer to Generation Z and Alpha. Furthermore, the development of mobile applications to aid memorization and understanding of Quranic interpretation is also highly relevant to attracting student interest and increasing accessibility.

On the other hand, the success of the curriculum depends heavily on the quality of educators. Therefore, strengthening the competencies of teachers and lecturers is absolutely necessary, including through digital-based and contextual pedagogical training. Although forums such as Subject Teachers' Conferences (MGMP) are available, teacher participation remains limited due to busy teaching schedules. Equalizing training programs to ensure access for all subject teachers is a crucial agenda that needs to be promoted. Furthermore, competency certification programs specifically focused on Islamic character education are also urgently needed. However, limited funding means many teachers must wait their turn to obtain certification, even though this training not only enhances competency but also impacts teacher well-being. The government is expected to pay more attention to this to achieve the overall goals of national education. Adaptive training

The challenges of social media, pluralism, and digital culture also need to be intensified, both through government programs and independent training, so that teachers can manage their time and improve their professional capacity in a sustainable manner.

From a curriculum perspective, redesigning the Islamic Religious Education curriculum at every level is a crucial step to make it more applicable and relevant to contemporary realities. Learning materials need to be adapted to current issues such as digital ethics, the relationship between Islam and the environment, and human rights issues. Integrating Islamic values into every subject, often referred to as the Islamization of knowledge, and providing space for students to engage in religious reflection in various learning assignments and projects is also crucial for developing religious sensitivity and 21st-century competencies. Furthermore, implementing a religious moderation approach as a cross-subject curriculum is an urgent need. Religious moderation should be internalized throughout the educational ecosystem, not limited to Islamic Religious Education (PAI) subjects alone. Therefore, training or workshops for teachers of all subjects on the values of religious moderation are needed, cross-curricular learning modules that instill the values of tolerance, anti-violence, and empathy are developed, and community-based projects such as tolerance campaigns are integrated into the school curriculum.

Revitalizing extracurricular Islamic activities is also crucial in supporting Islamic character education. Islamic Spiritual Activities (Rohis), youth groups in

mosques, and other Islamic activities need to be revitalized with mentoring from alumni or religious leaders with moderate views. To optimize results, a dedicated budget should also be allocated for the development of innovative religious activities, for example, by combining Islamic activities with current trends like da'wah podcasts, creative Islamic content, and the involvement of sharia influencers.

Finally, strengthening the role of parents and the community is key to the success of Islamic education. Education cannot rely solely on formal institutions but must involve parents through digital-based Islamic parenting programs. Partnerships between schools or madrasas (Islamic schools) with religious leaders and local communities are also crucial for expanding inclusive Islamic practices, in line with the spirit of rahmatan lil 'alamin (blessing for all the universe). One strategic step is the Islamic literacy village program, which can strengthen the community's support for religious education. The following sub-headings are tailored to the discussion.

Conclusion

This study found that the implementation of Islamic education in Indonesia still faces a number of problems, particularly at the policy and implementation levels. At the policy level, among the most significant issues are the lack of synchronization between central and regional regulations, unclear policy direction, and weak program monitoring and evaluation. At the implementation level, teachers and education personnel often face limited facilities, high administrative burdens, and limited access to quality training. These conditions ultimately impact the low level of service equity, learning quality, and the relevance of education to community needs. The study also demonstrates its connection to the realities faced by educators in the field, providing a comprehensive picture of the chain of problems from policy formulation to implementation. These findings complement previous studies that tend to separate policy analysis from implementation practice and provide a basis for arguing for the need for policy design.

Adaptive, participatory, and based on real needs. However, the use of qualitative data based on documents means that the findings of this study cannot be generalized across the Indonesian context. Further research is recommended to include more representative quantitative data and examine specific policies in greater depth to provide more targeted recommendations for the formulation and implementation of future Islamic education policies. This section presents the conclusions of the research. The conclusions are presented in a concise, narrative manner, non-bullet, and conceptual. The impact of the research, limitations, and recommendations for further research should be stated. The conclusion includes areas not yet addressed by the research (research weaknesses) and provides suggestions for readers regarding further research opportunities (recommendations for further research).

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