
Policy Study on The Implementation of Islamic Education at The Secondary Level and Islamic Higher Education of 2006 - 2020

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Abstract

This research elaborates on the results of Islamic education policy research with the object of reviewing regulations on the administration of secondary and tertiary education issued in the 2006-2020 period. Based on the main task and function of the Minister of Religion contained in Presidential Regulation Number 83 of 2015 is to administer the government in the field of religion. The scope of authority for administering education is also in the area of religion, as emphasized in Government Regulation No. 55 of 2007. Since Law no. 20 of 2003 concerning the National Education System, there has been a fundamental change in implementing Islamic education. The Minister of Religious Affairs has a wider mandate in the education sector that extends to non-religious fields. This is marked by the widespread establishment of academic madrasas at the secondary level and institutional transformation to UIN at the higher education level. The Regulation of the Minister of Religious Affairs No. 90 of 2013 concerning the Implementation of Madrasas Education and The Regulation of the Minister of Religious Affairs No. 15 of 2014 concerning the changes in the Form of Religious Higher Education Institutions confirms the basis for changes in the orientation of the implementation of secondary and higher education. At the Madrasah Aliyah level, the development of non-religious study programs is growing faster than religious study programs. At the Islamic higher education level, students with a religious education background are smaller than those with a general education background.

Keywords: *Islamic education, the policy of education, education management.*

Abstrak

Tulisan ini mengelaborasi hasil penelitian kebijakan pendidikan Islam dengan obyek kajian regulasi tentang penyelenggaraan pendidikan jenjang menengah dan jenjang Pendidikan Tinggi yang terbit dalam rentang tahun 2006-2020. Dengan dasar tugas pokok dan fungsi Kementerian Agama yang tertuang dalam Peraturan Presiden Nomor 83 Tahun 2015 adalah menyelenggarakan pemerintahan di bidang agama, maka ruang lingkup kewenangan penyelenggaraan pendidikan juga dalam bidang agama sebagaimana ditegaskan dalam Peraturan Pemerintah No. 55 Tahun 2007. Sejak ditetapkannya Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional, terjadi perubahan fundamental dalam penyelenggaraan pendidikan Islam. Kementerian Agama memiliki perluasan kewenangan (wider mandate) dalam bidang pendidikan yang manjangkau bidang non agama. Hal ini ditandai dengan maraknya pendirian madrasah akademik di jenjang menengah dan transformasi kelembagaan ke UIN pada jenjang pendidikan tinggi. PMA No. 90 Tahun

2013 tentang Penyelenggaraan Pendidikan Madrasah dan PMA No. 15 Tahun 2014 tentang Perubahan Bentuk Perguruan Tinggi Keagamaan menjadi penegas landasan terjadinya perubahan orientasi penyelenggaraan pendidikan jenjang menengah dan tinggi. Pada jenjang Madrasah Aliyah, perkembangan prodi non agama lebih pesat daripada prodi agama. Pada jenjang Pendidikan Tinggi Islam, mahasiswa yang berlatar belakang pendidikan agama lebih kecil daripada yang berlatar belakang pendidikan umum.

Kata Kunci: Pendidikan Islam, kebijakan pendidikan, manajemen pendidikan

INTRODUCTION

Article 63 of Presidential Regulation Number 09 of 2005 concerning the Position, Duties, Functions, Organizational Structure, and Work Procedures of the Minister of the Republic of Indonesia states that the Minister of Religious Affairs is responsible for assisting the president in carrying out some religious affairs. Similar regulatory changes in subsequent years are also consistent with this formulation, such as Presidential Decree No. 83 of 2015 regarding the Minister of Religious Affairs, which continues to state that its duties and functions are to carry out government affairs in the scope of religion. A similar statement is also stated in Presidential Decree No. 68 of 2019. All units under its supervision must develop their work vision in the area and field of religion by offering education specializing in religion and religious practices.

The Presidential Regulation is the foundation for the Minister of Religious Affairs' actions, including its managerial features and the coordination pattern in administering education. According to modern management philosophy, management based on results, social responsibility, goals, exceptions, and implementation cannot be isolated from the broad vision (Taufiqurokhman & Satispi, 2018).

Islamic education, particularly madrasas, considered a representation of formal religious education at the time, has witnessed a dynamic development throughout the era. On the other hand, Madrasas have been designated as public schools with religious elements since the passing of Law No. 20/2003 on the National Education System. Hence, Formal Diniyah Education, abbreviated as PDF, more vividly represents the formalization of religious education. This statement is confirmed by the Minister of Religious Affairs Regulation No. 13/2014 on Islamic Religious Education, which initiated the establishment of typical pesantren educational institutions that are expected to increase the Gross Participation Rate (APK): Formal Diniyah Education, Ma'had Aly, Muadalah Education Unit in Pesantren, Equivalency Education, and Equalization of graduates

of Pesantren and Madrasah Diniyah Takmiliah with formal education after passing an exam organized by an accredited education unit.

The number of Islamic educational institutes has expanded dramatically year after year. If there were 37,000 madrasahs at all levels in 2007, there would be 82,128 institutions by 2020. These numbers are also projected for pesantren education. According to Charlene Tan's analysis of EMIS data from year to year, the number of Islamic education institutes in 2007 reached 16,015. (Tan, 2011). That number jumped to more than 40% in 2020. Emis data for 2020 informs us that the number of Islamic education institutions reached 28,815 (Ditjen Pendis, 2020). Of course, this cannot be separated from the political law of Islamic education.

The process of acknowledging the legitimacy of law until the emergence of belief in the need to apply it, particularly in a formal legal manner through state institutions, is referred to as law politics (Syifa, & Saifin, 2017). The enactment of Law No. 20/2003 on the National Education System marks a pivotal point in the government's commitment to religious and religious education. Numerous publications underline the importance of religious and religious education as the foundation for moral development. This is clearly stated in Article 1, paragraphs (1) and (2), Article 4, paragraph (1), Article 12 (1), Article 15, Article 17, paragraph (2), Article 18, paragraph (3), Article 28 paragraph (3), and Article 30 2013 (Jannah). However, only Article 30 of the numerous articles was enforced by legislation, with the issuance of Government Regulation No. 55 of 2007 covering Religious Education. The regulation requires the state to be present in the community's religion and religious education organizations.

The state's partiality is a practical interpretation of Islamic education's political legislation in Indonesia. Therefore, the state's role must be increased because several of the goals of Islamic education have yet to be met. This study delves into how government policy affects the implementation of Islamic education, particularly after the passing of Law No. 20 of 2003. Furthermore, it explains the policy direction of arranging Islamic Education from 2006 to 2020.

The term Islamic Education is employed in this study to reflect the extent of the Directorate General of Islamic Education's policy orientation. The formulation and policy on Islamic education are under the Directorate General of Islamic Education, according to The Regulation of the Minister of Religious Affairs No. 42 of 2016, about the Organization and Governance of the Minister of Religious Affairs. Its responsibilities and functions include school-based Islamic religious education, madrasah education, diniyah education, Islamic boarding schools, and Islamic religious higher education. However, Islamic education is used only in this research to refer to secondary and higher education levels.

RESEARCH METHODS

This policy study looks at the regulation documents for implementing Islamic education at the secondary and higher education levels between 2006 and 2020. The year 2006 was chosen because it was the era following substantial policy changes in the educational sector with the implementation of Law No. 20/2003 on the National Education System.

The policy study's reference sources centered on several rules or decisions issued by the Minister of Religious Affairs and decisions issued by the Director General in charge of Islamic education.

The documents that govern changes in secondary education implementation are the Minister of Religious Affairs Regulation Number 90 of 2013 on the Implementation of Madrasah Education, which mentions three educational characteristics of madrasah Aliyah, excluding Religious madrasah Aliyah; Minister of Religious Affairs Regulation Number 29 of 2014 on the heads of madrasahs; and Minister of Religious Affairs Regulation Number 60 of 2015 on Amendment to the Minister of Religious Affairs Regulation Number 90 of 2013 on the Implementation of Madrasah, which mentions three criteria for madrasah Aliyah, including religious madrasahs.

In addition, several Minister of Religious Affairs Regulations No. 15 of 2014 concerning Changes in the form of Religious Universities, Minister of

Religious Affairs Regulation No. 36 of 2009 concerning the Determination of Science Division and Academic Degrees in Islamic Higher Education Institutions, which was later refined by the Minister of Religious Affairs Regulation No. 33 of 2016 concerning Academic Degrees of Religious Universities; Decree of the Director General of Islamic Education No. 706 of 2018 concerning Guidelines for Curriculum Development for Islamic Higher Education Institutions referring to the Indonesian National Curriculum (KKNI) and National Higher Education Standards (SN-Dikti); and several other regulations.

RESEARCH RESULT AND DISCUSSION

Islamic Education Policy Direction and Implementation Management

The term policy is commonly interpreted as a measure the government (the ruling party) takes to respond to problems that become societal requirements. This argument highlights that policy focuses on the government's stance toward societal and state issues. In education, education policy refers to the rules established by the government to govern the execution of education. Public policy is the government's attitude toward doing anything or being apathetic to the problem.

To comprehend education policy, no single approach is used. Ibrahim supports employing multiple approaches in a study like this. He can employ a familiar strategy, such as the legislative approach (Ibrahim, 2006).

Meanwhile, management is an applied science formed in the nineteenth century, although its existence can be traced back to the dawn of human civilization. This science arose from a human endeavor to determine the effectiveness and efficiency of work. All types of organizations require management for three major reasons: to achieve goals, maintain a balance between competing aims, and achieve effectiveness and efficiency. Management becomes a science when viewed as a body of knowledge that aims to understand why and how people collaborate (Sulton, 2021).

Examining government management or intergovernmental institutions keeps reminding us of the coordination system of the state-owned

telecommunications enterprises, the public works department, the Regional Drinking Water Company (PDAM), and the State Electricity Company (PLN), which has historically not demonstrated optimal coordination. It is common to discover that Telkom excavated the property to add or maintain subsurface cable networks. When the work is finished, and the excavation is carefully covered, it is quickly demolished since the PDAM needs to repair the water pipes. Conversely, PLN installs poles to hang electricity wires; subsequently, poles for wired telephone networks are constructed underneath, and so on. Some reports and news in the print media below educate us about the four institutions' disjointed coordination. One accuses the other of causing damage due to the other agency's building. For instance, in Bengkulu in 2008, each department shifted responsibilities for public facility restoration (Anonim, 2008). A similar case occurred in 2013 in Makassar City (*Kementerian PU Enggan Dituding Merusak Jaringan Kabel Telkom*, 2013), even though the four units are State-Owned Enterprises (BUMN).

Coordination between law enforcement authorities such as the police, prosecutors, and the Corruption Eradication Commission (KPK) in dealing with offenses such as corruption is another example. According to the study of Juhairiah's essay, there are frequent disagreements in processing cases due to less-than-optimal coordination amongst agencies, even though the three institutions have strict regulations in carrying out their tasks and authorities. The KPK's work is based on Law No. 20 of 2002; the Police is based on Law No. 2 of 2002 and Law No. 8 of 1981 on the Criminal Process Code; and the Attorney General's Office is based on Law No. 16 of 2004. Consequently, the study recommends highlighting the necessity of all law enforcement agencies openness, integration, and togetherness to be highlighted in terms of coordination between law enforcement organizations (Juhairiah, 2015).

The two events described above demonstrate the importance of well-coordinated internal and external policy implementation management across government entities. If there is no commitment to cooperation, openness, and integration in implementing the policy, it will undoubtedly appear chaotic.

Wantu (2019) noted in the findings of his study that the ineffectiveness of coordination amongst government agencies is inextricably linked to the institutional, sectoral ego. As a result, legal frameworks must be capable of eroding sectoral egos while optimizing institutional performance (Wantu, 2019).

Madrasas and the Implementation of Islamic Education Policy

The terms madrasah and Islamic education are defined differently in this section since the histories of madrasah and Islamic education are thought to differ. Hilmi Mizani examines the madrasah from the perspective of Islamic education policy implementation. He claims, quoting Muhaimin and Abdul Mujibm that one of the reasons for the formation of madrassas was as a manifestation and reality of the rejuvenation of the Islamic education system. An attempt is being made to align the pesantren school system with modern education. This initiative is inspired by the mentality of certain Muslims who believe that western education is perceived as superior (Mizani, 2013). Madrasas originated as a response and only developed in the twentieth century. According to him, the founding of Madrasah Adabiyah in Padang (West Sumatra) in 1909 was Indonesia's first madrasah. Mizani provided more evidence, using Hasbullah statistics, that Zainuddin Labai el Yunusyi established a diniyah madrasah in 1915. Zainuddin Labai's Diniyah Madrasah is run on a class basis, with integrated lessons in religious and general sciences (Mizani, 2013). Efforts to give the madrasa the hue of learning had already begun in its early days. Yet, religious overtones remained prominent. This fight lasted until the independence period and was reflected in government policy throughout that time.

The policy of organizing Islamic education changed from time to time. The quest for community acknowledgment was carried out through numerous creative breakthroughs that occasionally had to "violate" regulations. But, there is a risk that the breakthrough will become an institutional boomerang. For example, "creativity" that surpasses Islamic Higher Education Institutions organizers' restrictions to introduce nomenclature of study programs that did not exist in the regulations established at the time, such as The Regulation of the Minister of Religious Affairs

No. 36 of 2009, is sometimes done. For example, numerous State Islamic Higher Education Institutions organize Guidance and Counselling as part of the Islamic Education Management study program, Sharia financial management or Sharia finance as part of the Sharia Economic Law (Muamalah) study program, and so on. For some years, the official nomenclature of one State Islamic Higher Education Institution's Sharia Economic Law study program was published alongside the nomenclature of Sharia Economics (without law). This underpins The Regulation of the Minister of Religious Affairs No. 36 of 2009, revised in The Regulation of the Minister of Religious Affairs No. 33 of 2016 about Academic Degrees at Islamic Higher Education Institutions. The PMA was also refined in the same year, as detailed in The Regulation of the Minister of Religious Affairs Number 35 of 2019.

Coordination between technical units and agencies will also be critical in achieving the presence of Islamic education in the future.

Defining Madrasas as Public Schools

It is crucial to explore the history of this madrasah terminology at the beginning of this discussion. The concept of madrasa has evolved rather rapidly over time. Madrasah is an *isim makan* derived from Arabic with the root word *darasa*, which denotes a seat of learning. As a result of the interaction between traditional education (read: Pesantren) and modern education, madrasas became the terminology for educational institutions. According to Steenbrink (1994), the existence of madrasas is considered an institutional effort by the Minister of Religious Affairs (formerly the Department of Religious Affairs) to bridge the gap between the two educational patterns that exist in Indonesia, namely general education and Islamic education (Steenbrink, 1994). In the early part of his research, Steenbrink also thoroughly discusses the history of the formation of Islamic educational institutions, both Pesantren, and madrasah.

The Indonesian Minister of Religious Affairs Regulations (PMA) No. 1/1946 and No. 7/1950 formulated madrasas as places of education arranged as schools and made Islamic education and knowledge the subject of instruction in the

early days of this country. Madrasas receive their mandate for religious education from these PMAs. Nonetheless, throughout the history of madrasa education, it has been regarded as a "second" educational institution in the eyes of the community and financial distribution regulations. Consequently, madrasas have fought for equality with public education from their inception (read: schools).

Throughout the second stage of the new order era, the battle to "equalize" the position of madrasah education with public education was still apparent. In 1975, three Ministers (Minister of Religious Affairs, Minister of Teaching, Education, and Culture, and Minister of Home Affairs) issued a Joint Decree (SKB). The edict specified factors that demonstrated the equality of madrasas and public schools according to Chapter II, Article 2. (1) Madrasah credentials have the same value as public school certificates of the same level; (2) madrasah graduates can proceed to public schools of the same level; and (3) madrasah students can transfer to public schools of the same level (Abdullah, 2013).

Madrasas are defined as "educational institutions that make Islamic religious education subjects as core subjects offered at least 30% of the time, in addition to general courses." Yet, in practice, the number of religious education subjects surpasses 70% of the subjects taught (Yasin, 2016).

In 1984, the 1975 Joint Ministerial Decree was then confirmed by a Joint Ministerial Decree between the Ministers of Education and Culture and Religious Affairs No. 0299/U/1984 (DikBud); 045/1984 (Religious Affairs) on the "Arrangement for the Standardization of the Public-School Curriculum and the Madrasah Curriculum ."The content of the Joint Decree emphasizes the equalization of the quality of madrasah graduates who can continue their education at higher public schools. MPR Decree inspired the Joint Ministerial Decree No. II/TAP/MPR/1983 on the need to adjust the education system in line with the needs of development in all fields, which, among others, was carried out through curriculum improvement as one of the efforts to improve the implementation of education, both in public schools and madrasah (Abdurrahman, 2008).

Furthermore, in Law No. 2 of 1989 on the National Education System - hereafter known as UUSPN - the standing of madrasas was reaffirmed as equivalent to schools. As a result of the legislation, other laws and regulations affecting madrasas were issued. The terminology of madrasas and schools is specified side by side in Government Regulation No. 28 of 1990 jo, Decree of the Minister of Education and Culture No. 0487/U/1992 and Decree No. 054/U/1993. According to the Government Regulations, Madrasah Ibtidaiyah (MI) is an elementary school, and Madrasah Tsanawiyah (MTs) is a junior high school characterized by Islamic faith and organized by the Minister of Religious Affairs. Furthermore, it is specified that Madrasah Ibtidaiyah and Madrasah Tsanawiyah are required to provide study materials that are at least equivalent to those found in elementary and junior high schools, aside from Islamic characteristics.

Meanwhile, Madrasah Aliyah (MA) is expressly referenced in Article 1 point 6 of the Minister of Education and Culture Decree No. 0489/U/1992, which indicates that Madrasah Aliyah is the same as Public High Schools with Islamic features managed by the Minister of Religious Affairs (Rahman Shaleh, 2000).

The long history of the aforementioned regulations confirms equality in regulation. This regulation demonstrates a tendency for "equality" not to be applied proportionally, as it is constantly reminded during policy formulation. Moreover, it has not been allocated proportionally in policy, particularly in budgeting. Yet, the government promotes the equality of these two modes of education.

This is also inextricably linked to the 1989 policy of launching link and match in education (Disas, 2018). This policy requires educational institutions, including Islamic education, to be linked to the world of employment, ensuring that the policy of recognizing diplomas and equality of Islamic education with other education is fought for in regulations.

The community is unsure of the equality information as it develops. Affirmation after affirmation reached a climax when Articles 17, 18, and 28 of Law No. 20/2003 on the National Education System abolished the distinction between madrasas and schools (Jannah, 2013). In other words, a madrasah is a school with

Islamic elements. Even in derivative rules, such as the Minister of National Education's regulation, the words SD, SMP, SMA/SMK are always placed side by side, accompanied by a slash (/) MI, MTs, and MA indicating a sense of equality.

The passage of Law No. 20/2003 on the National Education System confirmed the concept of a madrasah as a public school with Islamic elements. Government Regulation No. 47/2008 on Compulsory Education is a derived rule that designates madrasahs as public schools with Islamic elements. Article 1 point 4 specifies, for example, that "Madrasah Ibtidaiyah, hereinafter referred to as MI, is one sort of formal education unit that organizes general education with Islamic religious characteristics at the basic education level, under the leadership of the Minister of Religious Affairs."

This description includes technical and operational regulations such as The Regulation of the Minister of Religious Affairs (PMA) or the Decree of the Minister of Religious Affairs (KMA). PMA 90/2013 on the Implementation of Madrasah Education is one of the PMAs that defines madrasahs in this fashion, as does PMA No. 29/2014 on the Head of Madrasahs.

Take a look at Article 1 point (2) of PMA 90/2013 and also at Article 1 point (2) of PMA 60/2015:

Madrasah is a formal education unit under the guidance of the Minister of Religious Affairs that organizes general and vocational education with the specialty of Islam, including Raudhatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Madrasah Aliyah Vocational.

Since 2003, madrasahs have been required to stress their distinguishing features and differences from public institutions. Suppose the mention of a madrasah as a school with religious characteristics had not been such a concern in previous regulations. In that case, the definition must now be translated more operationally and is always mentioned repeatedly every time a regulation is issued since the enactment of the National Education System Law. The approach outlined above has important implications for the continued survival of madrasahs. Moreover, there has been a huge rise in funding for implementing religious education,

particularly madrasah, in budgeting. Changes in terminology from one period to the next undoubtedly impact the policies established. Prior to the introduction of Law No. 20/2003, despite the description of madrasah as a public school with Islamic characteristics, madrasah implementation nevertheless stressed Islamic education's identity. At madrasahs, religious content accounts for over 70% of the curriculum, whereas general content accounts for only 30%. However, following the passage of Law No. 20/2003, the situation took an extreme turn, with madrasah education being implemented similarly to public schools. Religious content was reduced to a maximum of 30%, while general content was reduced to at least 70%. Because madrasah organizers were equally concerned about the equality of status, religious content was reduced quantitatively, becoming inversely proportional.

Madrasahs are public schools "entrusted" to the Minister of Religious Affairs. Policy after policy urged madrasahs to be on par with public schools regarding academic achievement and general science competency.

In 2003, the Minister of Religious Affairs launched a flagship madrasah program to strengthen secondary-level madrasahs. The World Bank and the Asian Development Bank (ADB) funded the "model madrasah" program through the Development Madrasah Aliyah Project (DMAP). Secondary-level madrasahs, known as MTs and MAs, have been established. Modern madrasahs are madrasahs designed in the style of satellite madrasahs, i.e., madrasahs designated as model madrasahs are tasked with fostering or assisting madrasahs in the surrounding area. Each model madrasah has a Joint Learning Resource Center, or PSBB, to assist this objective.

At the Madrasah Tsanawiyah level, general subject abilities like science, social studies, and language are strengthened and mastered. What is strengthened at Madrasah Aliyah is also related to madrasahs that focus on science and social disciplines. Science and social studies majors have been reinforced. Following it, a policy was issued to enhance the number of Madrasah Aliyah with scientific and technology majors. The rise of MAN Insan Cendekia (MAN IC) and Regular MA with Science, Social Studies, and Language majors significantly indicates this.

MAN IC Serpong and Gorontalo were the initial generations of MAN IC. Both were previously IC high schools operated by BPPT and were renowned as top schools. The management was then passed over to the Minister of Religious Affairs (currently the Minister of Religious Affairs) in 2000/2001, and the school was renamed Madrasah Aliyah Insan Cendekia. During 2016, the number of MAN IC has expanded considerably. MAN IC is now organized in 23 provinces and will remain thus until the end of 2020. Finally, Madrasah Aliyah majors are better suited to become feeders for public institutions than Islamic Higher Education Institutions.

Quo Vadis of Madrasah Aliyah

As previously stated, the affirmation of madrasah as a public institution with Islamic characteristics began in 1989, with the passing of Law No. 2 of 1989 About the National Education System. Following this approach, the madrasahs were reformed at the Ministerial level, as detailed in the Decree of Minister of Religious Affairs (KMA) No. 371 of 1993. At the same time, religious majors (typically placed in the A-1 department at the Madrasah Aliyah level) gradually declined and eventually vanished. Yet, practically every Madrasah Aliyah had a religious department at the time. Munawir Sjadzali, Minister of Religious Affairs at the time, had initiated the establishment of Madrasah Aliyah with a unique program (Aliyah Program Khusus or MAPK) related to the religious department. MAPK was the acronym at the time, and it was used to select Madrasah Aliyah, albeit without a solid regulatory umbrella. The bravery came from witnessing Islamic Higher Education Institutions that were not supported by qualified feeders and were then supposed to generate religious intellectuals who were scholars. MAPK is planned to serve as a feeder for Islamic Higher Education Institutions seeking to modernize. Islamic Higher Education Institutions must have high-quality feeders and be able to deconstruct references from the Middle East and the West. Munawir frequently used the phrase "intellectual ulema," who could answer to the times. Munawir designated 5 MANs to arrange MAPK in addition to the usual religion department in the 1987/1988 academic year, namely Jogjakarta, Jember (East Java), Ujung

Pandang (Makassar), Ciamis (West Java), and Padang (West Sumatra). Five new MANs were established in the 1990/1991 academic year, including Banda Aceh, Mataram, Lampung, Martapura (Banjarmasin), and Solo (Central Java) (Rofi'atur Rohmah & Arifin, 2017) Moreover, the MAPK product has astounded the Islamic academic community with its above-average qualities.

The graduates with above-average competency are the success story of this type of institution. Graduates who dare to step outside the religious "box" come in a wide variety. Faried Wijdan examines two freelancing essays published in *Republika* and *NU Online*. (Wijdan, n.d.)(Wijdan, n.d.).

Regrettably, this policy's "life" was brief. Policy modifications appeared to be "less favorable" beginning in 1996. The main reason MAPKs were "liquidated" was a lack of clarity in the legislation. Because there was no justification for it, the MAPK nomenclature vanished. The adjustment began in 1993, but it was not implemented until 1996. The Decree of Minister of Religious Affairs (KMA) No. 371 of 1993, which converted MAPKs into Madrasah Aliyah Keagamaan (MAK), meant that the input of MAPKs was no longer the best students in their particular schools, as each area could open as needed.

At the same time, the government emphasized the importance of education that has a connection and match with the world of work (link and match). Therefore the Vocational MA was launched, so MAPK became MAK. Still, the letter 'K' refers to "Religious," not vocational. The Director General of Pendis Circular Letter Number: DJ.II.1/PP.00/ED/681/2006 about Content Standards marked a significant milestone for the termination of MA Religious. A provision indicates that MA Religious is no longer permitted to accept new students beginning in 2007 (Murtadlo, 2014). Since then, religious majors have "disappeared" from Madrasah Aliyah. Ultimately, MAK did not accept new students except for a small number of Madrasah Aliyah that "desperately" organized religious majors. Legally closed, but some are still operating them (Ahid, 2009).

The publication of the Minister of Religious Affairs Regulation No. 2/2008 on Graduate Competency Standards and Content Standards for Islamic Religious

Education and Arabic Language in Madrasas, which included a Certificate of Completion for religious madrasas, did not increase public interest in the organization of religious madrasas; instead, the implementation of Circular Letter DJ.II.1/PP.00/ED/681/2006 was maintained. Because at the time, it was widely reported that the science madrasah, Religious Madrasah Aliyah, was on its way out.

Madrasah Aliyah is growing at a rapid pace. Madrasah Aliyah Negeri (MAN) Model and Madrasah Aliyah Sains are quite new. The MAN Model, established by the Director of Islamic Institutional Development Decree Number: E.IV/PP.00.6/KEP/17.A/98 dated February 20, 1998, concerning the Determination of 35 State Aliyah Madrasas as MAN Models, is the terminology of MAN Unggulan supported by the Asian Development Bank (ADB) based on the Loan Agreement dated May 6, 1997, with an emphasis on non-religious fields of study. Religious content, on the other hand, is interwoven into broad subjects. As a result, this MAN develops students who succeed in science and mathematics (religion).

The existence of the MAN Model is inextricably linked to the Islamic Education Development Program 2004-2009. According to the text, the secondary education target achievements for 2009 are as follows: (direct to no) 4. The high number of students who pass the UN; 5. Many Madrasah Aliyah graduates enroll in superior universities; and 6. Many Madrasah Aliyah graduates are incorporated into the world of work (Pendis, 2009). As a result, the MAN Model (in the sphere of science and technology) has been implemented since 2004. The government's guidance policy to construct quality and its influence on the growth of madrasahs has been realized in various nomenclatures throughout the history of education since the beginning of the reform era (1998). It organizes madrasahs with special nomenclatures, such as Model Madrasah, Vocational Aliyah Madrasah, Integrated Madrasah, and Religious Aliyah Madrasah, in addition to the division into two basic nomenclatures, namely public and private madrasahs (Halim, 2008).

Yet, before 2013, the policy on the religious education of the Minister of Religious Affairs appeared to need coherence among policymakers at all levels. The case for Elimination was "revived" only after there was a "cry" of concern over the

intrusion into Islamic higher education. Simultaneously, as mentioned below, there was an institutional change policy in Islamic higher education, from the State Institute of Islamic Studies to the State Islamic University.

With the successful transformation of IAIN Syarif Hidayatullah Jakarta into a State Islamic University in 2002, it has been followed by IAIN Sunan Kalijaga (2004), STAIN Maulana Malik Ibrahim (2004), IAIN Sunan Gunung Djati Bandung (2005), and other Islamic religious universities. The Minister of Religious Affairs then provided guidelines for institutional modifications mandated by Ministerial Regulation No. 15/2014 in 2014. One of these institutional modifications was the addition of non-religious academic programs. Nurcholis Madjid was concerned about the advent of general study programs since it was projected that students would flock to general majors (Mujiburrahman, 2017). This institutional transformation of Islamic Higher Education seems to answer the changes in Madrasah Aliyah that have started since 2003.

In 2013, the Minister of Religious Affairs established a regulation outlined in The Regulation of the Minister of Religious Affairs No. 90 of 2013 concerning the Implementation of Madrasahs. Since this year, the regulation has officially included a religious program.

Article 26 paragraph (3) of The Regulation of the Minister of Religious Affairs No. 90 of 2013 clearly states the study programs at the Madrasah Aliyah level, namely:

- Natural science study program;
- Social science study program;
- Language study program;
- Religious study program;
- The community needs other study programs.

The only basis for organizing madrasah Aliyah with the mention of its majors is this legislation. Academic madrasah, skills madrasah, ordinary madrasah, and religious madrasah are the four types of madrasah Aliyah designed by the Minister of Religious Affairs. This was confirmed in Minister of Religious Affairs Regulation No. 60/2015, which demands the strengthening of religious madrasahs,

dubbed "MAPK reborn" by optimists. Sadly, the establishment of religious madrasas as the foundation for MAPK rebirth is not strictly supervised. The Minister of Religious Affairs Regulation No. 60/2015 amending Minister of Religious Affairs Regulation No. 90/2013 on Madrasah Implementation does not describe the functioning pattern of religious madrasas. It is merely specified as one of the madrasas produced in the general regulations. According to the general provision, a religious madrasah is a model of Madrasah Aliyah developed by the government or the community that produces competitive advantages in religious studies competence (*tafaqquh fiddin*).

Finally, the Minister of Religious Affairs issued a program titled "Revitalization of MAPKs," but it lacked direction. MAPK, which stands for Madrasah Aliyah Program Keagamaan (no longer Special), is projected to be higher quality than the first-generation MAPKs. This "half-hearted" policy has had little impact on quality. The MAPK journey looks like a typical religious program.

Deviation of Madrasas as the Main Feeder of Islamic Higher Education Institutions

Madrasas are not intended to be feeder schools for Islamic Higher Education Institutions. This is based on the findings of a report comparing student input at State Islamic Higher Education Institutions from 2006 to 2016, which are deemed concerning. The proportion of students attending Vocational High Schools / Public High Schools surpassed 50%. Statistics from the National Selection for State Islamic Higher Education Institutions (SNM-PTKIN) (SPAN-PTKIN and UM PTKIN) in 2017 revealed that 61% of Islamic Higher Education Institutions originated from Senior High Schools / Vocational High Schools (Penyusun, 2017). The remainder from Madrasah Aliyah is not all religious study programs. This could be because the State Islamic Institute's metamorphosis into the State Islamic Higher Education Institutions has opened up general academic options for non-religious graduates. A similar scenario occurred with the 2019 SNM-PTKIN acceptance.

EMIS 2020 figures, on the other hand, suggest that the number of study programs (replacing the word department) in Madrasah Aliyah is 16,263 out of 8,871, with general study programs dominating. Natural Science study programs are available at 4,618 (28.4%) Madrasah Aliyah, Social Science study programs are available at 7,537 (46.3%) Madrasah Aliyah, Language study programs are available at 1,655 (10.2%), and Religious study programs are available at 2,453 (15.1%). Institutionally, only 28% of Madrasah Aliyah organizes 15% of religion study programs. This data demonstrates that the government (namely, the Minister of Religious Affairs) needs to be more concerned about preparing feeder religious study programs at Islamic Higher Education Institutions. Take a look at the illustration below.

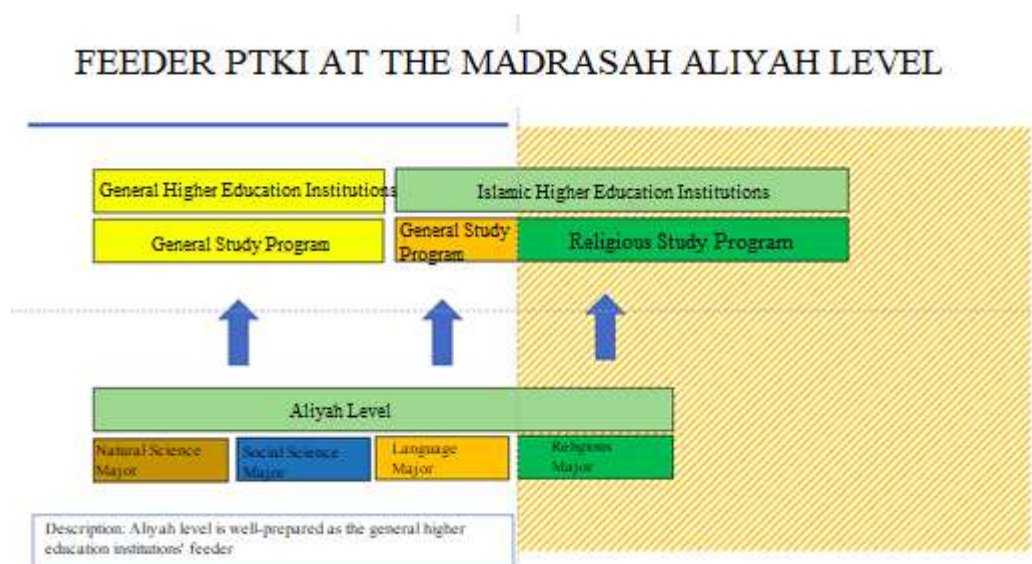


Figure 1
Feeder Flow of Islamic Higher Education Institutions Students from Aliyah Education Level

The illustration above, which is associated with data on existing study programs at the secondary level, shows that it is natural that more than 60% of the student input of Islamic Higher Education Institutions comes from public schools or general study programs at the Madrasah Aliyah level. The report of the National Academic Achievement Selection Committee - Entrance Examination (SPAN-UM) of State Islamic Higher Education Institutions in 2017 shows that the ratio of

students interested in Islamic Higher Education Institutions consists of 61% from general education (Vocational High School / Senior High School) and 39% from Madrasah Aliyah (Penyusun, 2017). Meanwhile, the contribution from Madrasah Aliyah and Pesantren grew in 2019, reaching 44.50% (Penyusun, 2019).

The preceding argument (may) need to be stronger since various religious faculties accept many students with non-religious educational backgrounds. Several indicators show that the motivation for this is that students are still used as a calculating tool for financing the implementation of education, such as Single Tuition Fees (UKT) or Educational Operational Costs (BOP) based on the Minister of Research, Technology, and Higher Education Regulation Number 6 of 2018 concerning Operational Costs of Islamic Higher Education Institutions, which has been revoked by the Minister of Research, Technology, and Higher Education Regulation 12 of 2 of 2018.

The transition to a State Islamic University (UIN), which began as an expansion of authority (broader mission) with its distinctive-scientific integration, has recently seen a shift and even erosion. A simple translation of the broad mandate is that the study program at this Islamic religious university needs to be more active in coping with modern trends. The heart of the broader mandate is the significance of building a "generic" study program that complements the development of the primary religious study program at Islamic Higher Education Institutions. For example, legal science is required in the field of Sharia science, philosophy is required in the field of Ushuluddin, general education science (such as educational technology) is required in the field of Tarbiyah, communication or broadcasting science is required in the field of Da'wah, literature is required in the field of Adab, and so on.

However, in subsequent changes, the openness of study programs only sometimes represents the goals of the broader mandate, but its potential as an instrument to recruit new students is greater. This has something to do with the availability of operational costs. Regarding higher education organizations, the operational finance of education is heavily determined by the number of students.

The quantity of students is quite beneficial in raising the campus' income. Eventually, the metamorphosis into a University as a broader mandate has been forgotten, as has higher education organizers' forgetting about their fundamental business.

The question then is whether the translation of priority initiatives in education, which are focused on strengthening science-based education, goes beyond the Minister of Religious Affairs' primary business. This question requires substantial proof to be answered.

On the other hand, there is a treatment imbalance, such as revealing achievements that are more widespread than those in the religious area, and the budget is also absorbed more into supporting non-religious education affairs. Since 2012, the Madrasah Science Competition (KSM) has been frequently administered. The objectives of KSM are defined as follows in one of the technical instructions for its execution stipulated in the Decree of the Director General of Islamic Education No. 541 of 2016: "aims to improve the quality of Science teaching in madrasah/schools generally" (*Petunjuk Teknis Kompetisi Sains Madrasah Tingkat Nasional Tahun 2012, 2012*)(*Petunjuk Teknis Kompetisi Sains Madrasah (KSM) Tahun 2016, Pub.L.No.541 Tahun 2016, 2016*). The last KSM was conducted online in 2020.

Other data shows that the growth of MAN IC is relatively fast, from 3 in 2015 to 23 in 2019, and the addition of 2 MAN IC is being proposed, namely in Mamuju and Palangkaraya (Azzahra, 2019). The same thing happened at the higher education level. The rise of proposals for institutional transformation from IAIN to UIN reached 17 in 2018, and in 2020 6 IAINs are being prepared to become UINs. This demand shows that "science" and "science and technology" have the seductive power of all circles.

Initially, the change in institutional status, especially in IAIN to UIN, was part of the policy of expanding authority (wider mandate) by taking care of affairs that were not its authority. For example, UIN is authorized to handle general study programs. This matter, according to Suprayogo (Suprayogo, 2012) based on

political considerations, namely fulfilling the expectations and desires of constituents (Ditjen Pendis, 2008).

Those who think the Minister of Religious Affairs should take charge of science argue that the Minister wishes to help end the scientific contradiction. Unfortunately, this response has significant flaws because, before 2019, there was no tool or standard for conceptualizing scientific integration. Yet, investigations on scientific integration continue to be conducted concurrently to determine its shape, beginning with the finding of models and paradigmatic formulations. Nurjamal (2017) highlighted ten scientific integration models used in various universities, ranging from the IFIAS (International Federation of Institutes of Advance Study) model to the Akademi Sains Islam Malaysia (ASASI) model to the Aligarh Group model (Jamal, 2017). Some Islamic universities have also tried to formulate their philosophical frameworks, such as the integration-interconnection concept of UIN Sunan Kalijaga (Labaso, 2018)(Siswanto, 2015), Roda Pedati or Wahyu Memandu Ilmu UIN Sunan Gunung Djati, Pohon Ilmu UIN Maliki Malang, and many others (Hanifah, 2018). However, there has not been an adequate study of the results of "scientific integration," as voiced in the early days of institutional transformation.

This conclusion is supported by 2014 research on the application of scientific integration. Examining the six oldest UINs concludes that curriculum preparation and development at UINs has yet to be done systemically and continuously. Scientific integration halts at the level of normative-philosophical conceptions and is still searching for a form. (Rifai et al., 2014). According to the research, only two of the six UINs have attempted to include scientific integration into the curriculum, learning program components, learning process, and academic culture.

Scientific integration rules were issued 16 years later, as described in the Decree of the Director General of Islamic Education Number 2498 of 2019 concerning Guidelines for Implementing Scientific Integration in Islamic Higher Education. Take note of the statement in the guidelines' introductory paragraph:

“With the operation of 17 UINs in Islamic Higher Education Institutions, the Ministry of Religious Affairs is faced with urgent demands to provide

guiding concepts that can assist UINs or other types of Islamic Higher Education Institutions in formulating their respective concepts of science integration. Several factors must be considered for this aim. First, the science integration established at all UINs must be built on fundamental concepts and the universal spirit of science. At least six key values, namely intellectualism, intelligence, openness, presentness, Indonesianness, and piety, can be used as a guidance, either as a source of inspiration or as a necessity, in developing guidelines for the execution of the integration of Islamic higher education sciences”.

This remark demonstrates that the early ideas of Islamic Higher Education Institutions' institutional transformation exist without a clear design. Mumuh Muksin's report confirms this assertion, stating that the institutional transformation of IAIN to UIN is an expansion of the mandate of Islamic religious higher education institutions (PTAIN), implying that UIN, as a university, can not only engage in Islamic religious sciences but also proceed into general sciences. As a result of this transition, at UIN, in addition to the "religious" faculties, there are now the faculties of psychology, science and technology, and economics and social sciences (Muksin, 2019).

Regulations governing the implementation of Islamic education encourage, if not sanction, the consolidation of education under one ministry. The Ministry of Religious Affairs oversees "entrusted" schools that provide general education under the "cover" of a madrasah.

What needs to be reconsidered is the policy of organizing education at the Aliyah madrasah level. Religious majors, classified as Religious Madrasah Aliyah (MAK), are gradually losing ground. This started happening around 2003. Religious majors were closed one by one until 2006 when a circular was issued that resulted in the closure of religious majors.

According to the 2017 National Academic Achievement Selection Committee - Entrance Examination (SPAN-UM) of State Islamic Higher Education Institutions report, 61% of students interested in Islamic Higher Education Institutions are from general education (Vocational High School / Senior High School), and 39% are from MA (Penyusun, 2017). In 2019, inputs from Madrasah Aliyah and Pesantren increased by 44.50% (Penyusun, 2019). These data should be

utilized to evaluate policymakers in the Ministry of Religious Affairs and field managers, particularly in the core business of the madrasah.

As a result, the demand to become an Islamic university has grown dramatically at the higher education level. This is because if the current standards are maintained, the number of incoming pupils will not satisfy them. Hence, in addition to the predicted improvement in the quality of Islamic Higher Education Institutions, the transformation aims to enhance access (read: the number of students). Greater access is defined by the number of student inputs, which results in more PNB (Non-Tax State Revenue) or BLU (Public Service Agency). Of course, the number of students is proportional to the Single Tuition Fee (UKT) amount, which continues to account for most educational and operational costs.

Using the aforementioned description, it is possible to forecast how the quality and religious understanding of students at Islamic Higher Education Institutions will be affected by such an input composition. How many teachers in study programs prepare teachers to have enough religious competency each year if they are in the teaching profession? This is at least reflected in various national evaluation scores from 2021 and 2022 when the average score for teachers' professional and pedagogical competence is less than 5 out of 10.

CisForm UIN Sunan Kalijaga Yogyakarta is one of the studies identifying students' religious ability, albeit exclusively examining the Islamic Religious Education (PAI) study program. The PAI study program's 981 participants revealed that 88.4% had poor Arabic speaking abilities, and 61.7% had poor Arabic (writing) skills. The situation is similar for the lecturers (Wildan et al., 2019).

Of course, the rise of concerns regarding the 'poor' quality of madrasah teachers and Islamic Religious Education instructors in schools created by the Faculty of Teacher Training of Islamic Universities is exactly proportional to the aforesaid facts. In terms of education, the Faculty of Teacher Training is once again "accused" of being the source of the problem of low teacher quality. Regarding religion, the mastery of religious insight of the product of Islamic Higher Education Institutions has declined.

The above is directly proportional to the passing standards of several competency test events, such as the academic selection of Teacher Professional Education (PPG) participants with a score of less than 5, the Teacher Competency Assessment (AKG) with a score of 4.2 on average, and the mapping selection of prospective participants in the Continuous Professional Development Program (PKB) for teachers. Regarding the assessment of PPG participants for Islamic Religious Education Teachers in early 2019, the percentage of passes did not achieve the intended level.

Initiating a New Religious Profession as a Solution

The Ministry of Religious Affairs' emphasis on populist pro-science and technology education programs has hampered the development of new religious vocations. Professions such as religious preacher, mosque manager, mosque imam, mosque manager, undertaker, prayer reader/*tahlil*, hajj and umrah officer/assistant, mu'allim majelis ta'lim, ustadz (educator) of madrasah diniyah, ustadz of Islamic boarding schools (*pondok pesantren*), ustadz of formal diniyah education, ustadz of Quran education parks (TPQ), and the like are professions that need to be regulated by the state. Notwithstanding that Government Regulation No. 55/2007 has been passed, it merely acknowledges the presence of religious and religious education institutions. Furthermore, additional regulations have not been established since the year of the stipulation. Especially when it comes to curbing the spread of religious extremism and the significance of instilling a moderation mindset and attitude in religion.

Suppose preachers or ulema are allegedly the sources of radicalism and religious extremism. In that case, it is time for the Ministry of Religious Affairs to consider steps to appoint preachers, preachers, mosque managers, mosque imams, *muadzins*, prayer readers, *tahlil* leaders, and the like who are appointed, fostered, and guarantee their welfare by the state. They have direct interaction with the community. As a result, the government has authority over the religion taught to the community.

It should also be noted and observed that the Jakarta Pesantren and Community Development Association (P3M) published research on the existence of government and BUMN mosques in Jakarta in July 2018, stating that of the 100 mosques studied, 41 adhere to religious understanding that is strict but has not yet reached radicalism (Siddiq, 2018). As a result, the state will have an easier time controlling religious understanding in the community.

Furthermore, if this occurs, it will contradict pro-democracy forces who favor privatization, particularly in the religious field. Of course, they will be vocal in their opposition to the policy. Yet, given society's expanding conservative religious thinking, the state must step in.

The Ministry of Religious Affairs must take the risk of proposing and overseeing the inclusion of these new professions in state policy. With Islamic Higher Education Institutions or Islamic Boarding Schools that have been preparing resources per these categories, this will undoubtedly be sustainable. Collaboration between fostering units and Ministries/Institutions is an area that has to be improved.

If this step is strengthened, many symbolic reform plans, such as the institutional transformation of Islamic Higher Education to UIN, will lose their significance.

Affirming Commitment: One Ark, One Goal

In addition to the foregoing, establishing directorates in the Directorate General of Islamic Education as technical implementers of religion and religious education requires the coordination of its policies. The implementation of policies as indicated above institutionally does not connect. One of the pieces of evidence of policy inconsistency in one Directorate with another is that it has a different vision from the level below.

An example is when the academic community complains about the availability of Islamic Higher Education inputs with acceptable religious skills. It does not agree with the provision of institutions below as a feeder. Since 2006, there

has been no clear regulation on the arrangement of religious majors at the Madrasah Aliyah level. There is a tendency to omission. The policy of closing religion majors in 2006 lasted until 2015. There are just a tiny number of Madrasah Aliyah coordinators who endeavor to sustain the execution of religious majors. Organizers still open religious majors because they feel the community still needs them, even though they do not get an injection of "blood" policy from the government. An example is MAN 1 Surakarta, which keeps a religious section, even though most of the MANs getting the mandate to organize MAPK have closed their religious departments.

As indicated above, the EMIS statistics for 2020 reveals that at the MA level, Religion majors only account for 15.1% of the total study programs. This has been a rise in the last three years. If all graduates of this religious major enter (100%) Islamic Higher Education Institutions, then students with the most ideal graduates will reach 70,000. At the same time, the total number of Islamic Higher Education Institutions aficionados (among majors and across universities) is more than 300.000. This uncertain condition was left without direction until 2015 when the Ministry of Religious Affairs announced a policy of concern for religious programs. This will likely demonstrate a lack of collaboration between secondary and higher education coaches.

One of the outcomes of the aforementioned inputs is the high quality of teachers produced by the Islamic Higher Education Institutions Faculty of Tarbiyah and Teacher Training. The Islamic Religious Education teachers' (and other teachers') competency exam mapping results demonstrate a lack of competence. For example, in 2019, only around 63% of Teacher Professional Education (PPG) participants completed the competency test or academic selection, even with a basic passing mark. Of course, it will not reach that high with the perfect passing grade. At the last competency exam for academic selection of potential Teacher Professional Education (PPG) participants, 35% of the 11,100 total participants were declared to have met the minimum criterion. Who is to blame? What is evident

is that all policymakers are primarily responsible for this situation and should be held accountable for their inaction.

CONCLUSION

The administration of policies must be coordinated around a cohesive vision. There appears to be no good synergy among Islamic education policymakers in terms of structuring Islamic education. The case of Madrasah Aliyah, which should be positioned as the primary source of students for Islamic Higher Education Institutions, is not effectively worked out; instead, non-religious higher education is strengthened. This is reflected in the percentage of prospective new students who are high school /vocational high school alumni and who, if from Madrasah Aliyah, also come from non-religious majors. This is inextricably linked to the policy of arranging the MA level, which ignores the presence of Islamic Higher Education Institutions. As a result, Islamic Higher Education Institutions' inputs are not the best for madrasah students.

Furthermore, Islamic Higher Education Institutions' education outputs must meet the intended aims. If he ever becomes a teacher, he will be an inept and unprofessional teacher; if he ever becomes a preacher, he will be a disproportionate preacher, and so on. It is certainly a problem for policymakers to examine every policy released and link it to other educational units to maximize advantages.

To address these significant issues, transparency between units or work units is required, as a commitment to togetherness and integration in implementing its noble policies. As a result, the gaps in Islamic education can be filled instantly.

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