



## The Dynamics of the Implementation of Islamic Religious Education Policy in School: A Literature Review

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Receive: 11/02/2024

Accepted: 11/02/2024

Published: 01/03/2024

### Abstract

The Islamic Religious Education policies is basically clearly stated in Pancasila and the 1945 Constitution, which the government then reviews and implements in all its development processes. This research aims to find out and analyze the implementation of Islamic Religious Education policies in schools which includes a brief history of Islamic Religious Education policies in schools, scope of data, implementation efforts, and problems and solutions. This research uses library research methods taken from various primary and secondary sources. The results of this research are: 1) Islamic Religious Education policies in schools are part of the national education system whose implementation is regulated by the National Education System Law Number 20 of 2003, Government Regulation Number 55 of 2007, and Law of 1950 Chapter XII Article 20 Paragraph 1. 2) Current implementation of Islamic Religious Education in schools is a subject that is required to be held in schools, both state and private schools and is applied at all levels. 3) The main problem with Islamic Religious Education policies in schools is that the time allocation is very low, requiring teachers to be able to convey the material completely and comprehensively through several activities outside of class.

**Keywords:** Policies, Islamic Religious Education, School

### Abstrak

Kebijakan Pendidikan Agama Islam pada dasarnya sudah jelas tertuang dalam Pancasila dan UUD 1945, yang kemudian dijabarkan oleh pemerintah dan diimplementasikan dalam setiap proses pembangunan. Penelitian ini bertujuan untuk mengetahui dan menganalisis implementasi kebijakan Pendidikan Agama Islam di sekolah yang meliputi sejarah singkat kebijakan Pendidikan Agama Islam di sekolah, cakupan data, upaya implementasi, serta problematika dan solusinya. Penelitian ini menggunakan metode penelitian kepustakaan (library research) yang diambil dari berbagai sumber primer dan sekunder. Hasil dari penelitian ini adalah: 1) Kebijakan Pendidikan Agama Islam di sekolah merupakan bagian dari sistem pendidikan nasional yang pelaksanaannya diatur dalam UU Sisdiknas No. 20 Tahun 2003, PP No. 55 Tahun 2007, dan UUDS 1950 Bab XII Pasal 20 Ayat 1. 2) Pelaksanaan Pendidikan Agama Islam di sekolah saat ini merupakan mata pelajaran yang wajib diselenggarakan di sekolah-sekolah, baik sekolah negeri maupun swasta dan diterapkan di semua jenjang. 3) Permasalahan utama kebijakan Pendidikan Agama Islam di sekolah adalah alokasi waktu yang sangat minim, sehingga menuntut guru untuk dapat menyampaikan materi secara utuh dan komprehensif melalui beberapa kegiatan di luar kelas.

**Kata Kunci:** Kebijakan, Pendidikan Agama Islam, Sekolah



## **Introduction**

Education is basically an effort made to prepare the future for mankind. Therefore, it is very important to take into account the factors that influence both the concept and its implementation. The creation of the concept of education needs to be in accordance with the circumstances and needs so that it can achieve the desired goals. Similarly, the implementation of education in Indonesia has a relationship with government policies combined with the development of science and technology, as well as the development and change of society, customs, and culture.(Ali, 2015) No exception to religious education whose form is important to improve all order in various sectors of life can be achieved to improve the life of a dignified and noble nation.(Sakir, 2014)

Based on Pancasila and the 1945 Constitution which is the guideline of the Indonesian Nation, it contains an explanation that the people from various aspects should make a religious life that has pure and strong consequences. The form of application of this matter carried out by the government with the holding of religious education which is getting special attention. Through religious education, national development can be carried out which aims to build Indonesian society as a whole. This can certainly be seen from the form of balance and harmony between the development of physical and spiritual fields, material and spiritual fields, to worldly and ukhrawi provisions. In its development planning through human relationships and relationships with God Almighty. Such development certainly begins with an education system that is built on the foundation of the religious field. (Hayi & Alwi, 2023)

Islamic Religious Education stands on two foundations, namely the Al-Quran and the Prophet's Hadith which are comprehensively used as a reference for the formation of individuals who are faithful, noble, and civilized through the implementation of education. At the peak of

its achievements, it leads to a society that can change behavior from bad to good. The goal is in accordance with one of the Government Regulations contains the development of students' abilities to understand, appreciate, and practice religious values that harmonize their mastery of science and technology.(Nisa, 2018)

In essence, Islamic Religious Education itself is an effort to transfer religious, scientific, and cultural values carried out continuously so that the values contained can be a source of motivation and become a benchmark in actions or attitudes and patterns of thinking.(Mubarak, 2014) The purpose of fostering and increasing faith through the provision and fertilization of knowledge, appreciation, and practice for students about Islamic Religion so that they become Muslims who continue to develop in faith and piety to Allah SWT. and have noble morals in life both personally, in society, nation, and state.(Ayuhana, 2015)

Even so, the current form of Islamic Religious Education in schools has not been able to overcome various issues in people's lives as indicated by students who are still not ethical in accordance with the purpose of Islamic Religious Education itself. As in the article by Khuzaimah, a number of problems that arise are seen as the lack of ability of schools to encourage the growth of harmonious attitudes.(Khuzaimah, 2017) It was even found a significant decrease in the morality of students as the article by Putri and Khoiri explained among the attitudes that are still often found are students who are less polite in dressing, less polite to teachers, less maintain cleanliness, and so forth. For teachers, indirectly it happens because of the lack of application of religious values in everyday life. (Putri & Khoiri, 2023)

Seeing these problems, researchers want to discuss the implementation of Islamic Religious Education policies in schools as well as various problems that become obstacles to the implementation of Islamic Religious Education policies in schools. This study aims to analyze the historical form of Islamic Religious

Education policies in schools, efforts to implement Islamic Religious Education policies in schools, and various problems and solutions to the implementation of Islamic Religious Education policies in schools.

### **Research Method**

This research uses the library research method, namely research that relies on library data. In this study, the data collection technique through documentation is to find data about variables in the form of records.(Abdurrachman et al., 2024) Researchers try to collect information through documentation that is relevant to the topic being studied. The information obtained by researchers consists of primary data and secondary data.

The data analysis technique used by researchers in this study is the content analysis method. The analysis is in accordance with the research to obtain valid references and can be re-examined based on the existing context. Researchers conducted this analysis starting with the process of selecting primary and secondary data sources. Second, comparing data obtained either from books, scientific articles, or others. Third, combining various data that matches the research title. Finally, sorting out data that is deemed inappropriate until a variety of appropriate data is found.(Azizah & Purwoko, 2017)

### **Result and Discussion**

#### **Brief History of Islamic Religious Education Policy in Schools**

The beginning of the religious education policy is specifically regulated in Law No. 4/1950 in chapter XII Article 20, namely first, in public school religious lessons are held. Second, the way of organizing religious education in public schools is regulated in regulations stipulated by the Minister of Education, Teaching and Culture together with the Minister of Religious Affairs. After the proclamation of independence on August 17, 1945, the efforts made in developing education began

with the formation of a committee to investigate education and teaching in 1946 during the period of minister R. Soewandi, chaired by Ki Hajar Dewantara. This committee was tasked with reviewing the basics, content structure, and the entire education or teaching effort. The principal teaching plan formulated by this committee provides an illustration that what is meant by a national teaching system desired by the 1945 Constitution Article 31 is national education and teaching based on religion and national culture and towards the safety and happiness of society. (Gusman, 2022).

At the beginning of independence, the government and the Indonesian people had inherited a dualistic education and teaching system, namely first, the education and teaching system in secular public schools, which did not recognize religious teachings, which was a legacy of the Dutch colonial government. Second, the Islamic education and teaching system that grew and developed among the Islamic community itself, both isolative-traditional and synthesized with various variations of educational patterns. The two education systems that existed at the beginning of independence were often considered contradictory and grew and developed separately from each other. The first education and teaching system initially only reached and was enjoyed by a part of the community, especially the upper class. While the second (madrasah and Islamic boarding school education systems) grew and developed independently among the people and became entrenched in the community and enjoyed by the lower classes.(Daulay & Pasa, 2014)

The education system desired by the founders of this nation was not the education and teaching system inherited from the Dutch colonial government which was secular and neutral towards religion. In carrying out its duties, specifically in the field of religious education, the investigating committee for the teaching of the Indonesian republic produced the following

recommendations first, religious lessons in all schools are given during school hours. Second, the teachers are paid by the government. Third, in elementary schools, this education is given starting in grade four. Fourth, this education was to be held once a week at a certain time. Fifth, the teachers are appointed by the Ministry of Religious Affairs. Sixth, the teachers are also required to be proficient in general education. Seventh, the government provides books for general education. Eighth, training is organized for religious teachers. Ninth, the quality of pesantren and madrasahs must be improved. (N & Arfeinia, 2020)

Law No. 20/2003 explains the status and position of religious education in Chapter V Article 12 Paragraph 1. It is written that every learner in every educational unit has the right to receive religious education that he adheres to and is taught by educators of the same religion. (Dewanti et al., 2022) So, the development of religious education continues to receive attention from all Indonesian people, the attention comes not only from groups of people and religious believers but also the government as the organizer of religious and religious education. The response and attention to the implementation of religious education in schools is evidenced by the many laws and regulations issued by the government since Indonesia's independence until now that regulate the implementation of religious education in public schools. And the existing laws and regulations have always experienced positive developments so that the implementation of religious education in schools has improved year after year. (Mustofa, 2021)

Religious education services in schools are a school obligation. Every student has the right to receive religious education services in accordance with their religion. Therefore, every school is obliged to provide religious education services in accordance with the religion adhered to by students. More clearly, Law No. 20/2003,

which refers to the national education system, states that every learner must receive education in accordance with their religion. This regulation ratifies the international convention on civil and political rights Article 4 Paragraph 1. Since the Reformation period, education in Indonesia has not received serious attention, especially religious education, so in 2007 the government through Government Regulation Number 55 of 2007 issued a law on education. (Setiawan et al., 2021)

### **Scope of Data on Islamic Religious Education Policy in Schools**

Islamic Religious Education policy in schools is part of the national education system whose implementation is based on the rules of the National Education System Law Number 20 of 2003. In the Act, it is stated that national education is education based on Pancasila and the 1945 Constitution which is rooted in religious values, national culture, and responsive to changing times. From this sentence, it can be concluded that in the culture of formal education in schools, religion is a very important part. Religion is expected to always be studied and practiced at school as in the form of providing Islamic Religious Education subjects at school for all Muslim students. Therefore, Islamic Religious Education in schools is expected to be able to contribute positively to the character building of Muslim citizens. From the above explanation, Islamic Religious Education is an important part of life in schools because it functions to touch aspects of attitudes, as well as values in terms of rituals to social aspects. (Shunhaji, 2019)

One of the policies regarding PAI in schools is Government Regulation No. 55/2007 which is a derivative regulation of Law No. 20/2003 on the national education system, namely the need for the implementation of religious and religious education. From this policy, PAI aims to help students to understand, live, and practice faith. In addition, the purpose of Islamic Religious Education is also to train

learners to become specialists in religion so that they become contributing members of society who are able to understand and uphold religious principles. In order to educate the life of a pious and noble nation, religious education aims to develop learners who understand and uphold the moral principles of their religious teachings so that they are expected to be open-minded, critical, creative, innovative, and dynamic religious scholars.(Putri & Khoiri, 2023)

In Government Regulation No. 55/2007, religious education is a different form of education from religious education. Religious education is an institution built by the public for the benefit of the community or people in general. Religious education is regulated in article 3 paragraphs 1 and 2, article 4 paragraphs 1 to 7. In addition, in regulating the religious education curriculum, it is implemented according to national education standards, as in article 5 paragraphs 1 to 9. If the implementation is not in accordance with government regulations, the school concerned will be given sanctions as in article 7 paragraphs 1 and 2. Meanwhile, religious education is regulated in article 9 paragraphs 1 and 2, as well as in article 10 paragraphs 1 and 2. The source of funding for religious education is explained in article 12 paragraphs 2 to 4. Religious education is established by the community and can take the form of educational units or programs as in article 13 paragraphs 2 to 4. (Sari et al., 2021)

Regarding other policies, it is contained in the 1950 Law Chapter XII Article 20 Paragraph 1 that religious education lessons are taught in public schools. In addition, it is stated in MPRS Decree No. II/MPRS/1960 Chapter II Article 2 paragraph 3 that religious education is a subject taught at all levels of education, from Public Schools to State Universities. According to MPRS Decree No. XXVII/MPRS/1966, religious education has been a compulsory subject in public primary schools and universities since 1966 and is taken into account when

calculating grade promotion. Religious education was also given greater prominence in subsequent MPR Decrees discussing GBHN in 1973, 1983 and 1988, with its inclusion in the curriculum from primary schools to public universities.(Putri & Khoiri, 2023)

According to the National Education Standards article 6 and article 7, the basic framework and structure of the curriculum must include the field of religious studies so that it can be ensured that all learning groups must play the same role in determining student graduation. Similar to Government Regulation No. 55/2007 relating to religious education and religious education, modifications to the management and methods of Islamic education are anticipated. In both general education institutions and Islamic religious education institutions, the Government Regulation specifies exactly how teaching in Islam and other religions should be conducted.(Putri & Khoiri, 2023)

### **Efforts to Implement Islamic Religious Education Policy in Schools**

The implementation of Islamic Religious Education in schools is currently a compulsory subject to be held in schools both public and private schools and applied at all levels. This implementation obligation certainly has an impact on the provision of Islamic Religious Education curriculum in line with other curricula, which shows that the state policy makers have great attention to the importance of religious education in achieving the goals of national education itself. The curriculum and materials of Islamic Religious Education are outlined in the form of Learning Program Outlines (GBPP) 1994 and 1999 that refer to government policies. In the 1994 GBPP Islamic Religious Education, it is stated that the purpose of Islamic Religious Education is to increase students' faith, understanding, appreciation, and experience of Islamic Religion, which will lead to students becoming Muslims who believe and fear Allah and have noble character in personal

life, society, nation, and state. Meanwhile, in the 1999 GBPP, the formulation is summarized again with a content that is not much different, namely that students understand, live, believe, and practice Islamic teachings so that they become Muslims who believe and fear Allah SWT. and have noble character. (Setiawan et al., 2021)

In the operation of Islamic Religious Education in schools, it is regulated by the Minister of Religious Affairs with the Minister of Education and Culture, which is stated by the National Education System Law in Chapter VIII Article 47 Paragraph 02 that among the privileges is that public schools with religious characteristics can increase the weight of religious lessons in accordance with their specific characteristics. In addition, it is also emphasized in the Regulation of the Minister of Religious Affairs Number 16 of 2016 Chapter I Article 02, that the purpose of religious education management aims to ensure the implementation of quality religious education in schools. Then in article 03, it is explained that every school is obliged to organize religious education and every student in the school has the right to obtain religious education. (Muslih & Ulum, 2019)

As the National Education System Law Number 04 of 1950 Article 20 concerning religious education states that in public school religious lessons must be held. Then continued with the issuance of Islamic Religious Education policy in Law Number 20 of 2003 which emphasizes the position of Islamic Religious Education as one of the elements to create and achieve the goals of national education in general. Article 03 explains the purpose of national education to educate the nation's life and aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens. (Muslih & Ulum, 2019)

An encouraging policy on Islamic Religious Education is the enactment of Government Regulation No. 55/2007 on Religious Education and Religious Education which indirectly strengthens the legality of Islamic Religious Education in the perspective of national education both curricularly and institutionally. It is written in Article 3 Paragraph 1, which states that every educational unit in all paths, levels, and types of education must organize religious education. As the substance of Islamic education is reflected in the Islamic Religious Education curriculum material provided, it is intended that school institutions are able to provide knowledge and form attitudes and skills of students in practicing their religious teachings and implemented at least through subjects or curriculum in all paths to types of education. (Muslih & Ulum, 2019)

Regarding the evaluation of Islamic Religious Education in public schools under the auspices of the Ministry of Education and Culture in accordance with the Decree of the Director General of Islamic Education number 1238 of 2018 Chapter II Paragraph 01 which states that Islamic Religious Education national school exams is organized and coordinated by provincial and district education offices according to their authority. The organization of Islamic Religious Education national school exams as stated in Chapter IV related to the roles and responsibilities of implementation and monitoring is the Ministry of Religious Affairs with the Director of Islamic Religious Education in coordination with the Ministry of Education and Culture. (Muslih & Ulum, 2019)

The policy regarding Islamic Religious Education materials in schools comes from the Ministry of Religious Affairs, while the schools develop the materials instead of adding them. In addition to the material aspect, the Ministry of Religious Affairs also provides policies regarding the guidance of Islamic Religious Education teachers in both public and

private schools because all Islamic Religious Education teachers receive the same guidance from the Ministry of Religious Affairs because its job is to supervise the quality of Islamic Religious Education teachers. Although in addition, the Office of Education and Culture appoints Islamic Religious Education teachers or private schools appoint Islamic Religious Education teachers from their own foundations or schools. (Muslih & Ulum, 2019)

### **Challenges and Solutions of PAI Policy Implementation in Schools**

When viewed in depth, the implementation of Islamic Religious Education policies in schools is different from the implementation of Islamic Religious Education policies in madrasah because it still shows the quality that has not been maximized. There are so many things that need to be considered so that it becomes a factor in the need for improvement and enhancement, among others, as follows:

First, the lesson hours provided by schools for Islamic Religious Education subjects are only three lesson hours per week for elementary schools and four lesson hours for junior high schools and senior high schools. While other subjects can reach six to eight hours of lessons each week. This indirectly has implications for student learning outcomes that are minimal and limited. Teachers themselves have demands to be able to implement a thorough and in-depth learning program when delivering material with all the time constraints. The time allocation is limited so that it can only touch the cognitive domain and has not touched the affective and psychomotor domains. (HM, 2017)

Second, the impact of the minimal time allocation causes the density of meeting time so that learning materials are more oriented to the cognitive aspect (knowledge). This certainly makes the implementation of Islamic Religious Education learning in schools less able to achieve the three domains of educational goals consisting of three aspects: cognitive

(knowledge), affective (feelings), and psychomotor (behavior). In fact, Islamic Religious Education is one of the main milestones that is used as a basis for efforts in character building. Along with the times, various problems arise from modernization and globalization which have a great impact on the lives that students will face in the future. (Setiawan et al., 2021)

Third, Islamic Religious Education policies in schools usually experience a very visible dichotomy between general science and religious science. This is not only an issue but has become a big problem that has an impact on the decline in the moral quality of students. The dichotomy of the Islamic Religious Education system indirectly gives rise to individuals who lack a deep spiritual and intellectual commitment to Islam. To eliminate this dichotomy, it is necessary to integrate religious and general sciences organically and thoroughly with a curriculum that is integrality (whole), holistic (comprehensive), continuity (continuity), and consistency (consistency), and can meet the needs of students by adjusting the development of science and technology. (Salamun & Sauri, 2023)

Fourth, there is no good and solid coordination between the Ministry of Religious Affairs or the Minister of Religious Affairs as the implementer of Islamic Religious Education in schools with the Ministry of Education or the Minister of Education and Culture as the umbrella of institutional organizers in schools. This becomes a bit of a barrier in maximizing the implementation of Islamic Religious Education in schools. Therefore, there is a need for synergistic cooperation and maximum coordination between the two parties in developing Islamic Religious Education because Islamic Religious Education itself is an integral part of the national education system. (Salamun & Sauri, 2023)

Fifth, entering the era of globalization marked by the rapid flow of information and a hedonistic and



materialistic lifestyle is a challenge for the achievement of the mission of Islamic Religious Education policy in schools. In responding to this, teachers should not only try to provide knowledge that is oriented to the mastery of the material, namely memorization and understanding of the material, but also provide real life guidelines such as moral messages in learning about how to deal with life and the times that are increasingly developing, namely in terms of affection. So that they can still fortify themselves with morals and are not easily influenced by negative currents.(Salamun & Sauri, 2023)

From the various problems that exist in the implementation of Islamic Religious Education policies, there are several solutions offered and even implemented by some teachers as an effort to overcome the consequences that affect students during the Islamic Religious Education learning process at school, namely:

First, Islamic Religious Education teachers in responding to the issue of time allocation for Islamic Religious Education learning can use extracurricular activities under the guidance and coaching of Islamic Religious Education teachers. In coaching students whose number is not small, it is very unlikely to be able to teach some material that requires practice. Teachers can conduct enrichment activities and reinforcement of material for students to support the success of Islamic Religious Education learning outside of class hours. Thus, teaching Islamic Religious Education is not only enough in the classroom, but there is additional time that can be a place to carry out direct practice with maximum discussions.(Humaedi & Hartono, 2021)

Second, Islamic Religious Education teachers in dealing with existing policies are expected to be able to change the orientation and focus of Islamic Religious Education teaching which was originally subject matter oriented or provision centered on religious knowledge by understanding and memorizing religious materials and

teachings into oriented religious teaching that is more directed towards the experience and formation of religious attitudes through habituation of life in accordance with religious teachings. This will make children indirectly familiarize themselves with applying the values of Islamic Religious Education materials taught into daily life so that over time it will become a character that is in line with the objectives of Islamic Religious Education teaching.(Hermawan, 2018)

Broadly speaking, the implementation of Islamic Religious Education policy is the shared responsibility of all teachers. That is, it is not only the duty of Islamic Religious Education teachers but teachers who teach other subjects also take part together to form good and deep religious knowledge, attitudes, behaviors, and experiences. In the implementation of Islamic Religious Education policy, teachers can provide Islamic Religious Education material indirectly in daily life which can be initiated by giving examples and habituation or teachers can provide religious education by facing the attitude of students directly. (HM, 2017)

### **Conclusion**

Islamic Religious Education policy in schools has a goal of encouraging students to understand and practice faith so that they become a society that upholds the principles of Islam. The policy is stated in the laws and regulations including the National Education System Law No. 20/2003 and Government Regulation No. 55/2007. However, there are challenges faced in the implementation of Islamic Religious Education policy in schools, namely limited time allocation, learning focus that is more oriented towards cognitive aspects, dichotomy of general science and religious science, lack of coordination between the Ministry of Religious Affairs and the Ministry of Education and Culture, and the challenges of the times characterized by the rapid flow of information and materialistic lifestyle. To deal with this, there needs to be a solution

that departs from synergistic cooperation between all parties including the government, schools, teachers and parents.

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