

Concept and Implementation of Islamic Education in Islamic Education Institutions in Indonesia

Rizal Fathurrohman

Universitas Islam Negeri Sunan Kalijaga
Address: Jl. Marsda Adisucipto, Yogyakarta, Indonesia 55281
e-mail: 22304011005@student.uin-suka.ac.id

Muhammad Arif

Universitas Islam Negeri Sunan Kalijaga
Address: Jl. Marsda Adisucipto, Yogyakarta, Indonesia 55281
e-mail: Ayahandarifda@yahoo.com

Sangkot Sirait

Universitas Islam Negeri Sunan Kalijaga
Address: Jl. Marsda Adisucipto, Yogyakarta, Indonesia 55281
e-mail: sangkot.sirait@uin-suka.ac.id

DOI: 10.22373/jie.v6i1.16356

Abstract

This article will elucidate the concept and implementation of Islamic education (PAI) in Indonesian Islamic educational institutions. The authors wish to elucidate the concept and implementation of PAI in Indonesian Islamic educational institutions based on these issues. Using a combination of qualitative research and literature design, this research problem is addressed. The following are the study's conclusions: Due to the following variables: 1) PAI implementation does not always proceed effortlessly. First, PAI is significantly less effective at boosting student morale. Second, there is an absence of comprehension among students who adhere to their religion's tenets; third, students, including professors, are frequently exposed to radicalism. Individual devotion is the fourth element of religious ritualism. The implementation of PAI as a subject in madrasas and pesantren is nearly identical, with the exception that pesantren employs more literal references to the yellow book than madrasas, which use textbooks published by the Ministry of Religion. In Islamic institutions, PAI materials are arranged alongside tarbiyah movement materials, which is a distinguishing feature. The implementation of PAI in PTKI is integrated into a number of course materials, including Al-Qur'an, Hadith, Akidah, and Morals.

Keywords: *Curriculum of Islamic education; character education; Islamic Education institutions*

Abstrak

Tujuan artikel ini adalah untuk memaparkan konsep dan implementasi PAI pada lembaga pendidikan Islam di Indonesia. Perpaduan antara penelitian kualitatif dan desain literatur merupakan pendekatan yang dilakukan untuk menjawab permasalahan penelitian ini. Berikut adalah temuan dari penelitian ini. 1), pelaksanaan PAI tidak selalu berjalan mulus karena beberapa faktor berikut. Pertama, PAI kurang efektif dalam membina moral siswa. Kedua, kurangnya pemahaman di kalangan siswa yang mengamalkan prinsip-prinsip agamanya. Ketiga, banyak mahasiswa termasuk dosen yang terpapar radikalisme. Keempat, ada ritualisme agama (kesalehan individu). Sedangkan pelaksanaan PAI sebagai mata pelajaran di pesantren dan madrasah hampir sama, hanya saja di pesantren lebih banyak menggunakan referensi kitab kuning secara literal, berbeda dengan madrasah yang menggunakan buku teks terbitan Kementerian Agama. Sedangkan di pesantren, materi PAI disusun dengan materi dari gerakan tarbiyah, sebagai ciri khas tersendiri. Sedangkan implementasi PAI di PTKI dibangun dalam beberapa materi yaitu mata kuliah Al-Qur'an, Hadits, Akidah, dan Akhlak.

Kata kunci: *Kurikulum Pendidikan Islam; pendidikan karakter; lembaga Pendidikan Islam*

A. Introduction

Education is a form of human endeavor in shaping personality and converting human behavior towards positive things to realize self-abilities from various potentials, both physical and mental, which require advice and guidance in the educational process.¹ According to Law no. 23 of 2003, students in their actualization evolve their abilities to have spiritual competence, mastery, and other strengths obtained through the educational process.² The progress of a nation can be seen through its education system, so education is important. A person's thoughts and behavior will change with education in a direction that is more beneficial for him personally as well as for society and the country as a whole.

Education, according to Ki Hajar Dewantara, is a deliberate effort with the aim of human safety and enjoyment. The definition that education as a form of cultural endeavor based on civilization is essentially the advancement of life to elevate humanity.³ As can be seen, education has a significant impact on human existence. As a result, many believe education is one of the tools used when adapting oneself to

¹ Muchtar Jauhari Heri, *Fiqh Pendidikan* (Bandung: PT.Remaja Rosdakarya, 2008).

² Undang-Undang Republik Indonesia No. 20 Tahun 2003, *Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional* (Semarang: CV.Aneka Ilmu, 2003).

³ M Slamet Yahya, "Strategi Pendidikan Islam Menghadapi Kemajuan Iptek," *Jurnal Pemikiran Kependidikan* 11, no. 1 (2006): 1–10.

changes and improvements in the times.⁴ While Rahmah put forward the fundamental goals of education according to the traditionalists, there are two. The first goal is to increase piety, while the second goal is to spread Islam.⁵

In Indonesia, various elements contribute to raising the morale of the country's population, making religious studies compulsory at all levels of schooling. Religious education has a strong motivation concerning training students to develop into moral, faithful, and pious human beings. However, several media sites reported similar incidents. Moral decline, crime, and juvenile delinquency are increasing, such as colonizing drugs, student brawls, pornography, rape, free sex, and abortion, destroying other people's property, extortion, and fraud.⁶

At a certain point, Islamic education as a whole has matured and specialized in Islamic Religious Education, a field specifically utilized in the legality of education. PAI is an integrated endeavor of educators to organize everything so that students can internalize and implement Islamic values in their surroundings.⁷ Apart from being a topic, PAI is sometimes referred to as a tool to achieve broad educational goals. This is because PAI is a science that can be used in community activities, not only knowledge or the cognitive component of students' involvement with religion or rigid prejudices.⁸ This shows that PAI goes beyond theory and is already seen in daily practice.

However, PAI, which is supposed to teach Islamic values and good personality throughout the process to create true Muslims with noble personalities, seems as if it has not yet appeared outwardly.⁹ A video showing students in North Sumatra brutally attacking a grandmother on the side of the road suddenly becomes a reality on the

⁴ Hanun Asrohah and Anas Amin Alamsyah, *Buku Ajar Pengembangan Kurikulum*, ke-4 (Surabaya: Kopertais IV Press, 2012).

⁵ R.B.A.H. Osman, "Travelers of Unknown Path': On the Aim of Islamic Education," *Intellectual Discourse* 29, no. 1 (2021): 5–34, https://api.elsevier.com/content/abstract/scopus_id/85110082645.

⁶ Mansur, "Implementation of Islamic Education in Promoting Religious Awareness for High School Students in Kendari City," *IOP Conference Series: Earth and Environmental Science*, 2018, <https://doi.org/10.1088/1755-1315/175/1/012155>.

⁷ M Afiquil Adib, "Transformasi Keilmuan Dan Pendidikan Agama Islam Yang Ideal Di Abad-21 Perspektif Rahmah El Yunusiyah," *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 562–76, <https://doi.org/10.31943/jurnalrisalah.v8i2.276>.

⁸ Moch. Tolchah, *Problematika Pendidikan Agama Islam Dan Solsinya* (Surabaya: Kanzun Books, 2020).

⁹ Samsudin Samsudin, "Peran Pendidikan Agama Islam Dalam Membentuk Kepribadian Di Era Disrupsi," *Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 148–65, <https://doi.org/10.33367/tribakti.v30i1.666>.

ground that does not reflect good character.¹⁰ In addition, there is a video showing students screaming and swearing at the police after receiving a warning for not wearing a helmet while driving.¹¹ So, it needs to be realized that Islamic Religious Education is currently facing various problems, especially conceptual problems which are often inconsistent in their implementation.¹² Departing from this problem, the author wants to explain the concept and implementation of PAI in Islamic educational institutions in Indonesia.

Study in the past, as was done by Zailania and Mursal Aziz towards the transformation of the Islamic education curriculum in the national education system from time to time.¹³ Then came the study conducted by Hamlan Andi Baso Malla and Misnah regarding the implementation of multicultural values through the transformation of Islamic education.¹⁴ Shoayb Ahmed and Maniraj Sukdaven's study then examines the implementation of the theme in reforming the curriculum of Islamic education in South Africa.¹⁵ Mansur et al also conducted a study on the implementation of Islamic education in increasing the religious awareness of high school students in the city of Kendari.¹⁶ Mukhibat has also conducted research on the topic of virtual Islamic boarding schools as a new trend in the model of Islamic education in Indonesia.¹⁷ Finally, Firman Mansir researched the contribution of Islamic education to the

¹⁰ CNN Indonesia, "Viral Video Pelajar Bermotor 'Pelat T' Tendang Nenek, Pelaku Ditangkap," CNN Indonesia, 2022, <https://www.cnnindonesia.com/nasional/20221120124251-12-876104/viral-video-pelajar-bermotor-pelat-t-tendang-nenek-pelaku-ditangkap>.

¹¹ CNN Indonesia, "Pelajar Ngamuk Ditegur Polisi Karena Tak Pakai Helm, Berikut Fungsinya," CNN Indonesia, 2022, <https://www.cnnindonesia.com/otomotif/20221121170612-600-876606/pelajar-ngamuk-ditegur-polisi-karena-tak-pakai-helm-berikut-fungsinya>.

¹² Bach Yunof Candra, "Problematika Pendidikan Agama Islam," *Jurnal ISTIGHNA* 1, no. 1 (2019): 143.

¹³ Zailani and Mursal Aziz, "Transformation of Islamic Education Curriculum Development Policy in the National Education System," *Cypriot Journal of Educational Sciences* 17, no. 7 (2022): 2538–52, <https://doi.org/10.18844/cjes.v17i7.7685>.

¹⁴ H A B Malla, "Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central Sulawesi, Indonesia," *International Journal of Criminology and Sociology* 10 (2021): 51–57, <https://doi.org/10.6000/1929-4409.2021.10.08>.

¹⁵ S Ahmed, "Application of Themes from Al-Mawwaq's Work in Reforming the Deoband Curriculum in Islamic Education in the South African Darul Uloom," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6673>.

¹⁶ Mansur, "Implementation of Islamic Education in Promoting Religious Awareness for High School Students in Kendari City."

¹⁷ M Mukhibat, "Virtual Pesantren: New Trend of Islamic Education Model in Indonesia," *International Journal of Innovation, Creativity and Change* 5, no. 2 (2019): 105–17, https://api.elsevier.com/content/abstract/scopus_id/85070694798.

implementation of educational autonomy in Indonesia.¹⁸ The gap between the study above with the author's research is found in the objects and objectives of the research studies that lead to the concept and implementation of Islamic religious education in Islamic educational institutions in Indonesia.

B. Research Methods

The study methodology used is a qualitative design.¹⁹ This study conducted document analysis using one of many qualitative research designs.²⁰ The design of library research is used as a process for finding, selecting, and collecting written data from sources about a problem in a particular field which is used as the subject of a fair study through systematic, directed, and accountable work procedures.²¹ In other words, this study uses library sources as research objects. For primary sources, the authors consult and take analysis and synthesis from several books, articles, current news, and government policies in the form of laws.

Descriptive analysis is used to analyze these sources. So that the conclusions drawn afterward are always factually clear and can always be returned immediately to the data sources used, descriptive research aims to analyze and offer an analysis and synthesis of the creation of ideas in a systematic way.²² To get a debate and description of the concept of PAI and its implementation carried out in Indonesian Islamic educational institutions, data analysis was carried out deductively.²³

C. Research Findings and Discussion

1. The Concept of PAI in Islamic Education Institutions

A person's level of psychic intelligence or ignorance affects his ability to adapt. It is evident from its definition, ideas or concepts, in Saiful Sagala's view, are the result

¹⁸ Firman Mansir, "The Role of Islamic Education in the Implementation of Educational Autonomy in Indonesia," *DAYAH: Journal of Islamic Education* 5, no. 2 (2022): 207–20, <https://doi.org/10.22373/jie.v5i2.10846>.

¹⁹ GA Bowen, "Analisis Dokumen Sebagai Metode Penelitian Kualitatif," *Jurnal Penelitian Kualitatif* 9, no. 2 (2009): 27–40, <https://doi.org/10.3316/QRJ0902027>.

²⁰ John Creswell, *Riset Pendidikan: Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif Dan Kuantitatif* (Yogyakarta: Pustaka Pelajar, 2015).

²¹ Moh. Kasiram, *Metodologi Penelitian Kualitatif-Kuantitatif*, (Malang: UIN Maliki Press, 2010).

²² Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010).

²³ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: ALFABETA, 2015).

of the thoughts of several individuals.²⁴ Education is a collection of learning that is organized through documentation that is organized, monitored, and evaluated according to purpose. Islam, on the other hand, is a religion of civilization because it guides adherence to the fundamental principles of civilization.²⁵

Islamic education has a long history in Indonesia, and its existence is widely recorded, especially in scientific publications. There are three forms of Islamic education. First, Islamic education is accepted openly and firmly by society and the government. Second, Islamic Religious Education (PAI) is one of the compulsory disciplines at all levels of education, from kindergarten to university. Third, Islamic education is a value, namely the discovery of Islamic principles in the Islamic education system.²⁶

The overall goal of PAI as a subject is to build and increase faith, as well as instill and cultivate the habit of respecting students' knowledge and feelings so that they can grow as Muslims who are faithful, pious, nation, and state.²⁷ The main role of PAI is to instill Islamic ideals through quality education. The second point to make is that PAI has other, better roles in learning, and the result is students with people. Third, PAI has the function of *rahmatan lil 'alamin*, meaning that students can spread the message of peace as the essence of Islamic learning in personal and communal life.²⁸

Al-Ghazali's view on the conception of PAI, among others, is that the nature of learning is to seek luck in the afterlife, so the Al-Qur'an and Hadith are eminent references used in educational studies.²⁹ Al-Ghazali also emphasized the importance of a teacher being an example for his students, mastering the subject matter, and treating his students like his own children.³⁰ The main goal of an educator should

²⁴ Saiful Sagala, *Konsep Dan Makna Pembelajaran* (Bandung: ALFABETA, 2010).

²⁵ Jalaludin Assayuthi, "Urgensi Pembelajaran Pendidikan Agama Islam Multikultural," *ATTHULAB: Islamic Religion Teaching & Learning Journal* 5, no. 2 (2020): 240–54.

²⁶ Hilda Ainissyifa and Abdul Kosim Nurseha, "Contextualizing Mahmud Yunus' Islamic Education Concept In Madrasah Aliyah," *Jurnal Pendidikan Islam* 7, no. 1 (2022): 87–100, <https://doi.org/10.15575/jpi.v8i1.19117>.

²⁷ Rahmat, *PAI Interdisipliner: Layanan Khusus CIBI, Kenakalan Remaja, Integrasi IMTAQ & IPTEK, Pendidikan Anti Kekerasan, Dan Kurikulum Berbasis Karakter* (Yogyakarta: Deepublish, 2016).

²⁸ Mokh. Iman Firmansyah, "Pendidikan Agama Islam : Pengertian, Tujuan, Dasar, Dan Fungsi," *Taklim: Jurnal Pendidikan Agama Islam* 1, no. 2 (2019): 79–90.

²⁹ Rizal Fathurrohman and Ibrahim, "Pengaruh Kecerdasan Spiritual Terhadap Disiplin Belajar Santri Di Madrasah Diniyyah," *Dirāsāt: Jurnal Manajemen Dan Pendidikan Islam* 7, no. 2 (2021): 107–19.

³⁰ Abu Hamid Al-Ghazali, *Ihya' Ulumiddin*, juz III (Beirut: Darul Fikr, 2018).

be to help students become closer to God.³¹ Ibn Khaldun also pays attention to the concept of Islamic religious education from another perspective, which highlights and emphasizes his educational ideas to shape behavior, morality, and character.³²

The role of PAI in helping the success of national education goals, of course, can support the urgency of learning in Islamic education institutions, formal or non-formal, public or private, and has spread to all regional joints in Indonesia. Starting from Islamic boarding schools, madrasas, Islamic schools, and even Islamic religious colleges. Ali Ramdhani proposed five elements in the process of Islamic education, which are summarized in the term IHSAN.

First, is *integrity*. Islamic education should be able to produce outcomes with integrity. Second, *humanity*. The practice of Islamic education must be able to demonstrate human values. Every aspect of education should not be a separate burden for students. Third, *spirituality*. Spiritual activities are always designed for worship. A good spiritual value is a teacher who realizes that the process and purpose of his existence are to give importance to others rather than himself. Fourth, is *adaptability*. In particular, the capacity of humans to match and also communicate with their surroundings without reducing their individuality. Fifth, *nationality*. The practice of Islamic education should instill a love for the nation. It is an implicit component of the human body and its institutions.³³

2. Implementation of Islamic Religious Education in Educational Institutions

Implementation, according to Rosyad, is the process of implementing new activities to achieve predetermined goals through a network of reliable operators.³⁴ The implementation also refers to the act of executing the newly selected policy. Meanwhile, Widodo claims that four aspects influence how a program is implemented, namely bureaucracy, communication, resources, and disposition.³⁵

³¹ B P MAHENDRA, "Guru Ideal Menurut Imam Al Ghazali Dan Syekh Az-Zarnuji Serta Kritik Terhadap Kondisi Guru Saat Mengajar," 2020, <http://e-repository.perpus.iainsalatiga.ac.id/id/eprint/8769>.

³² Riri Nurandriani and Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam* 2, no. 1 (2022): 27–36.

³³ Tim Borneo, "Lima Konsep Pendidikan Agama Islam Oleh Kemenag" (Sukabumi, 2020), <https://borneo24.com/pendidikan/lima-konsep-pendidikan-agama-islam-oleh-kemenag/>.

³⁴ A. M. Rosyad, "Implementasi Pendidikan Karakter Melalui Kegiatan Pembelajaran Di Lingkungan Sekolah," *TARBAWI: Jurnal Keilmuan Manajemen Pendidikan* 5, no. 2 (2019).

³⁵ J Widodo, *Analisis Kebijakan Publik: Konsep Dan Aplikasi Proses Kebijakan Publik* (Malang: Bayumedia Publishing, 2009).

Comprehensively, Islamic educational institutions are not something from the outside that suddenly comes nor are they borrowed from past civilizations, but have strong ties to Islam in its growth and development. According to KBBI, an institution is a group aimed at conducting scientific research. Meanwhile, Omar Muhamad al Toumy defines Islamic education is defined as a process of influencing individual behavior in personal or social life and the surrounding environment through interaction.³⁶ Oleh Therefore, Islamic educational institutions are organizations or places where educational processes are carried out to improve human behavior through contact with the environment and following Islamic values.³⁷

Sesuai Following article 12 of the National Education System Law No. 20 of 2003, "Every student in each education unit has the right to receive religious education following the beliefs he adheres to and is taught by educators of the same religion". In PP No. 55 of 2007 concerning Religious Education and Religious Education, it is clarified. When students enroll in institutions with a different religious affiliation than their own, the issue becomes contentious. because he deliberately "gives up" his right to receive religious instruction according to his beliefs. PAI is carried out in educational institutions with a strong legal basis. However, PAI implementation does not always run perfectly.

The indicators, among others. *First*, PAI is less successful in fostering student morals. The rapid progress of science and technology in this modern era has created an unequal impact between the "greatness" of ICT technology (convenience, fun, connectivity) and morals. It is not surprising that ICT is widely used as a medium for provocation, resulting in brawls, drug abuse transactions, sex businesses, access to pornographic content, etc. among students. As al-Sirjani said, that *Inna al-ḥadlârah al-ḥadîtsah laisa fîhâ tawâzun baina al-quwwah wa al-akhlâq, fa al-akhlâq muta'akhhirah jiddan 'an al-'ilm, faqad manahatnâ al-'ulûm al- thabi'iyyah quwwatan hâ'ilah wa lâkinnanâ nastakhdimuhâ bi'aqli al-athfâl wa al-wuhûsy.*

Second, the low awareness of students practicing their religious teachings. The results of the research show that less than 30% of Muslim high school students have performed their prayers well and heeded the limits of reasonableness in dating. Third,

³⁶ Dkk. Ernawati Harahap, *Pendidikan Anak Usia Dini Dalam Perspektif Islam* (Pekalongan: PT. Nasya Expanding Management, 2022).

³⁷ Agus Khairul and Jazuli, "Manajemen Lembaga Pendidikan Islam Di Indonesia," *JIPKIS : Jurnal Ilmiah Pendidikan Dan Keislaman* 2, no. 1 (2022): 35–46.

many students, even teachers, are exposed to religious understanding. As a result, they easily display intolerant attitudes/behaviors towards “other groups”. Among its characteristics, a) it is easy to disbelieve other people, b) excessively fanatical towards the opinions/schools that are adhered to, c) agreeing with the ideology of the caliphate which aims to replace the Unitary State of the Republic of Indonesia, and d) committing acts of violence in the name of religion.

Fourth, is religious ritualism (individual piety). The thing that is emphasized in PAI is the implementation of "worship" in the narrow sense. This is al-madzhar al-dini in Islam, which should also be accompanied by al-madzhar al-ijtima'i and al-madzhar al-kauni. In the book *Al-Tarbiyah Al-Diniyah Al-Ghaibah*, Ali Abdul Halim indicated that religious education was "barren" due to shallowness in various aspects (processes, objectives, methods, materials, institutions, etc.) so that it was not holistic and integrative. The implementation of Islamic religious education in educational institutions can at least be carried out through the study of certain subjects, the development of moral principles, and the promotion of Islamic content.

In line with its development, several Islamic educational institutions were born in Indonesia such as Islamic boarding schools, madrasas, Islamic schools, and Islamic Religious Colleges. These educational institutions have educational concepts and systems with their characteristics and uniqueness. The Ministry of Religion of the Republic of Indonesia oversees several Islamic educational institutions, but some stand alone under the auspices of foundations commonly called private. As with the concept of Islamic religious education above, here the author explains the implementation of the study of PAI subjects in each educational institution.

3. Pesantren

This institution has at least two main roles, namely the oldest educational institution which has a unique and distinctive teaching system and pattern.³⁸ Furthermore, Islamic boarding schools function as institutions that promote and spread virtue, always internalizing Islamic ideals within the pesantren environment and the wider community.³⁹ The pesantren tradition, according to Martin van Bruinessen, is one

³⁸ H Jubba, "Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia," *Islamic Quarterly* 65, no. 3 (2021): 423–41, https://api.elsevier.com/content/abstract/scopus_id/85136086010.

³⁹ B Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/HTS.V78I4.7073>.

of the main traditions in Indonesia in teaching Islam that seeks to convey traditional Islam.⁴⁰

The implementation of Islamic religious education in Islamic boarding schools is of course commensurate with the vision and mission of PAI itself. So in its implementation, the basic materials of PAI in Islamic boarding schools include *Tafsir Jalalain* (Al-Qur'an), *Arba'in Nawawi* (Hadith), *Aqidah al-Awam* (Akidah), *Ta'lim al-Muta'alim* (Akhlak), *Fath al-Qorib* (Fiqh), and *Khulashoh Nur al-Yaqin* (History of Islamic Culture) are cognitively embodied in programs in pesantren, such as madrasah diniyyah, sorogan recitation, bandongan recitation, syawir. Effectively, there is character habituation as a practice of PAI values in the form of *khidmah* (devotion), the relationship between students and kiai, and environmental support that emphasizes the realization of the program.⁴¹ Thus, the implementation of PAI in Islamic boarding schools can cover various academic fields, including cognitive, emotional, and psychomotor students.

4. Madrasah

Madrasahs have historically been a form of education that began with mosques and developed according to the needs of students.⁴² Building a superior and competitive madrasah is the goal of the 2010-2030 Madrasah Education Development Strategic Plan. In fulfilling the vision above, a supporting mission must be developed. Generally, madrasahs aim to realize their potential as superior, quality, and competitive educational institutions based on science and religious values. Madrasahs are organized to produce Indonesian people who are religious, scientifically knowledgeable, and practical, as well as skilled and professional, in line with the diverse order of life from various cultures and countries.⁴³

The implementation of PAI learning in madrasahs is also more significant than in pesantren, but the reference sources are adjusted to the teaching materials compiled by the Ministry of Religion, there are the Al-Qur'an, Hadith, Aqidah, Morals, Jurisprudence, and Islamic Cultural History. So, the level of Madrasah Ibtidaiyyah

⁴⁰ Martin V A N Bruinessen, "KITAB KUNING : BOOKS IN ARABIC SCRIPT USED IN THE PESANTREN MILIEU : Comments on a New Collection in the KITLV Library," *JSTOR*, 1990, 226–69.

⁴¹ Aufa Abdillah and Erkhani Maskuri, "The Khidmah Tradition of Santri Towards Kyai (The Review of 'Urf & Psychology)," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 278–92.

⁴² Kholilur Rahman, "Perkembangan Lembaga Pendidikan Islam Di Indonesia," *Tarbiyatuna: Kajian Pendidikan Islam* 2, no. 1 (2018): 1–14.

⁴³ Dirjen Pendidikan Agama Islam, *KMA Nomor 184 Tahun 2019 Tentang Implementasi Kurikulum Pada Madrasah 2019.*, 2019.

(MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) have different coverage of material, according to the competencies and abilities of each level. According to KMA 183 of 2019, three competencies—attitude competencies, knowledge competencies, and skills competencies—can be used to assess the implementation of PAI in madrasahs. This mentality can then be applied to local, national, state, and international organizations and communities.⁴⁴

5. Islamic School

Islamic schools are public education facilities that also function as schools with Islamic nuances. Islamic foundations and organizations founded in the 20th century by Jamaah Tarbiyah to provide integrated Islamic education services in schools, such as Muhammadiyah, NU, Hidayatullah, Al-Irsyad, or the Integrated Islamic School (SIT), are some of the organizers. The Integrated Islamic School (IT) is a development of schools, madrasahs, and Islamic boarding schools that already exist in Indonesia. IT schools implement PAI by prioritizing integrated learning strategies to optimize cognitive, emotional, and conative domains.⁴⁵

The variety of information provided by PAI includes the Koran, Hadith, Aqidah, Morals, Jurisprudence, and Islamic Cultural History, which are combined using content from the tarbiyah movement, the basis for creating Islamic religious education resources. The tarbiyah movement or what is called *muwasaffat* at SIT has specific goals that must be achieved regularly and integrated with the teaching and learning process. These goals include *Salim al-Aqidah* (straight faith), *Sahih al-Ibaadah* (true worship), *Matin al-Khuluq* (commendable morals), and *Qadir 'Alaa al-Kasbi* (independent in life).⁴⁶

6. Islamic College

According to Rusydi Sulaiman, in general, learning about faith, *shari'ah*, and morals are the three basic components of Islamic religious education within the scope of tertiary institutions.⁴⁷ Meanwhile, M. Ali Ramdhani, added that some social

⁴⁴ Sutarno and Uky Fatanun Fiqih, "Strategi Etnografi Dalam Implementasi Kma 183 Tahun 2019 Pada Pembelajaran Pendidikan Agama Islam Di Madrasah," *Jurnal Penelitian* 15, no. 2 (2021): 299–318.

⁴⁵ Sapto Sugiharto, "Sekolah: 'Highway to Heaven,'" Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2021, <https://jsit-indonesia.com/2021/04/sekolah-highway-to-heaven/>.

⁴⁶ Harisnur Fadhlina and Suriana, "Pengembangan Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Untuk Sekolah/Madrasah," *Genderang Asa: Journal Of Primary Education* 2, no. 2 (2021): 52–65.

⁴⁷ Rusydi Sulaiman, "Pendidikan (Agama) Islam Di Perguruan Tinggi: Tawaran Dimensi Esoterik Agama Untuk Penguatan Sdm," *Madania: Jurnal Kajian Keislaman* 19, no. 2 (2015): 233.

humanities and social sciences study programs at Islamic Religious Colleges (PTKI) were provided with some Islamic courses that were not offered at Public Universities (PTU), apart from the study program's compulsory subjects. Thus, PTKI graduates are classified as the same as PTU Plus graduates, meaning that apart from having expertise and competence in certain fields, these PTU graduates also have skills in the Islamic field. The existence of a *mutafaqqih fiddin* profile and mastery of social sciences in the humanities, in the Islamic area, is a crucial differentiator between PTKI and PTU, so this profile is not commonly held in PTU settings.⁴⁸

According to RI Law Number 12 of 2012 Concerning Higher Education, all Islamic Religious Colleges (PTKI) are required to organize Islamic Religious Education courses as well as Pancasila, Citizenship, and Indonesian Language.⁴⁹ Public Higher Education (PTU) only teaches PAI courses in two credits.⁵⁰ Thus, students only study Islam for one semester. In contrast to PTKI, the implementation of the PAI course is built into several courses, namely, Al-Qur'an, Hadith, Aqidah, and Morals courses which are usually found in semester one, Fiqh of Worship courses, muamalah, siyasah, jinayah, munakahat, and roses in semesters two and three, and Islamic history courses in semester four.

D. Conclusion

PAI is an important part of the education system in Indonesia. Apart from being a topic, PAI is sometimes referred to as a tool to achieve broad educational goals. Muhammad Ali Ramdhani pioneered five ideas in Islamic education, which are summarized in the acronym IHSAN. *First, integrity*, Islamic education should be able to produce outputs with integrity. *Second, humanity*, Islamic education practices must be able to demonstrate human values. *Third, spirituality*, the activities of spiritual people are always designed for worship. *Fourth, adaptability*, in particular, is the capacity of humans to adapt and communicate with their surroundings without reducing their individuality. *Fifth, nationality* and the practice of Islamic education should instill a love for the nation.

⁴⁸ Suwendii, "Mempertegas Distingsi PTKI," Kementerian Agama Republik Indonesia, 2020, <https://kemenag.go.id/read/mempertegas-distingsi-ptki-rxj1o>.

⁴⁹ S Sukirman, "The KKNI-Based ELT Curriculum Applied in Islamic Higher Education in Indonesia: Global Curriculum Ideology Perspectives," *Kasetsart Journal of Social Sciences* 43, no. 2 (2022): 311–22, <https://doi.org/10.34044/j.kjss.2022.43.2.07>.

⁵⁰ Universitas Muhammadiyah Jakarta, "Implementasi Kurikulum PAI Berbasis KKNI Di Universitas Muhammadiyah Jakarta," *Busahdiar* 1, no. 1 (2022): 969–77.

The following signs explain why PAI implementation does not always go smoothly. First, PAI is less effective in fostering student morale. Second, the lack of understanding among students who practice the principles of their religion. Third, many students, including lecturers, are exposed to radicalism. Fourth, there is religious ritualism (individual piety). Meanwhile, the implementation of PAI as a subject in pesantren and madrasas is almost the same, it's just that in pesantren it uses more literal references to the yellow book, in contrast to madrasas which use textbooks published by the Ministry of Religion. Whereas in Islamic schools, the PAI materials are arranged with material from the tarbiyah movement, as a distinct characteristic. While the implementation of PAI in PTKI, is built into several materials, namely, Al-Qur'an, Hadith, Aqidah, and Morals courses which are usually found in semester one, Fiqh of Worship courses, muamalah, siyasah, jinayah, munakahat, and Mawaris in semester two and three, and Islamic history courses in semester four.

BIBLIOGRAPHY

- 2003, Undang-Undang Republik Indonesia No. 20 Tahun. *Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. Semarang: CV.Aneka Ilmu, 2003.
- Abdillah, Aufa, and Erksam Maskuri. "The Khidmah Tradition of Santri Towards Kyai (The Review of ' Urf & Psychology)." *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (2022): 278–92.
- Adib, M Afiqu. "Transformasi Keilmuan Dan Pendidikan Agama Islam Yang Ideal Di Abad-21 Perspektif Rahmah El Yunusiyah." *Risalah, Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 562–76. <https://doi.org/10.31943/jurnalrisalah.v8i2.276>.
- Ahmed, S. "Application of Themes from Al-Mawwaq's Work in Reforming the Deoband Curriculum in Islamic Education in the South African Darul Ulooms." *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021). <https://doi.org/10.4102/hts.v77i4.6673>.
- Ainissyifa, Hilda, and Abdul Kosim Nurseha. "Contextualizing Mahmud Yunus' Islamic Education Concept In Madrasah Aliyah." *Jurnal Pendidikan Islam* 7, no. 1 (2022): 87–100. <https://doi.org/10.15575/jpi.v8i1.19117>.
- Al-Ghazali, Abu Hamid. *Ihya' Ulumiddin*. Juz III. Beirut: Darul Fikr, 2018.
- Asrohah, Hanun, and Anas Amin Alamsyah. *Buku Ajar Pengembangan Kurikulum*. Ke-4. Surabaya: Kopertais IV Press, 2012.

- Assayuthi, Jalaludin. "Urgensi Pembelajaran Pendidikan Agama Islam Multikultural." *ATTHULAB: Islamic Religion Teaching & Learning Journal* 5, no. 2 (2020): 240–54.
- Bahri, Syamsul. "Konsep Pembelajaran Pai Di Era Society 5.0." *Edupedia* 6, no. 2 (2022): 133–45.
- Borneo, Tim. "Lima Konsep Pendidikan Agama Islam Oleh Kemenag." Sukabumi, 2020. <https://borneo24.com/pendidikan/lima-konsep-pendidikan-agama-islam-oleh-kemenag/>.
- Bowen, GA. "Analisis Dokumen Sebagai Metode Penelitian Kualitatif." *Jurnal Penelitian Kualitatif* 9, no. 2 (2009): 27–40. <https://doi.org/10.3316/QRJ0902027>.
- Bruinessen, Martin V A N. "KITAB KUNING : BOOKS IN ARABIC SCRIPT USED IN THE PESANTREN MILIEU : Comments on a New Collection in the KITLV Library." *JSTOR*, 1990, 226–69.
- Candra, Bach Yunof. "Problematika Pendidikan Agama Islam." *Jurnal ISTIGHNA* 1, no. 1 (2019): 143.
- Creswell, John. *Riset Pendidikan: Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif Dan Kuantitatif*. Yogyakarta: Pustaka Pelajar, 2015.
- Dirjen Pendidikan Agam Islam. *KMA Nomor 184 Tahun 2019 Tentang Implementasi Kurikulum Pada Madrasah 2019.*, 2019.
- Ernawati Harahap, Dkk. *Pendidikan Anak Usia Dini Dalam Perspektif Islam*. Pekalongan: PT. Nasya Expanding Management, 2022.
- Fadhlina, Harisnur, and Suriana. "Pengembangan Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Untuk Sekolah/Madrasah." *Genderang Asa: Journal Of Primary Education* 2, no. 2 (2021): 52–65.
- Fathurrohman, Rizal, and Ibrahim. "Pengaruh Kecerdasan Spiritual Terhadap Disiplin Belajar Santri Di Madrasah Diniyyah." *Dirāsāt: Jurnal Manajemen Dan Pendidikan Islam* 7, no. 2 (2021): 107–19.
- Firmansyah, Mokh. Iman. "Pendidikan Agama Islam : Pengertian, Tujuan, Dasar, Dan Fungsi." *Taklim: Jurnal Pendidikan Agama Islam* 1, no. 2 (2019): 79–90.
- Heri, Muchtar Jauhari. *Fiqih Pendidikan*. Bandung: PT.Remaja Rosdakarya, 2008.
- Indonesia, CNN. "Pelajar Ngamuk Ditegur Polisi Karena Tak Pakai Helm, Berikut Fungsinya." CNN Indonesia, 2022. <https://www.cnnindonesia.com/otomotif/20221121170612-600-876606/pelajar-ngamuk-ditegur-polisi-karena-tak-pakai-helm-berikut-fungsinya>.
- . "Viral Video Pelajar Bermotor 'Pelat T' Tendang Nenek, Pelaku Ditangkap." CNN Indonesia, 2022. <https://www.cnnindonesia.com/nasional/20221120124251-12-876104/viral-video-pelajar-bermotor-pelat-t-tendang-nenek-pelaku-ditangkap>.

- Irawan, B. "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia." *HTS Theologese Studies / Theological Studies* 78, no. 4 (2022). <https://doi.org/10.4102/HTS.V78I4.7073>.
- Jakarta, Universitas Muhammadiyah. "Implementasi Kurikulum PAI Berbasis KKNI Di Universitas Muhammadiyah Jakarta." *Busahdiar* 1, no. 1 (2022): 969–77.
- Jubba, H. "Reorienting Moral Education for Millennial Muslims: The Changing Role of Islamic Boarding Schools in Indonesia." *Islamic Quarterly* 65, no. 3 (2021): 423–41. https://api.elsevier.com/content/abstract/scopus_id/85136086010.
- Kaelan. *Metode Penelitian Agama Kualitatif Interdisipliner*. Yogyakarta: Paradigma, 2010.
- Kasiram, Moh. *Metodologi Penelitian Kualitatif-Kuantitatif*. Malang: UIN Maliki Press, 2010.
- Khairul, Agus, and Jazuli. "Manajemen Lembaga Pendidikan Islam Di Indonesia." *JIPKIS : Jurnal Ilmiah Pendidikan Dan Keislaman* 2, no. 1 (2022): 35–46.
- MAHENDRA, B P. "Guru Ideal Menurut Imam Al Ghazali Dan Syekh Az-Zarnuji Serta Kritik Terhadap Kondisi Guru Saat Mengajar," 2020. <http://e-repository.perpus.iainsalatiga.ac.id/id/eprint/8769>.
- Malla, H A B. "Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central Sulawesi, Indonesia." *International Journal of Criminology and Sociology* 10 (2021): 51–57. <https://doi.org/10.6000/1929-4409.2021.10.08>.
- Mansir, Firman. "The Role of Islamic Education in the Implementation of Educational Autonomy in Indonesia." *DAYAH: Journal of Islamic Education* 5, no. 2 (2022): 207–20. <https://doi.org/10.22373/jie.v5i2.10846>.
- Mansur. "Implementation of Islamic Education in Promoting Religious Awareness for High School Students in Kendari City." *IOP Conference Series: Earth and Environmental Science*, 2018. <https://doi.org/10.1088/1755-1315/175/1/012155>.
- Mukhibat, M. "Virtual Pesantren: New Trend of Islamic Education Model in Indonesia." *International Journal of Innovation, Creativity and Change* 5, no. 2 (2019): 105–17. https://api.elsevier.com/content/abstract/scopus_id/85070694798.
- Nurandriani, Riri, and Sobar Alghazal. "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional." *Jurnal Riset Pendidikan Agama Islam* 2, no. 1 (2022): 27–36.
- Osman, R.B.A.H. "'Travelers of Unknown Path': On the Aim of Islamic Education." *Intellectual Discourse* 29, no. 1 (2021): 5–34. https://api.elsevier.com/content/abstract/scopus_id/85110082645.
- Rahman, Kholilur. "Perkembangan Lembaga Pendidikan Islam Di Indonesia." *Tarbiyatuna: Kajian Pendidikan Islam* 2, no. 1 (2018): 1–14.

- Rahmat. *PAI Interdisipliner: Layanan Khusus CIBI, Kenakalan Remaja, Integrasi IMTAQ & IPTEK, Pendidikan Anti Kekerasan, Dan Kurikulum Berbasis Karakter*. Yogyakarta: Deepublish, 2016.
- Rosyad, A. M. "Implementasi Pendidikan Karakter Melalui Kegiatan Pembelajaran Di Lingkungan Sekolah." *TARBAWI: Jurnal Keilmuan Manajemen Pendidikan* 5, no. 2 (2019).
- Sagala, Saiful. *Konsep Dan Makna Pembelajaran*. Bandung: ALFABETA, 2010.
- Samsudin, Samsudin. "Peran Pendidikan Agama Islam Dalam Membentuk Kepribadian Di Era Disrupsi." *Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 148–65. <https://doi.org/10.33367/tribakti.v30i1.666>.
- Sugiharto, Sapto. "Sekolah: 'Highway to Heaven.'" Jaringan Sekolah Islam Terpadu (JSIT) INDONESIA, 2021. <https://jsit-indonesia.com/2021/04/sekolah-highway-to-heaven/>.
- Sugiyono. *Metode Penelitian Pendidikan*. Bandung: ALFABETA, 2015.
- Sukirman, S. "The KKNI-Based ELT Curriculum Applied in Islamic Higher Education in Indonesia: Global Curriculum Ideology Perspectives." *Kasetsart Journal of Social Sciences* 43, no. 2 (2022): 311–22. <https://doi.org/10.34044/j.kjss.2022.43.2.07>.
- Sulaiman, Rusydi. "Pendidikan (Agama) Islam Di Perguruan Tinggi: Tawaran Dimensi Esoterik Agama Untuk Penguatan Sdm." *Madania: Jurnal Kajian Keislaman* 19, no. 2 (2015): 233.
- Sutarno, and Uky Fatanun Fiqih. "Strategi Etnografi Dalam Implementasi Kma 183 Tahun 2019 Pada Pembelajaran Pendidikan Agama Islam Di Madrasah." *Jurnal Penelitian* 15, no. 2 (2021): 299–318.
- Suwendii. "Mempertegas Distingsi PTKI." Kementerian Agama Republik Indonesia, 2020. <https://kemenag.go.id/read/mempertegas-distingsi-ptki-rxj1o>.
- Tolchah, Moch. *Problematika Pendidikan Agama Islam Dan Solsinya*. Surabaya: Kanzun Books, 2020.
- Widodo, J. *Analisis Kebijakan Publik: Konsep Dan Aplikasi Proses Kebijakan Publik*. Malang: Bayumedia Publishing, 2009.
- Yahya, M Slamet. "Strategi Pendidikan Islam Menghadapi Kemajuan Iptek." *Jurnal Pemikiran Kependidikan* 11, no. 1 (2006): 1–10.
- Zailani, and Mursal Aziz. "Transformation of Islamic Education Curriculum Development Policy in the National Education System." *Cypriot Journal of Educational Sciences* 17, no. 7 (2022): 2538–52. <https://doi.org/10.18844/cjes.v17i7.7685>.