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Islamic Religious Education in Indonesia: Practices and Current Developments

Kurniawati / Rihlah Nur Aulia
Universitas Negeri Jakarta

Contact: kurniawati@unj.ac.id , rihlah-nuraulia@unj.ac.id

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Abstract: This article discusses the dynamic transformation of Islamic religious education in Indonesia from its informal roots in the 13th century to its current formal integration in the national education system. This study aims to analyze the historical trajectory and contemporary developments of IRE, highlighting its adaptability to socio-political, cultural, and technological changes while preserving Islamic values. The research is grounded in historical and policy analysis, utilizing a qualitative methodology based on document review and literature synthesis. The study reveals that IRE has evolved through various phases—pre-colonial, colonial, post-independence, New Order, and Reformasi—each marked by distinct educational policies and institutional reforms. Key milestones include the formal recognition of madrasahs, the integration of religious education into public schooling, and the establishment of Islamic higher education institutions. Theoretical frameworks on educational modernization and religious pedagogy underpin the analysis, emphasizing the balance between tradition and innovation. The findings indicate that IRE in Indonesia has successfully integrated religious and general knowledge, adapted curricula to global challenges, and promoted religious moderation. The study contributes to educational policy discourse by offering strategic recommendations for enhancing teacher professionalism, curriculum relevance, and technological integration in Islamic education. Overall, this research underscores the strategic role of IRE in shaping morally grounded and intellectually competent generations in Indonesia.
Keywords: Islamic Religious Education (IRE), Practices, Current Developments, Indonesia.

Zusammenfassung: In diesem Beitrag wird der dynamische Wandel des islamischen Religionsunterrichts in Indonesien von seinen informellen Wurzeln im 13. Jahrhundert bis zu seiner heutigen formalen Integration in das nationale Bildungssystem diskutiert. Diese Forschung zielt darauf ab, die historische Entwicklung und die gegenwärtige Entwicklung der IRE zu analysieren und ihre Anpassungsfähigkeit an soziopolitische, kulturelle und technologische Veränderungen unter Beibehaltung islamischer Werte hervorzuheben. Diese Forschung basiert auf historischen und politischen Analysen unter Verwendung qualitativer Methoden, die auf Dokumentenüberprüfungen und Literatursynthese basieren. Die Studie zeigt, dass sich IRE in verschiedenen Phasen entwickelt hat – vor der Kolonialzeit, der Kolonialzeit, der Post-Unabhängigkeit, der Neuen Ordnung und der Reformasi –, die jeweils durch unterschiedliche Bildungspolitiken und institutionelle Reformen gekennzeichnet waren. Wichtige Meilensteine sind die formale Anerkennung von Madrasas, die Integration des Religionsunterrichts in öffentliche Schulen und die Einrichtung islamischer Hochschulen. Der theoretische Rahmen zur Modernisierung der Religionspädagogik und -pädagogik unterstützt die Analyse und betont die Balance zwischen Tradition und Innovation. Die Ergebnisse zeigen, dass das IRE in Indonesien erfolgreich religiöses und allgemeines Wissen integriert, den Lehrplan an globale Herausforderungen angepasst und religiöse Mäßigung gefördert hat. Die Studie leistet einen Beitrag zum bildungspolitischen Diskurs, indem sie strategische Empfehlungen zur Verbesserung der Lehrerprofessionalität, der Lehrplanrelevanz und der Technologieintegration

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in der islamischen Bildung bietet. Insgesamt unterstreicht diese Studie die strategische Rolle der IRE bei der Gestaltung einer moralisch und intellektuell kompetenten Generation in Indonesien.
Schlagwörter: Islamische Religionspädagogik, Praktiken, aktuelle Entwicklungen, Indonesien.

1. Introduction

Islamic education in Indonesia has undergone a dynamic evolution, a long history rooted from classical times in the 13th century through trade routes and preaching from the Middle East and Gujarat to today's modern era. Internal and external factors, including social, political, cultural, and technological dynamics that influence educational patterns and systems, assess its development. Law No. 2 1989 of the National Education System, which mandated that religious education be included as a compulsory subject in schools, made religious education play a more important role in Indonesia. This law made Islamic education institutions part of the National Education System. Furthermore, this law has ensured the student's right to get religious education according to their own belief. Nevertheless, this law was criticized mainly for articles that stated that private education institutions that run schools in certain religions were not required to provide religious education to students who might come from other religions. This criticism was answered by Law No.20 2023 of the National Education System, in which article 12 stated that religious education is mandatory for all students according to their religion and taught by a religious teacher of the same religion (Ditjen Pendidikan Islam, 2025). The Indonesian state officially recognizes six religions, and accordingly, provides religious education for each of them: Islam, Christianity (Protestantism and Catholicism), Hinduism, Buddhism, and Confucianism.

This article comprehensively analyzes the evolution of Islamic education, which has undergone significant changes. The future of Islamic education in Indonesia will be significantly influenced by the ability to adapt to changing times without losing its Islamic identity. Islamic education in Indonesia has evolved from traditional methods in Islamic boarding schools to a structured and modern formal education system. This development shows flexibility in responding to social, political, cultural, and technological changes without abandoning Islamic values. The integration of religious knowledge and general knowledge makes Islamic education in Indonesia relevant to the needs of the times.

2. History of the Development of Islamic Religious Education in Indonesia

The history of Islamic education in Indonesia is grouped into several phases according to the periodization of the development of Indonesian history, namely starting from the arrival of Islam to Indonesia, the arrival of Westerners or colonialists, Japanese colonialism, the period of Indonesian independence and the post-independence or development period (Nursyarief, 2014). Along with the entry of Islam into Indonesia, which is estimated to have been since the 13th century AD, the Islamic education system began to emerge and develop from a *halaqah* system to a *pesantren* system (Aulia et al., 2021) that focuses on comprehensive Islamic knowledge (Aulia et al., 2018). The *pesantren* system lasted until the arrival of colonialism in Indonesia, which began in the 16th century. Since the 19th century, the Dutch East Indies colonial government introduced a Western education system to meet the needs of colonial administration. The Western education system, in its development, also supported the spread of Christianity (Nasution, 2014). During the colonial period, the Islamic education system could still stand. However, their movements were increasingly limited, especially after the anti-colonial rebellion that was driven out by Islamic scholars or figures in the 19th century.

After Indonesia's independence in 1945, religious education, especially Islamic education, began to receive attention. In December 1945, the Working Body of the Central Indonesian National Committee (BP KNIP) advised the government that religious schools should have a place and be recognized as part of Indonesian education and receive more attention from the government to develop their quality. BP

KNIP, which functioned as a legislative body in the newly born Republic, specifically stated that *madrasahs* and Islamic boarding schools should receive material assistance from the government (Umar, 2016). At the end of 1946, the Ministry of Religion and the Ministry of Education issued a joint decree stating that religious education would be provided starting from grade IV of Elementary School or People's School (Kosim, Muqoddam, Mubarok & Laila, 2023) In practice, this rule was not consistently implemented because some regions had taught religious education since grade I. For this reason, in 1950, the Minister of Religion and the Minister of Education again issued a joint decree containing (1) Religious education in schools will be provided starting from grade IV SR (People's School). (2) Meanwhile, for areas where Islam is very strong such as Sumatra, Kalimantan, and others, religious subjects will be provided starting from grade I SR (People's School), with the note that general knowledge should not be reduced in learning. (3) In public schools, religious subjects will be provided, but parents of students decide whether their children will attend lessons or not. (4) In junior high schools and high schools, especially for state and vocational schools, Islamic education subjects are included for two hours per week. (5) The Minister of Religion is responsible for religious education and will appoint religious teachers, as well as bear the costs of religious education. Although in the early days of Indonesian independence, religious education (read: Islam) had a legal basis, religious education is optional because it is not mandatory and must be approved by parents. In 1960, the Provisional People's Consultative Assembly (MPRS) or legislature strengthened the above provisions by issuing a decree that religious education would be a subject in public schools from elementary school to university, but with the provision that students who took religious lessons had to obtain the approval of their parents/ guardians.

Since 1950, in addition to holding religious lessons in public schools, the government has officially recognized madrasahs as formal educational institutions. *Madrasahs* who wish to be recognized by the government must regularly provide religious lessons as a core subject for at least 6 hours a week in addition to general lessons. The levels of *madrasah* education at that time consisted of (1) *Madrasah Ibtidaiyah* with a duration of six years, (2) *Madrasah Tsanawiyah Pertama* education four years and (3) *Madrasah Tsanawiyah Atas* education four years. The curriculum for *madrasahs* consists of one-third religious lessons; the rest is general lessons.

In addition to religious studies in public schools and the recognition of *madrasahs* by the government, it should also be noted that since 1951, the Islamic Religious Teacher School (SGAI) and the Islamic Religious Teacher and Judge School (SGHAI) were established to meet the needs of Islamic religious teachers and religious judges (Posha, 2015). SGAI then changed to Religious Teacher Education (PGA) to educate prospective Islamic religious teachers in Elementary Schools and *Madrasahs* at the *Ibtidaiyah* level. SGHAI also changed to the Religious Judge Teacher School (SGHA), whose graduates became secondary school religious teachers and judges at the Religious Court. In 1957, the Religious Judge Teacher School (SGHA) was merged with Religious Teacher Education (PGA), and for religious judge education personnel, State Judge Education (PHIN) was established. Many Tsanawiyah and Aliyah *madrasahs* also changed to PGA (Rohmadi, 2018). Entering the New Order government in 1966 (the era of President Soeharto), government policies related to religious education in public schools and *madrasahs* continued previous policies in the Old Order (the era of Presiden Soekarno). *Madrasahs*, in the beginning, were not yet viewed as a national education system but were still autonomous educational institutions under the supervision of the Minister of Religious Affairs (Abdullah, 2013). It was only in 1967 that the government began planning the development and development of *madrasahs* by nationalizing private *madrasahs* of all levels. The levels of planning for the division of *madrasahs* consisted of State Elementary *Madrasahs*, State Islamic Junior High *Madrasahs*, and State Islamic Senior High *Madrasahs*. However, the policy to nationalize private *madrasahs* lasted only 3 years because the government faced problems with limited funding and facilities. Therefore, in 1970, the Minister of

Religious Affairs issued decree No. 213 concerning the decision no longer to nationalize private *madrasahs* (Aisyah, 2021).

Entering 1975, the planning of *madrasah* development reached a bright spot again with the issuance of a Joint Decree consisting of the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs regarding Improving the Quality of Education in *Madrasahs*. The main point of this Joint Decree was the recognition that *madrasahs* and public schools were equal. Furthermore, after the Joint Decree of the Three Ministers issuance, the government and Islamic education experts simplified the education curriculum for *madrasahs*. The contents of the curriculum are divided into several parts, namely: *Quran, Hadith* (sayings, actions, and approvals of the Prophet Muhammad), *ʿAqidah* (Islamic theology and core beliefs), *Akhlaq* (ethics and moral character), *Fiqh* (Islamic jurisprudence and legal practice), Islamic History, and Arabic. This division of subjects began in 1976 when the government officially introduced the first *madrasah* curriculum. This subject was mandatory for students from *Madrasah Ibtidaiyah* to *Madrasah Aliyah* (Zuhdi, 2018). In 1987, the government established the Special Program *Madrasah Aliyah* (MAPK), which focused on religious sciences and general sciences, which were studied by regular students in high school (Abdullah, 2013). The Special Program *Madrasah Aliyah* aims to produce students who will later become prospective *Ulama* (scholars) who master religious sciences and general sciences, such as mastering Arabic and English (Raya, 2018). However, several years after its establishment, the Special Program *Madrasah Aliyah* (MAPK) was renamed the *Religious Madrasah Aliyah* (MAK). This change was due to the new curriculum policy by the government, namely the 1994 curriculum, as a refinement of the 1984 curriculum. The 1994 curriculum impacted the birth of vocational *madrasahs*, prioritizing the mastery of special skills to enable its graduates to enter the workforce (Raya, 2018) immediately. Therefore, the 1994 curriculum divided *Madrasah Aliyah* into *Religious Madrasah Aliyah* (MAK), which was focused on Religious Subjects, and *Madrasah Aliyah*, which also had a major in science, social studies, language, and the vocational school, as same as the regular high school.

However, although during the New Order period, *madrasahs* experienced quite good development, during this period, Islamic religious education also experienced several problems and obstacles. In 1982, the government stipulated the use of school uniforms as regulated in the Decree of the Director General of Primary and Secondary Education Number 052/C/Kep/D/1982. The Muslim community interpreted this decree as a prohibition on wearing the hijab in school for schoolgirls. This prohibition caused conflict between the Muslim community and the government. However, the decree prohibiting the hijab in schools was revoked through the Decree of the Director General of Primary and Secondary Education No. 100/C/Kep/D/1991 (Kosim et al., 2023). This decree was related to Law No. 2 of 1989 regarding the National Education System, which mandated that religious education be included as a compulsory subject in schools. This regulation even stated, Religious education received by students must be by the religion they adhere to and taught by educators of the same religion (Kosim et al., 2023).

The development of Islamic education during the Reformation era was marked by the issuance of National Education System Law No. 20 of 2003, which replaced Law No.2 of 1989. This law explains that every student has the right to receive religious education according to the religion they adhere to and are taught by teachers of the same religion (Azra, 2019). In addition, this law also recognizes that Islamic boarding schools have equal value to formal education, especially education in public schools. This means that Islamic Education has the same status as general education as part of national education (Cahyanti, 2021). The National Education System Law of 2003 also mentioned that the regional and central governments facilitate religious teachers and students according to the needs of the education unit. This means that the central and regional governments are responsible for preparing religious teachers for students according to their beliefs. The issuance of this law is considered a legal and constitutional umbrella for the implementation of religious education in public and private schools

(Hayi & Alwi, 2023). This law is also considered a driver for Islamic education, which is the main milestone for the revival of Islamic education because this law has become a state acknowledgment of religious education as important as other subjects in the curriculum (Prasetyo & Destiyanti, 2023). Furthermore, the National Education System Law 2003 is very crucial to the development of Islamic education in Indonesia for three reasons: (1) Islamic educational institutions, both *madrasahs* and Islamic boarding schools, are recognized by the government. (2) Islamic education is recognized as a subject in schools and *madrasahs*. (3) Islam is recognized as a set of values in the national education system (Hayi & Alwi, 2023).

The subsequent development related to Islamic education during the Reformation Era is that the government again issued a policy related to the management of religious education. The rules of this policy are stated in Government Regulation Number 55 of 2007 concerning Religion Education and Religious Education, which functions as a technical guide in regulating the implementation of religion and religious education. Article 1, paragraph 1 explains that "Religion education is education that provides knowledge and forms attitudes, personalities, and skills of students in practicing their religious teachings, which are carried out at least through subjects or lectures on all paths, levels, and types of education." Article 3, paragraph 1 also explains, every educational unit on all paths, levels, and types of education is required to provide religious education (Prasetyo & Destiyanti, 2023). Furthermore, the 2013 curriculum also emphasizes the position of Islamic religious education in building national character through its emphasis on spiritual and social attitudes.

Table 1: Core Competencies of Islamic Religious Education in Madrasah

Grade 1-3	*Grade 4-6*	*Grade 7-9*	*Grade 10-12*
Accept and implement religious teaching He/She believes in	Accept, Implement, and appreciate the religious teaching He/She believes in	Appreciate and implement religious teaching He/She believes in	Embrace and implement religious teaching He/She believes in

Next, in 2016, the government again issued the Minister of Education Decree No. 21 of 2016 to standardize the contents of the curriculum in all subjects at all school levels, including religious education. This regulation also explains the time allocation for religious education in *madrasahs* and public schools. In this case, the time allocation for religious education in *madrasahs* is two hours per subject or around 10 hours per week for all religious subjects. Meanwhile, religious education in public schools is only allocated three hours per week (Zuhdi, 2018). Then, there are four levels of core competencies of religious education in *madrasah* (see tab. 1) and three levels of core competencies in public schools (see tab. 2).

Thus, the implementation of the National Education System Law Number 20 of 2003 and continued with Government Regulation Number 55 of 2007, as well as the 2013 curriculum and the decree of the Minister of Education No. 21 of 2016, has given Islamic Religious Education a special place and an important role in improving the quality of the nation. The laws issued regarding religious education also provide a new direction in developing and empowering Islamic education in Indonesia. During this period, many Integrated Islamic Schools, *Tahfizh* Schools (schools that focus on memorizing the *Quran*), and Ma'had Aly (an Islamic University founded by *pesantren* (Putera, Purwanto, Nurtanio, Mulyadi & Jannah, 2022) that aim to produce Islamic scholars) also emerged. So, if we trace its

development in each period, Religious Education has grown and developed much better during the Reformation period than in previous policies. Moreover, during the Reformation Period, policies related to the implementation of religious education were also regulated as well as possible, for example, revenue and budget policies, Islamic education policies as a unit of the National Education System, policies to make *madrasahs* general education, and 9-year compulsory education policies (Hayi & Alwi, 2023).

Table 2: Core Competence of Islamic Religious Education in Public School

Grade 1-6	*Grade 7-9*	*Grade 10-12*
Accept, implement, and appreciate the religious teaching he/She believes in.	Appreciate and implement the religious teaching he/she believes in	Embrace and implement the religious teaching he/she believes in

3. How do we build a strategy to face the global challenges of Islamic education in Indonesia?

In this case, several aspects of the strategy formulated by the government are the Ministry of Religion, Islamic education academics, and the Muslim community (Al-Razi, Madjid & Khalil, 2024). Among them, the first is implementing curriculum integration and integrating religious knowledge with science and technology to create a generation of believers, knowledgeable and noble characters. A curriculum that is adaptive to the development of the times will help students face global challenges. Second, it will improve teacher quality and the competence of educators through professional training and certification. Quality teachers will be able to teach with innovative methods relevant to students' needs in the digital era. Third, the Use of Technology in Learning. Utilizing information technology such as e-learning, educational applications, and social media as interactive and engaging learning tools. This can also help positively spread Islamic values in cyberspace. Fourth, Character Education and Religious Moderation. Instilling the values of religious moderation (*wasathiyah*) to prevent extremism and radicalism (Fitriani, 2023). Character education based on Islamic values will help students filter information received from various sources. Islamic education in Indonesia has a strategic role in shaping the character of a noble and broad-minded nation. Amid the rapid flow of globalization (Azizy, 2003), Islamic education faces various challenges, such as changes in cultural values, developments in information technology, and global competition in education (Boehnert, Sinclair & Dewberry, 2022). To face these challenges, Islamic education needs to innovate in the curriculum, improve the quality of educators, and utilize technology as an effective learning medium. Thus, Islamic education in Indonesia will be able to produce a generation that is not only intellectually intelligent but also has strong moral and spiritual integrity. Among Indonesian Muslims, efforts to prepare teachers have been carried out for a long time in line with efforts to spread Islamic teachings through education. In the early days, especially before the Dutch East Indies ruled the archipelago, teachers were procured non-formally through traditional Islamic educational institutions such as Islamic boarding schools. The procurement of religious teachers through the formal education system has been carried out since the beginning of the 20th century; along with the development of the modernization of the Islamic education system, the history of higher education to prepare prospective religious teachers in Indonesia began in the early 20th century, with the establishment of Islamic universities such as the Islamic University of Indonesia (UII) and State Islamic Religious Universities (PTAIN). Religious education then became compulsory in public universities in 1966.

3.1 Challenges of Islamic higher education in the modern era

Islamic higher education faces various complex and dynamic challenges (Kosim et al., 2023). However, with curriculum updates (Nurdin et al., 2024), increased mastery of technology, improved quality of human resources, and religious moderation strategies, Islamic higher education can remain relevant and competitive in facing the demands of the times. Collaboration between the government, educational institutions, and society is important to realize quality and globally competitive Islamic higher education.

Islamic higher education has an important role in forming an intellectual generation that not only masters science and technology but also has a strong moral and spiritual foundation (Nasih et al., 2024). However, Islamic higher education faces various challenges in the modern era marked by rapid technological developments, globalization, and socio-cultural dynamics (Mardhiah et al., 2021). Here are some of the main challenges faced:

1) *Relevance of the Curriculum to the Needs of the Times:* Many curricula in Islamic universities still focus on classical studies and are less relevant to the needs of the modern job market. The challenge is updating the curriculum without ignoring Islamic values (Grossman, Wing & Kennedy, 2008). The solution that can be done is to integrate contemporary sciences such as information technology, business management, and social sciences with Islamic sciences.
2) *Mastery of Technology and Digitalization:* In the digital era, mastery of information technology is essential (Yarrow, Masood & Afkar, 2020). However, many Islamic universities still lag in digital infrastructure and technological competence among lecturers and students. Investment in educational technology such as e-learning, digital learning platforms, and technology training for teaching staff is necessary.
3) *Competition with Public Universities:* Islamic universities are often considered less competitive than public universities regarding educational quality and global reputation. Therefore, Islamic universities must improve the quality of research and international scientific publications and build partnerships with global universities.
4) *Radicalism and Religious Moderation*: The issue of radicalism is often associated with religious educational institutions. Islamic higher education institutions face challenges in instilling religious moderation while maintaining Islamic values (Narulita, Hyangsewu & Diens, 2022). An inclusive and dialogical educational approach is needed to prevent extremism while forming moderate and progressive Islamic thinking.
5) *Improving the Quality of Human Resources:* The quality of lecturers and teaching staff is a challenge in itself. Many do not have adequate academic qualifications and are less proficient in modern teaching methods. Solutions can be done through training programs, advanced study scholarships, and international academic collaboration.
6) *Institutional Funding and Management:* Budget constraints are often an obstacle in the development of Islamic higher education. Effective financial management and cooperation with various parties, including the government, private sector, and alums, are needed to obtain sustainable funding sources.
7) *Globalization and Islamic Identity:* Globalization brings diverse cultural and intellectual influences, which can impact students' Islamic identity. Islamic higher education needs to formulate effective strategies for teaching Islam contextually without losing the essence of the teachings. Islamic higher education faces various complex and dynamic challenges (Nurhidaya, Akbar, Ashar & Ondeng, 2022). However, with curriculum updates, increased mastery of technology, improved quality of human resources, and religious moderation strategies, Islamic higher education can remain relevant and competitive in facing the demands of the times. Collaboration between the government, educational institutions, and society is critical to realizing quality and globally competitive Islamic higher education.

3.2 What is the pattern for preparing for professional Islamic education in Indonesia?

The education sector needs to be a concern for anyone who will become the leader of this country. The sector needs to be advanced, one way of which is to ensure equal access to non-discriminatory education, improve the quality of the curriculum and its teaching and learning approaches, and improve the welfare of teachers and educators. In achieving these things, it is necessary to strengthen the management of education data to make appropriate policies for students, teachers, and the education ecosystem.

Islamic education is an important part of religious education that plays a role in forming individuals who have Islamic morals. Through various broad educational pathways and levels, this sector helps prepare students to carry out social roles by understanding and practicing Islamic teachings. Islamic education in Indonesia takes place across various institutional settings, including *madrasahs* (formal Islamic schools at primary and secondary levels), *pesantren* (Islamic boarding schools), *madrasah diniyah takmiliyah* (non-formal complementary religious schools), TPQ or *Taman Pendidikan Al-Qur'an* (Qur'an learning centers for children), formal *diniyah* education (structured religious education with state recognition), *muadalah* institutions (traditional schools with curriculum equivalency to formal education), *ma'had aly* (advanced Islamic institutes for higher religious scholarship), Islamic higher education institutions (state and private Islamic universities and colleges), and Islamic religious education provided in public schools and universities (religion classes according to students' own faith within the national curriculum) (Azra, 2019). All need to build themselves. In the Indonesian education sector, there are two main instruments: School Operational Assistance, which focuses on the development of school facilities, infrastructure, and operations, and the Smart Indonesia Program, which allows underprivileged students to have still the opportunity to attend school. Indonesian higher education institutions are still inferior to other higher education institutions in Southeast Asia (Al-Razi et al., 2024). Compared to higher education institutions in other countries, such as Malaysia, approximately 6.5 percent of its universities have become leading universities in Southeast Asia. Meanwhile, Indonesia has only succeeded in including 14 out of 2,680 state and private universities, or 0.5 percent, in the ranks of elite universities in Southeast Asia (Muchtarom, 2016). Universities are producers of prospective, professionally educated workers. As a rough measure, someone is called a professional if they have knowledge, attitude, and skills or can be abbreviated as PSK in their work field. A teacher's professionalism is certainly measured by how much knowledge they have about their field of study and how their attitude towards their profession concerns dedication, responsibility, and skills relevant to the profession in question (Daulay, 2017). The morality of a teacher as an educator is certainly the basis for transforming students' knowledge, attitude, and skills in a position of balance. A mentality of liberation characterizes professionalism. Besides, he is a person who has a soul of freedom. Liberation education is essentially education that aims to eradicate students towards independence in facing life. Education is directed not towards the problem of learning to know and learning to do but learning to be. Students' independence characterizes this education as working independently with or without guidance from teachers or educators. The vision of education is to produce humans who have a soul of freedom based on the morality of joint construction. Educators in the educational process, both through teaching and learning activities in formal (school) and informal institutions (outside schools), in essence teachers have duties and responsibilities that can be described, among others, according to Hamalik (2019), as follows: a) Educator as a model, b) Educator as a planner, c) Educator as a forecaster, d) Educator as a leader, and e) Educator as a guide or as a guide towards the center of learning. The responsibilities of educators are as follows: a. Correctors, i. e., educators can distinguish between good and bad grades; corrections are done comprehensively from affective to psychomotor; b. Inspirators, that is, educators become inspirers/inspirations for the progress of students/students' learning, instructions on how to study well and overcome problems, c. Informators, namely educators, must be able to provide information on the development of science and technology; d. Organizers, namely

educators, must be able to manage academic activities (learning), e. Motivator, i. e., educators must be able to encourage students to be passionate and active in learning; f. Initiator, i. e., educators to be the originators of ideas of progress in education and teaching, g. Facilitators, namely educators, can provide facilities that allow facilitating learning activities, h. Supervisors, namely educators, must be able to guide students to become capable moral adults, i. Demonstrators, if needed, educators can demonstrate difficulty in understanding the subject matter. j. Classroom managers, namely educators, must be able to manage classes to support educational interactions, k. Mediators, i. e., educator become a medium that functions as a communication tool to make the educational interaction process effective, l. Supervisors, i. e., educators, should be able to improve and critically assess the teaching process, and Evaluators, i. e., educators, are required to be good and honest evaluators. To obtain professional alums, of course, is not an easy matter. Several quality measurement tools need to be formulated. An important variable is the relevance of education to the profession. Suppose the professions of doctors, engineers, advocates, and so on have set educational standards as a standard measure of professionalism. In that case, graduates of the faculty of tarbiyah (Islamic education) should also be like that. Professional graduates are related to attitudes that are relevant to their profession. For example, someone often becomes a teacher because of structural coercion. He is unable to choose a job that is truly suitable for him. Alternatively, becoming a teacher is the last choice amidst the inability to enter the professional job arena. Because the teaching profession is not the main choice, of course, it impacts attitudes and actions that do not reflect the values of teachers, which are often stated to be obeyed and imitated. Teachers are role models not only for students but also for their social environment. Professional graduates must, of course, master skills in their fields. To become an educator, not only teach skills or transfer knowledge but also be skilled in managing the class so that students feel happy in the learning process and significantly influence their students' knowledge and skills. Likewise, when working in the justice field, judges, prosecutors, advocates, and so on, professionalism demands are certainly related to the professional sector in which they are engaged (Wajdi, 2020).

A study on the professionalism of Islamic Religious Education (PAI) teachers in Indonesia shows that professionalism is essential to improving the quality of Islamic religious education and student learning motivation. Professional PAI teachers have adequate pedagogic, professional, personality, and social competence. Government Regulation Number 19 of 2017, concerning Amendments to Government Regulation Number 74 of 2008 concerning Teachers, states that teachers must have an educator certificate obtained through professional education.

In order to become a professional graduate, several instruments must be met, namely:

1) the quality of professional educators, specifically the ability of lecturers to teach according to their fields. There are minimum standards that an educator must meet.
2) adequate learning quality. In this case, the teaching and learning process must meet the appropriate standards.
3) adequate quality of facilities and infrastructure. For this, the existence of learning facilities and infrastructure becomes very important. The completeness of learning facilities and infrastructure will be important in achieving graduate success.
4) availability of education funds. The education budget is the heart of higher education institutions; therefore, educational institutions that have a variety of funding sources will enable their development.
5) quality student resources. Students are the raw materials in the education process. The output will also be less good if the student resources are not good unless the education process can be maximized so that the student resources can change significantly.
6) synergistic cooperation between university leaders, lecturers, students, and employees that is good and leads to improving the quality of educational institutions.

Academically-professionally, qualified graduates are also marked by the ability to master the subject matter of their knowledge and the profession they hold. However, in a world of information technology like this, professional ability alone is not enough because there is another important variable, namely mastery of information media, such as computers. It would be interesting if graduates of Islamic religious universities also have abilities in the field of computers. In the era of information technology, a person is considered not illiterate if he can follow the development of information technology (Khoiri, 2016). At least he can access a computer. In small media such as computers, it turns out that they can store piles of yellow books, information materials, and information sources. So, whoever masters information technology is the foremost person in the world of globalization. It is important in this era of information technology that all students are subject to additional practical computer knowledge courses so that in addition to mastering their educational field, they also understand and master information technology instruments. For this purpose, all elements in higher education institutions must have a vision of developing advanced educational institutions in the future.

4. Conclusion

Islamic Religious Education in Indonesia has a long history that began with the entry of Islam in the 13th century through trade routes and preaching by traders from the Middle East and Gujarat. In the early days, Islamic education was delivered informally in the homes of scholars and mosques. Over time, formal institutions such as Islamic boarding schools and *madrasahs* began to develop, becoming centers of religious learning and general knowledge. After independence, the Indonesian government integrated Islamic education into the national education system, with efforts to modernize the curriculum and teaching methods. Until now, Islamic Religious Education has continued to adapt to the times, combining technology and modern learning methods while maintaining Islamic values. In the modern era, Islamic education continues to adapt to the needs of the times, introducing new technology and learning methods while maintaining Islamic values. Efforts to improve the quality of Islamic education are carried out through curriculum reform, improving teacher competence, and developing educational facilities and infrastructure. This development reflects the commitment of the Indonesian people and government to maintaining and advancing Islamic education by the demands of the times.

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