ISLAMIC RELIGIOUS EDUCATION LEARNING POLICY MODEL

Nurman Ginting[1]
Miftah Fariz[2]
Hasanuddin[3]

[1]Faculty Of Islamic Studies, Universitas Muhammadiyah Sumatera Utara , Indonesia, (Email:
nurmanginting@umsu.ac.id)
[2]Faculty of Computer Science and Information Technology, Universitas Muhammadiyah Sumatera Utara, Indonesia,
(Email: miftahfariz@umsu.ac.id)
[3]Faculty Of Islamic Studies, Universitas Muhammadiyah Sumatera Utara , Indonesia,
(Email:hasanuddin@umsu.ac.id)

Abstract:
In arranging for education in a country to take place properly and achieve the educational goals aspired to, various policies are carried out, including in this case also related to religious education which is also part of the policy. Education policy in a country depends on the political system adopted so that each country has different policies. Indonesia adheres to a democratic system based on law. Decided policies must also be based on legislation. There are several policies taken by the government in order to improve the quality of religious education that are expected to solve the multidimensional crisis in the country, which are related to moral-ethical aspects and at the same time want to describe the meaning of National education. In establishing these various policies, of course, it cannot be separated from the theories and concepts of public policy. These theories and concepts are formulated to be used in realizing what is expected. Moving on from this, we can see the use of policy models used, to reflect the aspects that want to be developed in the educational process.

Keywords: Model, Policy, Learning, PAI

Introduction

Education is an important area in a country. Through education, knowledge transfer can take place. Not only knowledge, but also the cultivation of values, ideals and culture of a nation. Therefore, education plays an important role in the sustainability of a country. In arranging for education in a country to take place properly and achieve the educational goals aspired to, various policies are carried out, including in this case also related to religious education which is also part of the policy. Education policy in a country depends on the political system adopted so that each country has different policies. Indonesia adheres to a democratic system based on law. Decided policies must also be based on legislation (Akrim & Harfiani, 2019).

There are three types of religious education institutions that develop in Indonesia, namely, islamic boarding schools, schools and madrasahs. Pesantren is a pattern of Islamic education that is native to the traditions of the Archipelago. Meanwhile, schools and madrasahs are born as part of the process of interaction with outsiders. Along with the times, Islamic religious education, which initially lacked a place and legalization in the Indonesian government system, with a fairly long struggle and journey full of dynamics and problems, finally Islamic religious education was legally narrated and gained a place in the National Education System Law in 2003. This is one of the products of education policy carried out as mandated by the 1945 Constitution (Suyatno, 1970).

There are several policies taken by the government in order to improve the quality of religious education that are expected to solve the multidimensional crisis in the country, which are related to moral-ethical aspects and at the same time want to describe the meaning of National education (Rasyidi et al., 2021). In establishing these various policies, of course, it cannot be separated from the theories and concepts of public policy. These theories and concepts are formulated to be used in realizing what is expected. Moving on from this, we can see the use of policy models used, to reflect the aspects that want to be developed in the educational process. The use of various policy models in education to be able to simplify the purpose and objectives of the aspects to be developed so that they can be implemented in accordance with the established planning (Amini & Ginting, 2020).

This also applies to the development of Islamic religious education. In the process of its development, Islamic religious education is inseparable from various educational policies set by the government. The difference, perhaps if examined from the policy, is the models used in the policy to support the development process. So, for this reason, the author through the discussion of this article, tries to describe the policy models contained in Islamic religious education (Amini et al., 2021).

Discussion
1. Definition of Model
Before explaining the various models contained in the education policy set by the government as an effort to realize its goals and programs. For, it is necessary to understand what is a model? The author tries to express the opinion of one of the public policy experts related to, what is the Stokey and Zeckhuaser model in Nanang Fatah (2012) *"A model is simplified representation of some aspect of the real world. Sometimes of an object, sometimes of a situation or a process. It may be an actual physical representation, a globe, for instance or a diagram, a concept, or even a set a questions."*

The use of models is very important in a policy to be able to see the recommendations of a policy formulated. The models used in education policy are inseparable from various theories regarding policy formulation. The success of a policy can also be seen from the model used. Tilaar (2016) in his book Education Policy, put forward 13 theories of policy formulation, namely, a) Institutional Theory; b) Process Theory; c) Group Theory; d) Elite Theory; e) Rational Theory; f) Incremental Theory; g) Permaninan Theory; h) Public Choice Theory; i) Systems Theory; j) Observation Theory; k) Democratic Theory; l) Strategic Theory; m) Deliberative Theory (Pawitasari et al., 2015).

2. Policy Models
There are several types of policy models that can be used as determinants and directions in the development of education, including Islamic religious education in Indonesia from various levels of education. In general, there are at least simple models to sophisticated models. As stated by Nanang Fatah (2012) according to Stokey and Zekhuaser, judging from its characteristics, policy consists of two basic models, namely descriptive and deterministic.

A descriptive model is one that explains more clearly what the options are, and what the impact of each policy action will be. Then, the deterministic model, which is a policy based on conditions of relaity or related situations from the definite impact of a policy. In addition to these two models, there is also a model called the procedure model, which can be understood as a model that displays dynamic relationships between variables that are believed to characterize a policy

problem. One of the simplest forms of procedure is to create a tree diagram that is created by projecting policy decisions and their possible consequences in the future (Kusnadi et al., 2018).

3. **PAI Development Policies and Models**

So far in Indonesia there have been several policies taken and developed in order to improve the quality of religious education and at the same time want to contribute to describing the meaning of national education.

Some of the policies set include:

1. The policy on the function of national education contained in Law Number 20 of 2003 concerning the National Education System (UUSPN) Chapter II article 3 states that national education functions to develop abilities and form a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, Have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.
2. The policy on the subject group of Religion and Noble Morals contained in Permendiknas No. 23, that the group of subjects of Religion and Noble Morals aims to shape students into human beings who have faith and piety in God Almighty and have a noble character, which is achieved through muatau or activities of religion, citizenship, personality and science technology, physical, sports and health.
3. Decree of the Director General of Higher Education of the Ministry of National Education of the Republic of Indonesia Number: 43 / DIKTI / Kep / 2006 concerning Signs for the Implementation of Personality Development Course Groups (MPK) in Higher Education that the vision of the personality development course group (MPK) including religious education in higher education is a source of value and guidelines in the development and implementation of study programs to lead students to strengthen their personality as a whole Indonesian (Muhaimin, 2015)

Some of the policies on the development of Islamic religious education in schools and universities mentioned above are actually idealistic, but in practice and implementation in the field they are still not fully realized properly. In addition, based on Article 37 paragraphs 1 and 2 above, it showsthat Islamic Religious Education (PAI) is a subject or field of study that must be taught in every curriculum, type, and level of education. Thus it has become a systemic decision in Indonesia that Islamic Religious Education (PAI) in public schools and universities is an integral part of the national education system. Because there are already legal provisions that expressly guarantee and require the existence of Islamic Religious Education in every path and level of education.

Conclusion

There are several policies taken by the government in order to improve the quality of religious education that are expected to solve the multidimensional crisis in the country, which are related to moral-ethical aspects and at the same time want to describe the meaning of National education. In establishing these various policies, of course, it cannot be separated from the theories and concepts of public policy. These theories and concepts are formulated to be used in realizing what is expected. Moving on from this, we can see the use of policy models used, to reflect the aspects that want to be developed in the educational process. The use of various policy models in education to be able to simplify the purpose and objectives of the aspects to be developed so that they can be implemented in accordance with the established planning.

References

Akrim, M., & Harfiani, R. (2019). Daily learning flow of inclusive education for early childhood. *Utopia y Praxis Latinoamericana*, *24*(Extra6), 132–141.

Amini, A., Pane, D., & Akrim, A. (2021). Analisis Manajemen Berbasis Sekolah Dan Kepemimpinan Kepala Sekolah Dalam Peningkatan Kinerja Guru Di Smp Swasta Pemda Rantau Prapat. *Jurnal Pendidikan Tambusai*, *5*(3), 11148–11159. https://jptam.org/index.php/jptam/article/view/2782%0Ahttps://jptam.org/index.php/jptam/article/download/2782/2388

Amini, & Ginting, N. (2020). Amini, "Otonomi Pendidikan di Masa Krisis Pandemi Covid-19 (Analisis Peran Kepala Sekolah)." *Al-Muaddib; Jurnal Ilmu-IImu Sosial Dan Keislaman*, *5*(2), 305–314. http://dx.doi.org/10.31604/muaddib.v5i1.305-314

Fattah, N. (2012). Ekonomi dan Pembiayaan Pendidikan. Bandung: PT. Remaja Rosdakarya

Kusnadi, D., Fattah, N., Husaini, A., & Ruhenda, R. (2018). Efektivitas Implementasi Kebijakan Penilaian Autentik pada Pembelajaran Pendidikan Agama Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, *7*(1), 20. https://doi.org/10.32832/tadibuna.v7i1.1348

Muhaimin. (2015). Manajemen Pendidikan: Aplikasi dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah. Jakarta: Prenada Media Group

Pawitasari, E., Mujahidin, E., & Fattah, N. (2015). Pendidikan Karakter Bangsa dalam Perspektif Islam (Studi Kritis Terhadap Konsep Pendidikan Karakter Kementerian Pendidikan & Kebudayaan). *Ta'dibuna: Jurnal Pendidikan Islam*, *4*(1), 1. https://doi.org/10.32832/tadibuna.v4i1.573

Rasyidi, R., Sukarno, S., & El Widdah, M. (2021). Politik Dan Kebijakan Pendidikan Islam Di Indonesia. *Jurnal Literasiologi*, *6*(2), 132–142. https://doi.org/10.47783/literasiologi.v6i2.258

Suyatno, S. (1970). Sekolah Islam terpadu; Filsafat, ideologi, dan tren baru pendidikan Islam di Indonesia. *Jurnal Pendidikan Islam*. https://doi.org/10.14421/jpi.2013.22.355-377

.