

PARADIGM SHIFT OF ISLAMIC EDUCATION POLICY IN INDONESIA

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Abstract :

Islamic education in Indonesia has continuously evolved in response to socio-political change, governance reform, and technological disruption. This article examines the paradigm shift of Islamic education policy across three governmental eras: the Gotong Royong Cabinet, Indonesia Bersatu Cabinet, and Indonesia Maju Cabinet. The study aims to analyze the characteristics, continuity, and transformation of Islamic education paradigms within these periods and their implications for national educational quality. Employing qualitative descriptive research with a historical-comparative approach, data were collected through systematic library research of academic journals, scholarly books, and official policy documents published between 2001 and 2025. The data were analyzed using thematic analysis to identify patterns of policy orientation and paradigm transformation. The findings indicate that Islamic education policy has undergone a gradual transformation from a normative-traditional paradigm emphasizing moral reconstruction, to an integrative paradigm focusing on professionalization and system integration, and finally to an innovative-integrative paradigm characterized by religious moderation and digitalization. This evolution reflects the dynamic interaction between Islamic values, state policy, and global educational demands. The study contributes to the discourse on Islamic education reform by highlighting the importance of policy continuity, value-based modernization, and balanced integration of spirituality and technology in shaping sustainable Islamic education systems.

Keywords : *Islamic education; education policy; paradigm shift; religious moderation; digitalization*

Abstrak :

Pendidikan Islam di Indonesia mengalami perkembangan yang dinamis seiring dengan perubahan sosial, politik, dan teknologi. Artikel ini bertujuan menganalisis pergeseran paradigma kebijakan pendidikan Islam pada tiga periode pemerintahan, yaitu Kabinet Gotong Royong, Kabinet Indonesia Bersatu, dan Kabinet Indonesia Maju. Penelitian ini berfokus pada karakteristik kebijakan, kesinambungan, serta transformasi paradigma pendidikan Islam dan implikasinya terhadap mutu pendidikan nasional. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode historis-komparatif. Data diperoleh melalui studi pustaka terhadap jurnal ilmiah, buku akademik, dan dokumen kebijakan resmi yang diterbitkan pada rentang 2001-2025. Analisis data dilakukan menggunakan analisis tematik untuk mengidentifikasi pola perubahan dan keberlanjutan kebijakan pendidikan Islam lintas kabinet. Hasil penelitian menunjukkan bahwa pendidikan Islam di Indonesia mengalami transformasi bertahap dari paradigma normatif-tradisional yang berorientasi pada pembinaan moral, menuju paradigma integratif yang menekankan profesionalisasi lembaga, dan selanjutnya berkembang menjadi paradigma inovatif-integratif yang mengedepankan moderasi beragama dan digitalisasi pembelajaran. Pergeseran ini menegaskan bahwa pendidikan Islam di Indonesia bergerak menuju model pendidikan berbasis nilai yang adaptif terhadap tuntutan global tanpa kehilangan fondasi spiritualnya.

Kata Kunci : pendidikan Islam; kebijakan pendidikan; pergeseran paradigma; moderasi beragama; digitalisasi .



INTRODUCTION

Islamic education has historically played a central role in shaping moral values, religious identity, and social cohesion in Indonesian society (Azra, 2020; Rahman & Sulaiman, 2022). As a country with the largest Muslim population in the world, Indonesia positions Islamic education not only as a religious institution but also as an integral component of national education development. In the context of globalization and rapid technological advancement, Islamic education institutions are required to adapt while maintaining their spiritual and ethical foundations.

The development of Islamic education in Indonesia cannot be separated from state policies enacted across different governmental eras (Kurniawan, 2021; Kusuma, 2022). Each cabinet reflects distinct socio-political priorities that influence educational orientation. During the Gotong Royong Cabinet era, Islamic education policy emphasized moral reconstruction and national integration in the post-reformasi period. The Indonesia Bersatu Cabinet introduced systemic reforms focusing on professionalization, institutional integration, and quality assurance. Meanwhile, the Indonesia Maju Cabinet has prioritized religious moderation and digital transformation as strategic responses to extremism and technological disruption.

Previous studies on Islamic education reform have largely focused on institutional development, curriculum reform, or specific policy programs (Nurhayati, 2021; Suryana & Fitria, 2021). However, limited scholarly attention has been given to comparative analyses that examine paradigm shifts across multiple cabinet eras in a longitudinal framework. This gap highlights the need for a comprehensive analysis that captures continuity and transformation in Islamic education policy over time.

Accordingly, this study aims to analyze the paradigm shift of Islamic education policy across three Indonesian cabinets by addressing the following objectives (Hidayat, 2023; Kurniawan, 2021): (1) to identify the dominant paradigms of Islamic education policy in each era; (2) to examine the continuity and transformation of educational values and strategies; and (3) to analyze the implications of these paradigm shifts for the quality and sustainability of Islamic education in Indonesia.

RESEARCH METHOD

This study employs a qualitative descriptive approach with a historical-comparative design to examine the transformation of Islamic education paradigms across different governmental periods (Creswell & Poth, 2018; Neuman, 2014). The qualitative approach enables an in-depth understanding of policy dynamics, ideological orientations, and contextual factors influencing Islamic education development.

Data were collected through systematic library research involving scholarly books, peer-reviewed journals, and official government policy documents related to Islamic education published between 2001 and 2025 (Braun

& Clarke, 2021; Miles, Huberman, & Saldaña, 2014). The selected sources were chosen based on relevance, credibility, and their direct connection to Islamic education policy and reform. Data analysis was conducted using thematic analysis, encompassing data familiarization, coding, theme development, and interpretation. A historical-comparative perspective was applied to identify similarities, differences, and patterns of change across the three cabinet eras.

FINDINGS AND DISCUSSION

Islamic Education Paradigm during the Gotong Royong Cabinet

Islamic education The paradigm of Islamic education during the Gotong Royong Cabinet era was predominantly normative-traditional, emphasizing moral reconstruction, national identity, and post-reform social cohesion. Islamic education policies at this stage prioritized character building (akhlak) and civic morality as a response to political instability and ethical degradation following the Reformasi period (Al-Hafidz, 2021; Mahmud, 2020). This orientation positioned Islamic education as a moral safeguard for society rather than as a driver of global competitiveness.

From a theoretical perspective, this paradigm aligns with classical Islamic education theory, which places tarbiyah (moral and spiritual formation) above technical competencies. Scholars of Islamic pedagogy argue that early phases of educational reform often emphasize moral stabilization before structural modernization, particularly in post-crisis societies (Azra, 2020; Hasanah, 2022). Consequently, the dominance of moral discourse in Islamic education policy during this era can be interpreted as a foundational stage of paradigm reconstruction.

However, the limited emphasis on professionalization, curriculum innovation, and institutional capacity resulted in structural stagnation within many madrasahs and pesantren. Despite strong normative foundations, Islamic education institutions faced challenges related to human resource quality and infrastructure, constraining their ability to adapt to broader educational reforms (Kusuma, 2022). In conclusion, the Gotong Royong Cabinet era established a crucial moral foundation for Islamic education, yet remained limited in advancing systemic and professional transformation. This finding indicates that moral consolidation functioned as a necessary initial stage, but without parallel institutional reform, Islamic education could not fully respond to emerging demands of educational modernization (Azra, 2020; Kusuma, 2022). Furthermore, this stage illustrates that value internalization alone is insufficient unless accompanied by governance reform and curriculum adaptation that enable Islamic education institutions to engage with national and global educational standards (Hasanah, 2022; Kurniawan, 2021).

Islamic Education Paradigm during the Indonesia Bersatu Cabinet

The Indonesia Bersatu Cabinet marked a significant shift toward an integrative paradigm in Islamic education policy, characterized by efforts to align religious education institutions with national education standards and broader development agendas. During this period, Islamic education was increasingly

recognized as a strategic component of human resource development, rather than merely as a complementary religious subsystem (Ismail & Nurhadi, 2021).

Government policies emphasized the modernization of madrasahs, teacher professionalization, and institutional accreditation as key mechanisms to improve educational quality and accountability. Programs such as teacher certification, curriculum standardization, and quality assurance systems reflected the state's commitment to integrating Islamic education into the national education framework while maintaining its religious identity (Fauzan, 2022; Rahman & Sulaiman, 2022).

From a theoretical standpoint, this paradigm corresponds with integrative education theory, which advocates the synthesis of religious values and modern knowledge systems within a unified educational framework. Islamic education scholars argue that integration is essential to overcome the historical dichotomy between religious and general education, enabling Islamic institutions to produce graduates who are both spiritually grounded and professionally competent (Mansur, 2021; Rachman, 2023).

Despite these policy advancements, empirical studies reveal that the implementation of integrative reforms faced structural constraints, particularly in terms of unequal resource distribution and bureaucratic rigidity. Madrasahs located in rural and peripheral regions often experienced limited access to qualified teachers, adequate infrastructure, and institutional support, resulting in uneven educational outcomes across regions (Kusuma, 2022).

These findings suggest that structural reform without proportional resource allocation risks reproducing inequality within Islamic education systems. In this context, integrative policies must be supported by affirmative funding mechanisms, decentralized capacity-building strategies, and context-sensitive governance to ensure that institutional integration translates into substantive and equitable quality improvement (Fauzan, 2022; Ismail & Nurhadi, 2021). In conclusion, the Indonesia Bersatu Cabinet successfully initiated institutional integration and professionalization in Islamic education, yet its long-term effectiveness depended on the state's ability to address disparities in implementation and resource distribution.

Islamic Education Paradigm during the Indonesia Maju Cabinet

The Islamic education paradigm during the Indonesia Maju Cabinet reflects a shift toward an innovative-integrative orientation that emphasizes religious moderation and digital transformation. This paradigm emerged in response to increasing concerns over religious extremism, social polarization, and rapid technological disruption in the education sector. Islamic education policies during this era position educational institutions not only as centers of religious transmission but also as agents of social harmony and technological adaptation (Hidayat, 2024; Sofanudin, 2024).

From a theoretical perspective, this paradigm corresponds with contemporary transformation theory in education, which views innovation and digitalization as strategic instruments to enhance educational accessibility and institutional effectiveness. In Islamic educational thought, technology is

understood as a value-neutral tool that must be guided by ethical and spiritual principles to ensure that innovation strengthens, rather than undermines, moral formation (Zulfikar & Hamid, 2022). The integration of digital literacy with spiritual literacy illustrates an effort to harmonize religious values with the demands of the Fourth Industrial Revolution.

Empirical studies indicate that digitalization has expanded access to Islamic education, particularly in remote areas, while improving administrative efficiency and learning flexibility. However, scholars also warn that excessive reliance on digital platforms may weaken affective interaction and spiritual mentoring between teachers and students if not pedagogically controlled (Sari & Yusuf, 2023). In conclusion, the Indonesia Maju Cabinet has successfully advanced Islamic education toward innovation and inclusivity, yet this progress necessitates value-based pedagogical safeguards to preserve the spiritual and ethical core of Islamic education.

Comparative Analysis and Policy Implications

A comparative examination of Islamic education paradigms across the Gotong Royong, Indonesia Bersatu, and Indonesia Maju Cabinets reveals a pattern of gradual and continuous transformation rather than abrupt paradigm shifts. Each governmental era introduced policy orientations that responded to specific socio-political contexts while maintaining a shared commitment to moral and spiritual development as the foundation of Islamic education (Kurniawan, 2021; Rahman & Sulaiman, 2022).

Theoretically, this pattern aligns with the concept of evolutionary policy transformation, which posits that sustainable educational reform occurs through incremental adjustments that balance continuity and change. In this framework, the normative-traditional paradigm of the early post-reform period evolved into an integrative model emphasizing professionalization, and subsequently into an innovative-integrative paradigm incorporating digitalization and religious moderation (Rachman, 2023).

This gradual transformation minimized resistance from traditional institutions while enabling adaptation to global educational standards.

From a human capital perspective, the strengthening of Islamic education across cabinets contributes directly to the development of socially responsible and globally competitive Muslim citizens. Education systems that successfully integrate spiritual values with professional competencies are better positioned to enhance national human resource quality and social cohesion (Becker, 1993; Kusuma, 2022). In conclusion, the comparative analysis confirms that Islamic education reform in Indonesia follows a value-based modernization trajectory, in which continuity of Islamic values and adaptive policy innovation jointly shape sustainable educational development.

CONCLUSION

This study concludes that Islamic education policy in Indonesia has undergone a systematic paradigm shift across successive governmental eras. The

transformation from a normative-traditional paradigm to an integrative and subsequently innovative-integrative paradigm demonstrates the adaptive capacity of Islamic education in responding to social change, globalization, and technological advancement. Each cabinet era has contributed uniquely to shaping Islamic education, while maintaining continuity in spiritual and moral foundations. The findings highlight that sustainable Islamic education development requires consistent policy direction, integration of religious values with professional standards, and responsible utilization of digital technology. Future research is encouraged to explore empirical impacts of these policy shifts at the institutional level to further strengthen evidence-based Islamic education reform.

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