



Concepts and Foundations of Islamic Education Policy from a Public Policy Perspective

Ode Rahman Arfan^{1*}; Suti'ah²; Rukiah Oktoviani Saputri Namakule³

^{1,2}Master of Islamic Education Management, UIN Maulana Malik Ibrahim Malang, Indonesia

³Agribusiness, Universitas Muhammadiyah Malang, Indonesia

^{1*}Corresponding Email: odearfan87@gmail.com, Phone Number : 0812 xxxx xxxx

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Abstract: The concept and foundation of education policy, particularly Islamic education policy, are crucial components when viewed from a public policy perspective. This aspect shapes the overall framework and approach adopted by the government or educational institutions in developing and executing policies governing the delivery of Islamic education. Therefore, this study seeks to grasp the fundamentals of the concepts and foundations of educational policy, precisely Islamic education policy. The study utilized the library research method (library study), and the findings explore concepts, foundations, and various other elements relating to Islamic education policy from a public policy standpoint. The concept of Islamic education underscores the incorporation of Islamic values in all facets of life, with its basis grounded in the Quran and Hadith. The public policy perspective aids in analyzing different facets of policies implemented by relevant institutions to attain the objectives of Islamic education, encompassing theories and public opinions, as well as the government's role in formulating, executing, and assessing Islamic education policies. Consequently, a thorough comprehension of the concepts and foundations of Islamic education can be gauged and comprehended meticulously, along with a deeper insight into how Islamic education can be harmonized with public policy to achieve shared objectives, namely fostering a moral, cultured, and prosperous society.

Abstrak: Konsep dan landasan kebijakan pendidikan, khususnya kebijakan pendidikan Islam, merupakan komponen yang sangat penting jika dilihat dari perspektif kebijakan publik. Komponen ini membentuk keseluruhan kerangka kerja dan pendekatan yang diambil oleh pemerintah atau lembaga pendidikan dalam merumuskan dan melaksanakan kebijakan yang mengatur penyelenggaraan pendidikan Islam. Untuk itu, penelitian ini bertujuan untuk mengetahui secara mendasar antara konsep dan landasan kebijakan pendidikan, khususnya kebijakan pendidikan Islam. Penelitian ini dilakukan dengan menggunakan metode library research (studi pustaka). dan pada hasil Penelitian membahas tentang konsep, landasan, dan beberapa komponen lain yang mengacu pada kebijakan pendidikan Islam dalam perspektif kebijakan publik. Konsep pendidikan Islam menekankan integrasi nilai-nilai Islam dalam seluruh aspek kehidupan, dengan landasannya yang berakar pada Al-Qur'an dan Hadis. Dan perspektif kebijakan publik membantu dalam menganalisis berbagai aspek kebijakan yang dilakukan oleh lembaga terkait untuk mencapai tujuan pendidikan Islam. termasuk teori dan pandangan publik, serta peran pemerintah dalam menyusun, mengimplementasikan, dan mengevaluasi kebijakan pendidikan Islam. Dengan demikian, pemahaman yang komprehensif terhadap konsep, dan landasan pendidikan Islam dapat dikukur dan dipahami secara cermat dan dapat memperoleh pemahaman yang lebih mendalam tentang bagaimana Pendidikan Islam dapat diintegrasikan dengan kebijakan publik untuk mencapai tujuan bersama, yaitu membangun masyarakat yang bermoral, beradab, dan sejahtera.

A. Introduction

Education is a fundamental right that all Indonesian citizens must have. It enhances the quality of a nation's human resources. Therefore, both the government and Indonesian society need to actively and responsibly contribute to education. As Koe Yao Thung stated, "The effectiveness of a country's education system reflects the effectiveness of its government." Hence, education should be organized in a structured and systematic way to reach optimal and measurable educational objectives (Fardana et al., 2023).

Fardana et al (2023) also believes that Islamic education can be defined as education that is based on the values and teachings of the Islamic religion, as stated in the Al-Quran and Hadith, as well as the thoughts of Islamic scholars and the historical practices of Muslims. Therefore, Islamic education is expected to grow, develop, and become a foundation that is in accordance with Islamic teachings in the Al-Quran and Hadith and able to adapt to current developments.

The concept of Islamic education is an education system based on the values of Islamic teachings. The aim is not only to develop intellectual potential but also the spiritual and moral aspects of students as a whole (Zubaidillah, 2018). Islamic education seeks to form human beings (complete humans) who have a balance between intellectual intelligence, physical strength, and moral nobility (Kifli, 2019; Rusmin, 2017).

The concept of Islamic education comes from the Koran, the Sunnah of the Prophet, and the ijthad of the ulama. The approach used includes aspects of ta'lim (transfer of knowledge), tarbiyah (development of personal potential), and ta'dib (formation of noble morals) (Siddik, 2022). With that, this concept can lead to the goals of Islamic education, which aim to develop all human potential, both physical and spiritual, as well as instill the values of faith and devotion to Allah SWT.

However, regarding the concept of education, educational experts have tried hard to find educational theories contained in the Al-Quran. They can be applied in educational practice and have different opinions regarding this educational concept. However, even though there are differences of opinion, in general, they have the same meaning. Thus, this has given birth to various theories and concepts that emerged from experts' research.

Apart from that, Islamic education has a solid foundation and originates from the teachings of Islam itself. The primary foundation is the Al-Quran and the Hadith of the Prophet Muhammad SAW as a guide to life for Muslims (Hidayah, 2023; Makodenseho et al., 2024). In the Al-Quran and Hadith, there are many signs and instructions related to education and teaching that are the basis of the Islamic education system. Apart from that, Islamic education is also based on divine values, humanity, and noble morals (Makodenseho et al., 2024). The foundation of Islamic education also emphasizes the shared responsibility of parents, society, and the state to realize quality education that is in accordance with Islamic teachings.

On the other hand, Omar Muhammad Al-Thoumy Al-Syaibany (1976) also formulated the basis of Islamic education based on Islamic goals originating from the Al-Quran and Hadith. Based on this thinking, the concept of Islamic education was developed

by referring to these two primary sources and supported by various methods and approaches such as qiyas, ijma', ijtihad, and tafsir. By understanding and internalizing this foundation, it is hoped that Islamic education can achieve its noble goal of forming a generation of Muslims who have morals and contribute positively to human civilization. After the concept and foundation, educational policies must also be developed and implemented well in order to achieve maximum results.

The policy itself comes from the Greek "polis," which means "city." In the ancient Greek context, polis referred to an independent political community where citizens participated in decision-making and city management (Kiwang et al., 2014). This meaning has a close relationship with modern policy concepts. Policy, in its broadest sense, refers to a series of actions or decisions taken by individuals or organizations to achieve specific goals. However, education policy is about more than just its implementation; it is also about its understanding and analysis. Researchers, education practitioners, and the general public need to be active in analyzing education policies to ensure the process runs smoothly and achieves common goals (Sya'bani, 2019).

Education policy, like a comprehensive guide, regulates all aspects of education in the country. Born from the spirit of simplifying and facilitating, this policy is a bridge for education providers and the wider community to innovate in developing education. The aim is none other than to lead the nation towards the gate of achieving national education goals. It can be understood that education is a system that is structured and interconnected between its parts. If there is one sub-system that has a problem, then it will hinder the running of the system as a whole and prevent the achievement of the educational goals that have been set.

By examining the concept of education policy, it becomes clear that the policy aims to provide a comprehensive and holistic approach to Islamic education. This approach goes beyond academic learning and includes the development of moral values, ethical behavior, and adherence to Islamic principles (Syifa & Nusantari, 2021). The foundation of Islamic education policy lies in the roots of Islamic values and teachings, which emphasize the importance of fostering human character and forming ideal humans. The function of educational policy is to create an educational system that encourages the growth and development of individuals, equipping them with the knowledge, skills, and values necessary to live a complete Islamic life (Tahir, 2017).

The concept and basis of education policy, especially Islamic education policy, is an essential component when viewed from a public policy perspective (Syifa & Nusantari, 2021). This component forms the overall framework and approach taken by the government or educational institutions in formulating and implementing policies governing the provision of Islamic education. Furthermore, understanding these components allows for a more in-depth analysis of the objectives, strategies, and effectiveness of the policy in achieving the objectives in accordance with the expected results (Sarghini et al., 2023).

With this, we can find out the direction of Islamic education policy, which is guided by the ultimate goal of gaining Allah's pleasure and fulfilling one's role as a servant and

caliph (Albab, 2019). The process of formulating and implementing Islamic education policies involves a thorough analysis of community needs, consultation with stakeholders, and the development of strategies and action plans that are in line with the principles and goals of Islamic education (Lubis, 2018). Implementation of this policy requires coordination and collaboration of various stakeholders, including government institutions, educational institutions, teachers, parents, and the wider community (Ewiss et al., 2019).

From a public policy perspective, education policy, especially Islamic education policy, plays a vital role in shaping the overall framework and approach taken by the government or educational institutions in providing Islamic education (Syifa & Nusantari, 2021). These policies are essential to ensure that Islamic education is comprehensive, holistic, and in line with Islamic values and teachings. By understanding the components and principles of Islamic education policy, policymakers and educational institutions can better address the specific needs and challenges of Islamic education (Hashim & Jemali, 2017).

By implementing a comprehensive Islamic education policy that includes academic, moral, and ethical aspects, governments and educational institutions can ensure the development of well-rounded individuals who are equipped to live a genuinely Islamic life and make positive contributions to society. With that, we can find out the goals of Indonesian Islamic education contained in the national education system, which is a system of integrating various educational components and activities that are related to each other. All of these parts are connected and work together to achieve the national education goals that have been set. Namely, some argue that the ultimate goal of Islamic education is to develop individuals who are not only knowledgeable in the academic field but also have solid morals and adhere to Islamic principles and teachings (Tahir, 2017).

The goals of national education, which includes Islamic education, are formulated through educational policies. Education policy in Indonesia has undergone several changes with the aim of producing a national education system that characterizes the Indonesian nation. In 2003, the government issued Law Number 20 of 2003 concerning the National Education System. The issuance of this Law shows the seriousness of the Indonesian government in achieving educational goals through educational policy.

These policies seek to create a harmonious integration between religious teachings and academic excellence, which aims to produce individuals who are not only successful in worldly affairs but are also guided by Islamic values and principles (Abidin, 2020). So, in this case, we can understand that Islamic education policies are designed to provide students with a comprehensive and holistic learning experience that is in line with Islamic principles and teachings. This policy aims to develop individuals who have a deep understanding of faith, have strong moral values, and are equipped with knowledge and skills needed for self-improvement as a Muslim in the realm of Islamic education. This research differentiates itself by analyzing Islamic education policy from a public policy perspective. This enables a more comprehensive understanding of how Islamic education policies are formulated, implemented, and evaluated in a broader context.

This research provides a new perspective on Islamic education policy by connecting it with public policy theory and practice. This research identifies the gap between the objectives of Islamic education policy and the reality of its implementation and recommends solutions to increase its effectiveness. This research can also contribute to the understanding of the role of public policy in developing Islamic education, provide recommendations for increasing the effectiveness of Islamic education policies, and can be used by policymakers, educators, and other stakeholders to improve the quality of Islamic education in Indonesia.

This research is vital because it provides new insights into how Islamic education policies function in real-life contexts. It can also help improve the quality of Islamic education in Indonesia and ensure that Islamic education policies are in line with the needs and challenges of current society.

Therefore, this research was conducted with the main aim of presenting a comprehensive and in-depth summary of the concepts and foundations of Islamic education policy in Indonesia, seen from a public policy perspective. Thus, this journal will provide a broader and more detailed understanding of various theoretical opinions on developing Islamic education in Indonesia, as well as their relevance in the context of applicable public policy.

B. Metod

This research uses a library research design to gain an in-depth understanding of the challenges and opportunities for applying technology in educational supervision in the digital era. Library research is research carried out in libraries (Tampubolon, 2023). A literature study is a statement of a number of references in the form of writing from books, articles, or journals that will be used as references for writing that will be prepared according to the research topic (Mayasari et al., 2023). Library research is one of the research methods carried out by observing various types of literature in research in the form of papers, books, or other scientific writings (Fatha et al., 2020). Literature studies include studies carried out using documents as the primary data source (Yunita & Sugiarti, 2019). Based on several opinions from these experts, the literature study approach is very relevant to achieving the objectives of this research.

Data collection in this research was carried out by examining references that were appropriate to the topic of discussion in the form of books, scientific journals, or official websites. Activities carried out include collecting library data, reading and taking notes, and processing information based on discussion topics. Reference sources in this research come from research results in the form of relevant national and international accredited books and journals.

The data analysis used in this research is a content analysis technique. Researchers carry out several activities in analyzing data, including reading discussions in several references, classifying what data is needed and not needed, and then analyzing the information in books and journals appropriately. Researchers also identify themes found in the literature, then compare one finding with another, and describe the specific findings.

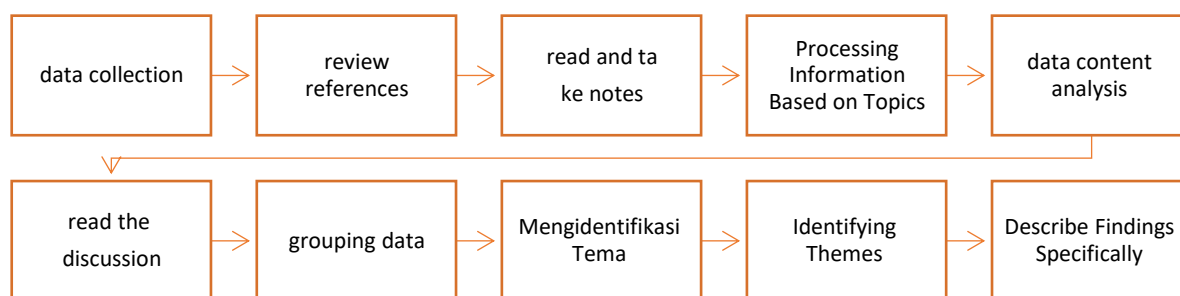


Figure 1. Research Flow

C. Result and Discussion

Result

1. Data Analysis

This research uses a simplified content analysis approach to analyzing data. The primary data sources are scientific articles relevant to the topic obtained from electronic platforms such as Jstor.org, Google Scholar, Publish Or Perish, and others. The keywords used are "Islamic Education," "Education Policy," "Public Policy," "Concept," and "Foundation." The Boolean Operator "AND" is used to narrow down the search results.

2. Critical Appraisal

This research analyzes the concept and basis of Islamic education policy from a public policy perspective, emphasizing the development of individual character, morals, and spirituality. This research uses a qualitative methodology with a literature approach and data analysis through content analysis.

The results of the research show that the concept and foundation of Islamic education policy have significant implications for education policy in Indonesia, including the importance of religious education in building national character and morals, the need to integrate Islamic values into the education curriculum, and the importance of the government's role in supporting the implementation of Islamic education. This research has strengths in a clear and systematic methodology, as well as research results that have significant implications.

However, this research also has weaknesses, such as limited data because it only uses a literature approach, there is no empirical analysis to test the validity and reliability of the concepts and foundations of Islamic education policies, and there is no in-depth discussion of the challenges and obstacles in implementing the concepts and foundations of Islamic education policies.

Overall, this research provides an overview of the concept and basis of Islamic education policy from a public policy perspective and can be a reference for stakeholders in formulating and implementing education policy in Indonesia. The steps of analysis include

data collection, reading and sorting data, content analysis, and interpretation and conclusions. Data were analyzed to identify patterns, themes, and concepts that emerged related to the concepts and foundations of Islamic education policy from a public policy perspective. The results of the analysis are interpreted and linked to the research objectives, and conclusions and recommendations are drawn for further research.

3. Literature Review Results

Basically, the concept of Islamic education covers all educational goals that are aspired to by various parties in the world today. More than that, Islamic education is unique in that it raises the meaning and purpose of education, thereby leading people toward an ideal vision and preventing them from deviation and derailment. This is because Islamic education has a mission as a servant of humanity to realize individual and societal happiness (Rusmin, 2017).

The concept of Islamic Education has many perspectives to define it. However, according to Kifli (2019), the concept of Islamic education consists of three words, namely tarbiyah, ta'lim, and ta'bid. Meanwhile, according to Imam Al-Ghazali, the concept of Islamic education focuses on cultivating and forming noble morals or character in students. These noble morals must be based on the teachings contained in the Al-Quran and Sunnah (example) of the Prophet Muhammad SAW (Kamalia, 2016). So, the concept of Islamic education, according to Imam Al-Ghazali, is to develop and foster morals, ethics, and noble behavior in students, using the Al-Quran and the Sunnah of the Prophet as a foundation and guide.

Meanwhile, based on the explanations from Muslim education figures that have been presented previously, the concept of Islamic education refers to the Al-Quran and Sunnah of the Prophet Muhammad SAW. The concept of Islamic education not only looks at the educational process from a worldly perspective but also considers how education obtained in the world can lead students to reach heaven in the afterlife. Therefore, the most essential thing in Islamic education is to educate students to become noble people, both in this world and in the afterlife.

Islamic education itself is education that is oriented towards the Islamic religion. The main aim of Islamic education is to create a complete human being as a whole who can know and serve Allah, as well as carry out the duties and responsibilities given (Rusmin, 2017). The aim of Islamic education includes two main aspects, namely, realizing happiness in life in this world and happiness in the afterlife (Panjaitan, 2023). That's why Islamic education is different from secular education. In this case, secular education is usually oriented towards happiness in life in the world only, while Islamic education includes happiness in this world and the afterlife.

The aims of Islamic education are also different from secular education because Islamic education includes sacred, human, and natural values in an integrated manner in order to fulfill its duties to humanity (Nabila, 2021). Therefore, to achieve the goal of perfect Islamic education, we need a solid foundation of Islamic education as well.

According to experts, Islamic education has several goals, which can be described as follows: First, according to Muhammad Al-Abrasyi, the goals of Islamic education are 1) the formation of good morals, 2) preparation for life in this world and the afterlife, 3) fostering a scientific spirit, 4) preparing students professionally, and 5) preparation in seeking sustenance (Muniroh, 2016). Apart from that, Ibn Sina argued that the goal of Islamic education is to achieve happiness (sa'adah) gradually according to the level of education, namely the happiness of individuals, families, communities, and humans as a whole.

According to Al-Ghazali, the goals of Islamic education can be divided into two, namely short-term goals and long-term goals. The short-term goal of Islamic education is to help people achieve a profession that suits their talents and abilities. Meanwhile, the long-term goal of Islamic education is to get closer to Allah SWT, not merely to seek position, splendor, power, or earn money. From Al-Ghazali's thoughts, it can be concluded that Islamic education aims to enable humans to reach their best potential so that they can get closer to Allah SWT.

We can look at the foundation or basic philosophy of Islamic education, which is based on Islamic teachings about human nature, viewing education as a process of forming and developing the human self as a whole, both intellectually, emotionally, and spiritually. The goal is to lead people to become Muslim individuals who have noble character and always adhere to Islamic values. Islamic education is a fundamental basis for forming humane people with noble character (Nuzli et al., 2022).

The sources that form the basis of Islamic education consist of six types, namely: the Koran, hadith, the sayings of friends (madzhab shahabi), the benefit of the people or society (mashalil al-murlah), traditions or customs of society ('uruf), as well as the results of the thoughts of experts in Islam (ijma' and ijtihad). The juridical basis for implementing Islamic education in Indonesia is Pancasila, especially the first principle, the 1945 Constitution, especially Article 29, paragraphs 1 and 2, as well as Article 31, paragraphs 1-5, Law Number 20 of 2003 concerning the National Education System (Hamidah, 2020), as well as MPR Decree Number II/MPR/1988 and MPR Decree Number II/MPR/1993 concerning the outlines of state policy, which states that the implementation of religious education is directly intended in the formal school curriculum, starting from elementary school to higher education (Masnuah et al., 2022).

The primary foundation embedded in Islamic education includes several essential aspects. First is the development and formation of humans, who are always based on the Al-Qur'an and Hadith as the primary source of guidance and values in life (Elwijaya et al., 2022; Khoir et al., 2022). Second, Islamic education is also based on the development of affective, cognitive, psychomotor, and akhlakul karimah abilities, which are based on monotheism, namely belief in the oneness of Allah SWT (Khoir et al., 2022).

Apart from that, Islamic education also emphasizes the importance of making religion not stop being just a collection of dogmas but broadening horizons through teaching the relativity of image capture due to a priori space (Naisah et al., 2015). In this context, students are encouraged to consider diverse perspectives in understanding religion. Lastly,

Islamic education aims to equip students with the ability to think critically and be able to take responsibility for the output of their thinking process so that they can become individuals who are able to contribute positively to society and live their lives with full awareness of their responsibilities as servants of Allah (Nafisah et al., 2015).

The foundation of Islamic education policy in Indonesia is based on the 1945 Constitution and the National Education System Law, which mandates the implementation of religiously based education (Ahmadi & El Widdah, 2023). In its implementation, this policy includes regulating Islamic education materials (Al-Quran, Hadith, Fiqh, Akidah) (Masnuah et al., 2022), as well as ensuring the existence of Islamic education institutions such as madrasas which emerged from the dynamics of national education history (Iskandar, 2019).

On the other hand, the foundation of Islamic education also leads to the philosophy of Islamic education, which is divided into ontology, epistemology, and axiology. Ontology discusses the nature of the goals of Islamic education, namely the development and formation of humans who are always based on the Al-Qur'an and Hadith. Epistemology includes knowledge about humans as a subject of education because humans have a mind, heart, and manners. Humans are given the freedom to think and are obliged to be responsible for the output of the thinking process. Axiology explains the desired values in Islamic education, namely making students have affective, cognitive, psychomotor skills and good morals based on monotheism (Nafisah et al., 2015)

Apart from that, in the Islamic Sciences journal entitled *The Urgency of Islamic Education Policy as part of Public Policy (Theoretical Analysis)*, it is said that Islamic education policy is part of public policy, which regulates the implementation of education based on Islamic values. The urgency of this policy lies in efforts to ensure the implementation of education that is in line with the goals of complete human development, including physical and spiritual aspects (Giantara & Amiliya, 2021). Meanwhile, public policy is a decision or choice of action that directly regulates the management and distribution of natural, financial, and human resources in the public interest (Giantara & Amiliya, 2021)

According to Syafaruddin, public policy is the result of decision-making by top management, whether in the form of goals, principles, or rules related to strategic matters, to direct managers and personnel in determining the future of the organization. This public policy will then have implications for the lives of the wider community. In other words, public policy is a policy taken by the top management of a public organization, which aims to direct and influence the future of the organization, as well as having an impact on the lives of society as a whole (Suwarno, 2016). Public policy is a policy created to regulate collective or group life and is not individual. In other words, public policy is a policy aimed at regulating and managing the interests of the general public, not just the interests of specific individuals.

Next is the process and implementation of Islamic education policies which have previously been written in scientific journals such as "Islamic Education Policy in Indonesia:

an Analysis" by M. Amin Abdullah (Jurnal of Islamic Education, Vol. 1, No. 1, 2004), "Policy Formulation Islamic Education: A Theoretical and Practical Study" by A. Muhaimin (Jurnal Tarbiyah, Vol. 22, No. 2, 2014), and "Implementation of Islamic Education Policy in Indonesia: Challenges and Opportunities" by T.M. Hasbi (Scientific Journal of Islamic Education, Vol. 10, No. 1, 2018). where the author summarizes the process or formulation of Islamic education policy as follows:

Policymaking: Usually, the government or education department has the authority to formulate Islamic education policies. They may collaborate with clerics, Islamic scholars, or Islamic institutions to ensure the policy is in line with Islamic values and principles.

Consultation: Before formulating a policy, the government or related institutions may consult with various parties, including religious leaders, academics, educational practitioners, and the general public, to obtain input and ensure the policy is relevant and widely accepted.

Curriculum Preparation: One crucial aspect of Islamic education policy is the preparation of a curriculum that includes lessons about Islam, such as the study of the Koran, hadith, Islamic history, *aqidah* (beliefs), *akhlak* (morality), and *fiqh* (Islamic Law). This curriculum must comply with academic standards and Islamic values.

Setting Quality Standards: The government or educational institutions usually set quality standards for Islamic education, including the qualifications of Islamic teachers, educational facilities, and infrastructure, as well as evaluation and measurement of student achievement.

Implementation of Islamic Education Policy in the Field: Implementation of Islamic Schools: The government or Islamic institutions usually organize Islamic schools that follow the Islamic curriculum. These schools can be elementary, middle, or high schools.

Teacher Training: Teachers who teach Islamic subjects usually have to undergo special training in the field of Islamic education. They may also be given additional training in pedagogy, classroom management, and curriculum.

Supervision and Evaluation: The government or educational authorities are responsible for supervising and evaluating Islamic schools to ensure that the curriculum is well followed, teaching standards are met, and student achievement is measured.

Integration with General Education: In some countries, Islamic education can be integrated with the general education system, where Islamic subjects are taught as part of a broader curriculum.

Community Involvement: Communities can also play an essential role in supporting the implementation of Islamic education policies by providing support to Islamic schools, participating in school management, and ensuring their children are involved in Islamic education.

From the concept and basis for implementing (Islamic) education policy that the author has summarized above, there is a public view that supports or creates regulations with several theories regarding Islamic education policy as well. Theories of public views related to Islamic education policy broadly include perspectives based on educational

policies that are in accordance with the desires of the Indonesian people regarding education that can improve the moral maturity and character of students. Islamic education policies must depend on national policies and accept contributions from Islamic education experts (Giantara & Amiliya, 2021).

There are various theories and public views regarding Islamic education policies. Here are some examples: Social Justice Theory: Islamic education policies should ideally promote social justice and equality for all individuals, without discrimination based on religion, race, gender, or social status. Pluralism Theory: Islamic education policies should accommodate diversity and pluralism in society and enable all religious and cultural groups to develop (Masyitoh, 2020). Neoliberalism Theory: Islamic education policies must provide choice and flexibility to individuals and families in choosing an education that suits their needs, and Humanism Theory: Educational policies Islam must focus on holistic individual development, emphasizing moral, spiritual, and intellectual values (Mustadi, 2019).

However, if we talk about public policy regarding Islamic education, it must be distinct from the views of the government itself. The government also has a crucial role in Islamic education policy, such as providing funding, curriculum development, and improving teacher quality, up to and including evaluation.

So, Islamic education policy is a complex and multidimensional issue. A public policy perspective can help in understanding and analyzing various aspects of these policies, including public theories and views, main principles, and the role of government. By considering these various perspectives and principles, quality, effective, and fair Islamic education policies can be implemented.

4. Literature Review Matrix

Table 1. Data Analysis Matrix used for Literature Review

No	Author, Title, Journal	Method Desing	Results
1.	Rusmin, M. B. (2017). Konsep Dan Tujuan Pendidikan Islam. Jurnal UIN Alaudin Mksar, 6(1), 72-80. https://doi.org/10.24252/ip.v6i1.4390	Descriptive Analysis	Islamic education focuses on efforts to actualize students' self-potential and encourage their development holistically, including spiritual, intellectual, emotional, and social aspects. Furthermore, this article outlines the objectives of Islamic education, which seek to realize Islamic values in students, such as faith, noble morals, knowledge, skills, creativity, independence, and

No	Author, Title, Journal	Method Desing	Results
2.	Masnuah, S., Khodijah, N., & Suryana, E. (2022). Analisis Kebijakan Pendidikan Islam dalam Undang-Undang No. 20 Tahun 2003 (Sisdiknas). <i>MODELING: Jurnal Program Studi PGMI</i> , 9(1), 115-130.	Library Research	<p>responsibility. This article also emphasizes the importance of character education and soul formation as an integral part of Islamic education, as well as highlighting the balance between worldly life and the afterlife as the ultimate goal of Islamic education in achieving happiness in both realms.</p> <p>This article focuses more on the analysis of Islamic education policies in Law No. 20 of 2003 concerning the National Education System and needs to present research results explicitly. Using literature study methods, this article analyzes the concept of Islamic education and its implementation in the Law, which shows that Islamic education is recognized for its existence in the Indonesian national education system, both as formal, non-formal, and informal institutions, religious education materials or subjects, as well as the values of Islamic religious teachings. Although it does not present specific research results, this article provides an in-depth understanding of the importance of Islamic education in Indonesia's national education system and the challenges faced in its implementation.</p>

No	Author, Title, Journal	Method Desing	Results
3.	Hamzah, M., Nurrahmaniah, & Fil Isnaeni. (2018). <i>Kebijakan Pendidikan Islam</i> . Tangerang Selatan: UNPAM Press.	Library Research	This article presents an in-depth understanding of the concept of Islamic education according to Muhammad Sayyid Ahmad Al-Musayyar, which outlines the three basic concepts of education in Islam implemented by Luqman to his children, namely instilling faith and belief, worship education, which includes prayer, amar ma'ruf nahi evil, and social ethics education. Apart from that, this article also highlights the urgency of education in Islam as an effort to instill and actualize Islamic values in real life through Muslim individuals who are faithful and devout. The concept of Islamic education in the Koran, according to Muhammad Sayyid Ahmad Al-Musayyar, emphasizes the importance of integration between reason and revelation, as well as the formation of a complete and rounded personality.
4.	Fardana, S. F., Rasyid, M. W., & Jayanti, I. M. (2023). Analisis Posisi Landasan Kebijakan Pendidikan Islam terhadap Standar Pendidikan Nasional. <i>MASALIQ</i> , 3(6), 1019-1030. https://doi.org/10.58578/masaliq.v3i6.1568	Library Research	Deep understanding of the concept of Islamic education from various perspectives. This article discusses the basic concepts of Islamic education, which include the cultivation of faith, morals, and social and scientific knowledge based on the teachings of the Koran and Hadith. This article also analyzes the position of the foundation of Islamic

No	Author, Title, Journal	Method Desing	Results
5.	Sutapa, M. (2008). Kebijakan pendidikan dalam Perspektif Kebijakan Publik. <i>Jurnal Manajemen Pendidikan UNY</i> , 2, 112408.	Library Research	<p>education towards national education standards in Indonesia. The results of the analysis show that the foundations of Islamic education, which originate from the Al-Quran, the Sunnah of the Prophet, and the ijthihad of ulama, are generally included in the national education standards set by the government. Even though during the New Order era, Islamic education tended to be marginalized, currently, the foundations of Islamic education have been accommodated in national education standards. The main conclusion of this article is that the foundation of Islamic education is relevant. This is in accordance with the national education standards currently in force in Indonesia, even though previously, there were discriminatory policies against Islamic education.</p> <p>This article analyzes Islamic education policy in Indonesia, especially in the context of the National Education System Law No. 20 of 2003. This article attempts to explain the background and motivation for the ratification of Law No. 20 of 2003 concerning the National Education System, how successful is Law No. 20 of 2003 in regulating national education system policies</p>

No	Author, Title, Journal	Method Desing	Results
			regarding Islamic religious education, as well as the impact of Law No. 20 of 2003 regarding Indonesia's efforts to advance Islamic religious education.
6.	Giantara, F., & Amiliya, R. (2021). Urgensi Kebijakan Pendidikan Islam sebagai bagian dari Kebijakan Publik (Analisis Teoretis). <i>Madania: Jurnal Ilmu-Ilmu Keislaman</i> , 11(2), 86-96. https://doi.org/10.24014/jiik.v11i2.15773	Systematic Literature Review (SLR)	The findings of this research indicate that the urgency of Islamic Education policy as part of public policy is deemed necessary at this time, when Islamic values have begun to be eroded in every policy issued by the government, especially in education policy. Making public policies based on Islamic education will enable the production of policies that provide benefits to all humanity and the surrounding environment. So, in general, this research aims to show the importance of Islamic education policy as part of public policy because this is considered urgent in the current context, where Islamic values are starting to be eroded by government policy.

Discussion

The results of the literature review that have been presented show that the concept of Islamic education includes comprehensive educational goals, integrating happiness in the world and the hereafter, and emphasizing the importance of forming noble morals based on the Al-Quran and Sunnah. Islamic education is not just a process of transferring knowledge but also a process of forming noble character. As stated by Imam Al-Ghazali, Islamic education focuses on cultivating noble morals or character in students, with the Al-Quran and Sunnah of the Prophet as the primary foundation (Kamalia, 2016).

The Concept of Islamic Education from a Public Policy Perspective

Islamic education has the primary goal of creating a complete human being as a whole who can know and serve Allah and carry out their duties and responsibilities (Rusmin, 2017). This concept not only prioritizes worldly aspects but also considers happiness in the afterlife. Therefore, Islamic education is different from secular education, which is usually oriented only towards happiness in life in the world (Panjaitan, 2023).

The aim of Islamic education, which includes happiness in the world and the hereafter, is to integrate sacred, human, and natural values in an integrated manner in order to fulfill its duties to humanity (Nabila, 2021). This integration is an essential philosophical basis that must be understood when formulating Islamic education policies.

Philosophical and Juridical Foundations of Islamic Education

The foundation of Islamic education consists of six primary sources: the Koran, hadith, the words of friends, the benefit of the people or society, traditions or customs of society, as well as the thoughts of experts in Islam (Sutapa, 2008). The juridical foundation of Islamic education in Indonesia is based on Pancasila and the 1945 Constitution, which emphasize the importance of education based on religion (Masnuah et al., 2022).

To achieve the goal of perfect Islamic education, the author can offer several implementable solutions. The first is strengthening the Islamic education curriculum. The Islamic education curriculum must be designed comprehensively to cover spiritual, moral, and intellectual aspects. This curriculum must include the study of the Koran, hadith, Islamic history, aqidah, morals, and fiqh, and ensure that this material is delivered with a relevant and contextual approach (Masnuah et al., 2022). The second is teacher training and professional development. Teachers are a crucial element in the implementation of Islamic education. Teacher training and professional development must be prioritized to ensure they have pedagogical competence and a deep understanding of Islamic teachings. Teachers who teach Islamic subjects must undergo special and continuous training (Muniroh, 2016). And the last one is the integration of science and technology in Islamic education. To ensure the relevance of Islamic education to current developments, the integration of science and technology must be carried out. Islamic education must prepare students to face the challenges of the modern world without losing their Islamic identity.

D. Conclusion

From the explanation of the discussion above, we can conclude that the concept and basis of Islamic education policy from a public policy perspective can bring Islamic education to the integration of Islamic values in all aspects of life, based on the Al-Qur'an and Hadith, which refer to the function of Islamic education which includes character development, understanding of aqidah, and development of knowledge with critical thinking, including theories and public views, as well as the government's role in formulating, implementing, and evaluating Islamic education policies. In this way, a

comprehensive understanding of the concepts, foundations, and policies of Islamic education can be measured and understood carefully. It can gain a deeper understanding of how Islamic education can be integrated with public policy to achieve common goals, namely building a moral, civilized society. And prosperous.

This research has implications from the results of discussions, which show that Islamic education policies must be based on a solid philosophical and juridical foundation and require a holistic approach to curriculum development and improving teacher quality. By understanding and implementing these implications, Islamic education policies can be more effective in achieving their primary goal, namely creating individuals who have noble character, are competent, and are ready to face the challenges of the modern era.

Based on the results of the literature review, it is recommended that further research focus more on empirical studies in various regions regarding the implementation of Islamic education policies based on the Koran, Hadith, philosophy, and juridical to understand challenges and successes in the field, developing a holistic curriculum that integrates science. Islamic values, as well as improving the quality of teachers through effective training programs. Apart from that, the evaluation of the effectiveness of Islamic education, the integration of science and technology in education, the influence of public policy, and stakeholder participation also need further research. It is hoped that this research can provide innovative solutions to overcome challenges in Islamic education and improve its quality and relevance for society.

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