

## ISLAMIC EDUCATION POLICY PROBLEMS IN INDONESIA

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### *Abstract*

Islamic education is a process of preparing one's future to reach maturity which is carried out by pious Muslim adults who deliver and guide their growth and development through Islamic teachings effectively and efficiently. Islamic education certainly provides guidance to a person towards his development in the form of physical and spiritual in order to form a noble personality in himself based on Islamic norms. Islamic education in the education system is divided into three forms. First, Islamic education as an institution for its existence as an Islamic educational institution explicitly. Second, Islamic Education as a Subject there is religious education as one of the subjects that must be given at the elementary level to college. Third, Islamic education as a value contains Islamic values in the education system. However, the problems in Islamic education, especially the policies implemented in educational institutions in Indonesia, are still very emerging from the past until now in the era of globalization and digitalization because it involves human resources which are always dynamic in each era. Islamic education policies always try to be perfected and provide the best solutions for changes and improvements in the implementation of Islamic education itself with evidence of revisions to laws or government regulations on education that are always carried out.

Keywords: Islamic Education, Problems and Policies

### **A. Introduction**

Education is a process of preparing future generations to achieve the goal of life as a perfect human being, as well as a public investment as well as state investment in the context of advancing and educating the nation's life. To achieve these educational goals, education is tasked with directing answers to some of the problems that arise in society, nation and state related to Islamic education. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control,

personality, intelligence, noble character, and skills needed by and state.<sup>1</sup>

Islamic education can be interpreted as an activity in order to develop all aspects of the human personality in a kaffah manner that lasts a lifetime. Islamic education does not only take place in the classroom, but also outside the classroom. So in this case, Islamic education does not mean only formal in its implementation, but also includes education in informal and even non-formal forms.<sup>2</sup>

With regard to Islamic education in this era of globalization or digitalization, is it possible to answer the problems of Islamic education policy which lately are often faced with cases of violence in the name of religion, tolerance between religious communities and the creation of a conducive situation in carrying out religious teachings themselves. While in Indonesia itself, essentially Islamic education must be able to respond to the dynamics of the needs of life that often occur in the country such as the emergence of separatist movements, acts of terrorism, burglary, corruption and so on. As an antidote to this, the effort of educational practitioners must always be to make improvements, repairs, corrections and evaluations and think dynamically, even productively and innovatively.

So the role of Islamic education is very important in the pattern of human life and cannot even be separated from the whole process of human life. The human need for Islamic education is mandatory in the life of the individual human personality, family, community, nation and state. If the Islamic education system functions properly, progress will be achieved as expected, if the education carried out is not in accordance with the rules of Islamic education properly then it will not achieve the progress as expected. Of course, the Islamic education policy that is implemented has many criticisms and suggestions submitted by various education practitioners, but in principle all education practitioners agree that the fate of a nation in the future is very dependent on the contribution and role of education. In the general explanation Law of the Republic of Indonesia number 20 of 2003 concerning the National education system, it is stated that humans need education in their lives. Education has a role in the form of efforts so that

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<sup>1</sup> Law of the Republic of Indonesia Number 20 of 2003 Concerning the National Education System, article 1

<sup>2</sup> Zuhairini, et al, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1995),149

humans can develop their themselves, society, nation potential through the learning process or other methods that are known and recognized by the community. But in the world of education itself, there are many educational problems faced in the era of globalization as well as digitalization at this time, both in the form of educational problems that are internal and external.

Based on the description above, the formulation of the problem raised in this paper is as follows:

1. What is the meaning of Islamic education?
2. What are the problems with Islamic education policy in Indonesia?
3. What is the solution to the problems of Islamic education policy towards quality education?

In this paper, the author will describe the problems of Islamic education policy with several policy solutions towards quality Islamic education that has relevance to the world of education today. In this discussion, it begins by first explaining the meaning of Islamic education, then the problems of Islamic education which is continued by providing solutions to deal with these problems in the hope of making quality Islamic education.

The method that the author uses in this research is to use a descriptive analysis method of valid literature sources, namely to describe the current problems of Islamic education, then provide sufficient analysis of these problems and also provide solutions to the solution towards Islamic education which is considered interesting to be given an analysis of the discussion of thought.

## **B. Understanding Islamic Education**

Islamic education or Arabic terms are called *tarbiyah*, *ta'dib* or *ta'lim*, although all three have different meanings, all three can be used in terms of Islamic education. *Tarbiyah* from the word "*Rabba-Yarubbu-Tarbiyah*" which means to grow and develop or increase, in other words an effort to develop or increase (turn on) human potential. *Ta'dib* comes from the word "*addaba-yu'addibu-ta'diban*" which means to instill politeness or discipline, namely an effort to instill a polite attitude (*adab*) to someone so that they have good behavior and discipline. *Ta'lim* from the word "*allama-*

*yu'allimu-ta'liman*" which means to teach or give knowledge, which is an effort to give knowledge to someone in order to know something.<sup>3</sup> The three terms above can be concluded that all three indicate one concept of education in Islam, complement each other and have one goal in Islamic education, namely to deliver humans to be perfect human beings in a kaffah manner so that they are able to influence their lives well in accordance with the concept of Islamic teachings.

In theory, Islamic education is a deep and detailed concept of thinking about educational problems that originate from Islamic teachings starting from the formulations of basic concepts, patterns, systems, objectives, methods and Islamic educational materials which are arranged into a science that is in accordance with scientific studies. Whereas practically, Islamic education focuses more on what problems and how the educational process must be carried out in systems, patterns and programs with various appropriate methods to achieve goals.<sup>3</sup>

The essence of Islamic education is a process of guiding and directing the growth and development of students so that they become mature or mature human beings according to the expected goals of Islamic education. The strategic target of Islamic education is to instill and develop religious values and scientific values in depth and broadly in students' personalities, so that an attitude of faith and piety will be formed in them with the ability to develop knowledge in everyday life or educational goals. Islam is an integration between faith and piety with knowledge in the human person to realize the welfare of life in this world and happiness in the hereafter.<sup>4</sup>

Islamic education in Indonesia can be grouped into 4 types, namely, a) Islamic boarding school education, namely Islamic education which is held traditionally (although in the end it has changed a lot with modern patterns), by teaching the Qur'an and Hadith, fiqh, *usul fiqh*, *Nahwu Sharaf* and others by designing all their educational activities to teach their students or students as a way of life, namely Islam as a way of life. b) Madrasa education, namely Islamic education which is held in formal educational institutions, which uses classical teaching methods, and tries to instill Islam as the foundation of life in students. c) Islamic-based general education, namely Islamic

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<sup>3</sup> Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta : Kalam Mulia, 2015), 33.

<sup>4</sup> M. Arifin, *Ilmu Pendidikan Islam*, (Jakarta : PT Bumi Aksara, 2009), 10.

education carried out by developing an Islamic-inspired educational atmosphere in institutions that carry out general educational programs. d) Islamic religious education held in general educational institutions as a subject or courses only.<sup>5</sup>

Islamic education in the first and second groups, namely in Islamic boarding schools and madrasah, is very visible and clear, the study material in education is in the form of fans of Islamic studies. However, the third type of Islamic education is Islamic education for Islamic-based schools and higher education (especially Islamic universities) is given through learning in subjects at school or courses in universities with Islamic studies courses. While the fourth group category is general school or college education whose content is given to Islamic religious education subjects or courses. In the activity of Islamic religious education is one type or form of teaching Islamic education which is very limited in scope of material. This type cannot be said to be an Islamic educational activity but is more accurately said to be a teaching activity. When associated with the demands and needs of the development of Islamic education today, there are many problems with the policies faced by Islamic education in Indonesia

### **C. Problems with Islamic Education Policy in Indonesia**

The basic problem of Islamic education is generally related to the quality of human resources and management issues in education. This problem cannot be separated from the existence of a number of challenges that have emerged from the past, especially the impression that appears on the public's view that Islamic education always lags behind in innovating and changing according to the times. Many challenges arise and the impetus to realize Islamic education is of course always fast in making changes and innovations to education, especially in the current era of globalization and digitalization.

Said Prof. Azyumardi Azra, quoted by Usman Abu Bakar, stated several factors that caused Islamic education to lag behind, among others: First, Islamic education is often late in formulating itself to respond to changes and trends in community development, now and in the future. Second, most Islamic education systems are still

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<sup>5</sup> Nanang Nuryanta, *Memahami Problem dan Pengembangan Kebijakan Pendidikan Islam di Indonesia*, Jurnal FAI UII Yogyakarta, Vol. VIII year VI June 2003, 1

more inclined to orient themselves in the fields of humanities and social sciences rather than exact sciences such as physics, chemistry, biology and modern mathematics. Though this knowledge is absolutely necessary in developing advanced technology. Besides, these exact sciences have not received the appreciation and proper place in the Islamic education system. Third, efforts to reform and improve the Islamic education system are often fragmentary or not comprehensive and comprehensive, which are only carried out arbitrarily or as he recalls, so that there are no essential changes in them. Fourth, the Islamic education system tends to be more past- oriented than future-oriented, or less future-oriented. Most of the Islamic education system has not been managed professionally both in planning, preparing teaching staff, curriculum and implementation of education, so they cannot compete with others.<sup>6</sup>

Prof. Abdurrahman Mas'ud said that the weak factors of Islamic education are: First, the world of Islamic education is now infected with symptomatic disease, and the spirit of inquiry. Second, the lack of development of the concept of religious humanism in the world of Islamic education, namely the tendency of Islamic education to be more oriented to the concept of *abdullah* than *khalifatullah* and *hablun minallah* than *hablun minanna*. Third, there is an unequal educational orientation, resulting in major problems in the world of Islamic education, from philosophical to metadological issues, even to the tradition of learning.<sup>7</sup>

In addition to the problems above, Islamic education also has a classic problem that is still ongoing today, namely regarding the quality of Islamic religious education. According to Ahmad Darmadji, that the issue of Islamic education will involve three things, namely first, the institution (institutional), second, the educational process that is inspired by the spirit of Islam, and third, subject matter / subject matter.<sup>8</sup> To combine the three things above, until now still experiencing big obstacles. Islamic education has not been able to carry out these three things together in the implementation of education.

Mujahid Damopoli grouped the problems of Islamic education into several groups, namely:

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<sup>6</sup> Usman Abu bakar, et al, *Fungsi Ganda Lembaga Pendidikan Islam* (Respon Kreatif terhadap Undang-undang Sisdiknas) (Yogyakarta: Safiria Insania Press, 2005), 80 .

<sup>7</sup> *Ibid.*

<sup>8</sup> Ahmad Darmadji, *Pendidikan Islam Konsep dan Implementasi*, (Yogyakarta: Fakultas Tarbiyah, 1997), 6

First, Equitable education with compulsory education up to high school, which is a movement carried out by the government in a national series with the target of compulsory education in 2005, although of course until 2021 there are still many children who have dropped out of school.

Second, Both facilities and infrastructure are one of the important factors influencing the success of education. Facilities and infrastructure are very important in supporting the success of complete learning in the form of buildings, tools and learning media.

Third, The minimum number of teachers who meet the requirements according to educational standards. The teacher as the main door in the implementation of the educational process has a very important role in society.<sup>9</sup> Nur Cholid said opinion that the teacher's role in society is, among others, as a) Collector/evaluator, namely being able to distinguish between good and bad grades, b) Informer, namely being able to provide information on the development of science and technology, c) Inspiring, namely providing good instructions on student progress. , d) Organizer is able to organize everything related to the learning process in order to achieve the expected goals of students, e) Motivator is able to encourage students to be passionate and active in learning, f) Initiator is able to be the originator of ideas for progress in education and teaching, g) Facilitator, namely providing facilities that make it easier for students to learn, h) Supervisor for directing students to develop their potential to become human beings, and i) Supervisor for helping and improving and assessing the teaching process and assessing the teaching process.<sup>10</sup>

Fourth, teacher performance and welfare are considered not optimal. Teacher performance and welfare are important aspects that are interconnected, of course the government must think about their welfare if they want their performance to be orderly, diligent and good.<sup>11</sup>

Law of the Republic of Indonesia Number 14/2005 concerning Teachers and

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<sup>9</sup> Mujahid Damopoli, *Problematika Pendidikan Islam dan Upaya-upaya Pemecahannya*, <http://journal.iaingorontalo.ac.id/index.php/tjmpi>, 71-72

<sup>10</sup> Nur Cholid, *Menjadi Guru Profesional*, (Semarang : CV Presisi Cipta Media, 2017), 5-6

<sup>11</sup> Mujahid Damopoli, *Op.Cit.*

Lecturers, article 14 mentions Rights and Obligations in paragraph 1 which states that in carrying out professional duties, teachers have the right, namely: a) earn income above the minimum living needs and social welfare guarantees; b) get promotions and awards in accordance with their duties and work performance; c) obtain protection in carrying out duties and intellectual property rights; d) get the opportunity to improve competence; e) obtain and utilize learning facilities and infrastructure to support the smooth running of professional duties. The law does bring some encouraging hope for the welfare of educators, but in its realization it is not as sweet as the editorial staff, although the government is slowly starting to pay attention to the welfare of teachers. The low welfare of teachers certainly affects the spirit of dedication or performance of teachers as a result the quality of Islamic education in Indonesia is very slow.

Fifth, the conventional learning process. The implementation of Islamic education with all the existing limitations is influenced by the availability of infrastructure, the availability of funds, and the competence of teachers to carry out effective and quality learning.<sup>12</sup>

In Government Regulation No. 19/2005 concerning SNP Article 42 concerning standard facilities and infrastructure in paragraph 1, it is stated that every educational unit is required to have facilities which include furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment. which is needed to support an orderly and continuous learning process, paragraph 2 states that every educational unit is required to have infrastructure which includes land, classrooms, leadership rooms, educator rooms, administrative rooms, library rooms, laboratory rooms, workshop rooms, classrooms. production units, canteen rooms, power and service installations, places for exercise, places of worship, playgrounds, recreation areas, and other spaces/places needed to support an orderly and continuous learning process.

#### **D. Solutions to the Problems of Islamic Education Policy**

Education cannot be separated from problems, considering that education is a

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<sup>12</sup> Ahmad Munjin Nasih and Lilik Nur Kholidiah, *Metode dan Teknik Pembelajaran*, (Bandung : 2009), Print, 1, 115.

business process carried out in achieving maturity in humans, while humans themselves are human resources that are always developing and dynamic from time to time. However, in order to achieve the quality of education, one must always make changes and improvements with the optimism of achieving the perfection of the educational process so that the expected goal of being a human can be realized as stated in the laws or educational regulations that have been set.

In the current era of globalization and digitalization, the Indonesian government of course always makes improvements and changes to the education process, by carrying out and creating innovations in an education system that is more comprehensive and flexible, so that graduates can function effectively in the life of a democratic society. So education must be programmed regularly so that students can develop their abilities comprehensively, creatively and innovatively in an atmosphere of fun, togetherness, but still full of responsibility. In addition, education must produce graduates who can understand the community with all the factors that can support achieving success or obstacles that cause failure in social life. One alternative that can be done is to develop education that has a global perspective.<sup>13</sup> also, Educational programs must always be updated, rebuilt or modernized so that they can meet the expectations and functions assigned to them. According to Rahman who was quoted by Abdul Wahid as the best solution, the development of creative and dynamic intellectual insight that is integrated with Islam must be accelerated immediately. Meanwhile, according to Tibi is secularization, namely the industrialization of a society which means functional differentiation of its social structure and religious system.<sup>14</sup>

This problem requires the leaders of Islamic educational institutions to think and discuss what must be done to anticipate these challenges. Models and steps of Islamic education need to be given in preventing and overcoming these problems. Muhaimain revealed that education managers must do *nazhar* which means *at-taammu wa al fahsh*, namely to reflect or examine and examine it carefully and deeply, or *taqlib al-bashar wa al-bashirah li idrak al-syai' wa ru'yatihi*, namely change the perspective and way of reasoning to catch and see things, including thinking and alternative views as well as

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<sup>13</sup> Zamroni, *Paradigma Pendidikan Masa Depan*, (Yogyakarta: Gigraf Publishing, 2000), 90.

<sup>14</sup> Abdul Wahid, *Isu-isu Kontemporer Islam*, (Semarang : Need's Press, 2008), 27.

reviewing thoughts and work plans that have been made from various perspectives in order to anticipate a better future.<sup>15</sup>

In addition, several policies that can be obtained in empowering education cannot be separated from the demands of human resources. Education must be concerned with the formation of human character, which not only has academic quality but must also have the quality of faith and piety to God so that it has an important meaning, namely the formation of a society capable of carrying out the mandate of God. In order for Islamic education policies to be implemented properly, Islamic education must be able to pay attention to something more important about the planning and process of Islamic education in the future.

With the above problems, Islamic education policies in Indonesia are focused on:

Increasing the quality of Islamic education itself. Islamic education must be able to improve the quality of its educational management, namely switching from a centralized system to a decentralized one. In addition, efforts should also be made to improve the quality of teaching and learning and the process of providing education, including efforts to improve the quality of educators and students as well as their educational administration staff towards professionalism and independence. In relation to the quality of educational materials, it is necessary to improve the Islamic religious education curriculum. In Islamic education activities, the Islamic spirit must be the determinant for every educational activity carried out, emphasizing the very important and affective moral aspect or morality that must be shown and not only seen in the cognitive and psychomotor aspects.

1. The relevance of Islamic education to the demands of society. Increasing the relevance of Islamic education requires providing students with the ability to master science and technology to the maximum extent possible and supported by a high religious mentality. This effort must be supported by adequate supporting facilities and infrastructure so that it can compete with the qualifications required by the community and the world of work can be met.
2. Islamic education must be able to produce religious products. In Q.S. Az Zariyat

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<sup>15</sup> Muhaimin, *Nuansa Baru Pendidikan Islam : Mengurai Benang Kusut Pendidikan*, (Jakarta : PT Raja Grafindo Persada, 2006), 86.

verse 56 :

وَمَا خَلَقْتُ الْإِنْسَ وَالْجِنَّ إِلَّا لِيَعْبُدُونِ

The purpose of humans being created is to worship Allah.

For this reason, the purpose of Islamic education must refer to the purpose of human creation and Islamic education must be able to create believers who always obey Allah and obey the teachings of Islam that have been given. So Islamic education must give birth to religious human resources. Humans who are religious will certainly produce a religious society so that it will bring up a religious culture and civilization as well.

### **E. Towards Quality Islamic Education**

The quality of education is something that must be considered and strived to be able to achieve it. Because education will be in vain if the quality of the process and graduates is low, the soul is not awakened if the output of education adds to the burden on the community, family and country.<sup>17</sup> <sup>16</sup>Lately, people are interested in and idolize Islamic educational institutions to make Islamic education one of the educations that are considered successful in instilling Islamic values in students, with evidence of the spread of Islamic educational institutions such as madrasas/schools and Islamic boarding schools with a large number of enthusiasts. which is increasing every year. This success of course must be self-introspection, how is the quality of management, management and processes carried out by Islamic education is good or not ? Then what is the quality of Islamic education that is said to be? To answer this, Islamic education must innovate, not only related to curriculum and management tools, but also operational strategies and tactics and methodologies. These strategies and tactics, even to the point of demanding an overhaul of the models to the institutions and culture in showing its role to realize quality Islamic education.

Talking about quality education, it must be based on a certain standard and measure of progress that is open so that people can easily follow and assess the progress of existing education.<sup>17</sup> In the historical context, humans who can be used as role models

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<sup>16</sup> Ahmad Baharuddin, *Pendidikan Alternatif Qaryah Thayyibah*, (Yogyakarta : LKiS, 2007), 129

<sup>17</sup> Ade Cahyana, *Merubah Mitos menjadi Realitas Pembangunan*, [www.depdiknas.go.id/Jurnal/26/indonesia\\_2010](http://www.depdiknas.go.id/Jurnal/26/indonesia_2010).

are humans who are categorized as superior, not solely determined by the educational institution that raised them, but more are produced by the family or society that surrounds them. Islamic boarding school educational institutions are cheap, many students are free, are considered traditional, but many have given birth to heroes and thinkers of the nation. So in this context, the education process in pesantren is more salable and the main factors are exemplary, sincerity, humility, simplicity, sincerity built by caregivers/kyai and their teachers in the educational process, but these values nowadays are getting less good .

Quality education is having a clear vision, mission and goals, having education and learning programs that are oriented to the needs of the community, being innovative and developing science and technology, having professional resources, having professional and responsible management. Graduates have competency standards in the form of cognitive, psychomotor and have noble affective abilities, have high personality and morals, are honest, responsible, and passionate about innovation, have high psychomotor abilities, have skills to answer community needs, carry out activities skillfully , and has the ability to act that produces something tangible and produces services, and can be absorbed by the market or educational users.

## **F. Conclusion**

Islamic education needs to build an education system that is capable of developing quality human resources, based on divine, humanitarian, environmental and cultural values, educational management with professionalism and quality oriented, absorbing aspirations and utilizing community potential, autonomy oriented, increasing democratization organizing education, as well as meeting the changing demands of globalization. The concept of learning outcomes is oriented to cognitive, affective, psychomotor, and action abilities. The ability to act is closely related to life skills education<sup>18</sup>

Prof. Mudzakir Ali, said that the model of educators and education staff in life skills-based religious life education is an educator and education staff who are guided

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<sup>18</sup> Suharsimi Arikunto, *Swot dan Desain Kurikulum Pendidikan Islam*, Jurnal Pasca Sarjana MSI UII Yogyakarta, 16 June 2008.

by religious ethical values in the aspect of life skills, by behaving *sidiq*, *amanah*, *tabligh* and *fathanah* in an *istiqamah* manner so that they become exemplary figures or *uswah hasanah*. for their students.<sup>19</sup>

Islamic education towards quality must strive first, to develop the concept of integralistic education, namely education as a whole that is oriented to divinity, humanity and nature towards the realization of a life that is *rahmatan lil alamin*, second, to develop the concept of humanistic education, namely education that is oriented and views that humans respect human rights. human rights, the right to voice opinions despite differences in thinking and views, develop the potential for thinking, willing and acting in accordance with noble human values, third, developing the concept of pragmatic education, namely viewing humans as creatures who always need something to carry on, maintain and develop his life both physically and spiritually and create humans who are aware of the needs of their lives and are sensitive to humanitarian problems, fourth, develop the concept of Islamic education based on culture that will realize human people who have personality, self-esteem, believe in their own abilities, build a culture based on their own culture in the form of human values and divine values. Conclusion

Islamic education is a process of guiding and directing the growth and development of students to become human beings in accordance with the expected goals of Islamic education. Islamic education in Indonesia is divided into 4 groups, namely *pesantren* education, *madrassa* education, Islamic-based general education and Islamic religious education held in general educational institutions.

The problem of Islamic education in general is related to the quality of human resources and management in Islamic education, but in particular, the problem of Islamic education which involves equal distribution of education, shortage of teachers, teacher performance and welfare that is not optimal, conventional learning processes, lack of infrastructure needs including the limitations of the required literature books.

Quality Islamic education has a vision, mission, and goals, clear educational programs and learning oriented to community needs, innovative and development of

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<sup>19</sup> Mudzkir Ali, *Membangun Model Pendidikan Kehidupan Beragama Berbasis Life Skills di Pesantren*, (Vol. 3 September-Desember 2012, Edukasi UNWAHAS ), 292

science and technology, competent resources, professional and responsible management. Besides that, the outputs have competence standards in the cognitive and psychomotor domains as well as noble affective abilities, high personality and morals, are honest, responsible, and remain passionate about innovating, have high psychomotor abilities, have skills to respond to community needs.

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