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A Literature Study on Conflict and Compromise in Islamic Education Policy in Indonesia

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Abstract

Islamic education in Indonesia continues to evolve amidst social, political and economic dynamics. This study aims to analyze conflicts and compromises in contemporary Islamic education politics in Indonesia using the literature study method. The results show three main forms of conflict: differences in views between Islamic organizations, imbalance between religious and general education, and state intervention in the curriculum. On the other hand, compromise is reflected in the policies of integrating Islamic education into the national curriculum, developing modern pesantren, and autonomy in the management of Islamic education institutions. These findings provide an overview of the political dynamics of Islamic education and the importance of strengthening an education system that is inclusive and adaptive to changing times.
Keywords: Politics of Islamic Education, Conflict, Compromise, Education Policy

Introduction

Islamic education in Indonesia has a long history and is rooted in the pesantren tradition that has developed since the pre-independence period. Pesantren as the oldest Islamic education institution in Indonesia plays an important role in shaping the character and morals of the Muslim generation, especially through the learning of the yellow book which is the foundation of traditional Islamic knowledge. The role of pesantren is getting stronger after the entry of more modern Islamic education systems, such as madrasah and Islamic colleges, which offer formal education with a broader curriculum (Santoso et al., 2025).

After Indonesia's independence, the government established the Ministry of Religious Affairs as the institution responsible for managing Islamic education. This aimed to ensure that Islamic education received the same attention as general education managed by the Ministry of Education and Culture. In its development, madrasas and public Islamic universities such as the State Islamic University (UIN) began to develop as part of the national education system, providing educational alternatives for the Muslim community in Indonesia (Bella & Irawan, 2024).

However, along with the times, Islamic education in Indonesia experiences various challenges influenced by political, social and economic factors. One of the main challenges is the difference in views between conservative and moderate Islamic groups on how Islamic education should be organized. Conservative Islamists argue that Islamic education should maintain the classical scholarly tradition that focuses on in-depth religious studies (Aslinda et al., 2024). On the other hand, moderate Islamic groups tend to encourage the integration of Islamic education with modern science, including science, technology, and social sciences, so that Islamic education graduates are more competitive in the world of work (Azra, 1999).

Another challenge arises from the role of the state in regulating the Islamic education system. The government, through the Ministry of Religious Affairs and the Ministry of Education, seeks to integrate Islamic education into the national education system by setting curriculum

standards that must be followed by madrasah and pesantren (Huda, 2020). This effort aims to ensure that graduates from Islamic educational institutions have the same academic quality as public school graduates. However, this move is often criticized by some Islamic groups who consider that state intervention can reduce the independence of Islamic educational institutions and lead to the secularization of the education system (Hambali, 2020).

In an effort to accommodate the interests of various parties, the government has implemented more flexible policies in the management of Islamic education. One important policy is the Pesantren Law of 2019, which gives more autonomy to pesantren in determining their own curriculum. This law gives legality to pesantren as part of the national education system without requiring them to follow the national curriculum standards applied to public schools (Law No. 18/2019). This policy is considered a compromise measure that allows pesantren to maintain their traditional character while gaining official recognition from the state.

In addition, Islamic education in Indonesia also faces challenges from the aspects of globalization and technological development. In the digital era, Islamic education needs to adapt to the use of technology in the learning process (Manan, 2023). Many Islamic educational institutions, including madrasas and Islamic universities, have started to adopt technology-based learning methods, such as the use of e-learning and digital platforms in teaching religious and general subjects. However, the adoption of this technology also faces obstacles, especially in terms of infrastructure availability and the readiness of educators in implementing digital-based learning systems (Hartati et al., 2022).

With the various dynamics that occur, the study of the politics of Islamic education in Indonesia is very important to understand how various interests in the Islamic education system can be balanced.

Through this research, it is hoped that a deeper understanding of the dynamics of conflict and compromise in the politics of Islamic education can be obtained, as well as how the Islamic education system in Indonesia can continue to develop while maintaining Islamic values in the face of global challenges.

Methods

In this study, researchers used a qualitative research method with a literature study research type. Literature study is a series of actions related to library data collection (Wibowo, 2019) Literature study theoretical studies, references and other scientific literature related to norms, values and culture that develop in the social context under study (Fitriana, 2020)

The criteria for selecting sources in this study include: (1) relevance to the topic of political Islamic education in Indonesia, (2) validity and credibility of the sources referred to, such as academic publications, previous research results, and government policy documents, and (3) publications published within the last fifteen years to ensure contemporary context. The analysis process was conducted through content analysis techniques, by identifying key themes, comparing views across the literature, and examining the relationship between concepts found in the sources. The advantages of library studies are that it can make it easier for researchers to find the data or materials that researchers are looking for, with the availability of sufficient environment, research with library methods tends to increase focus, and this method can also help researchers avoid distractions that may be encountered with other research methods (Arikunto, 2006)

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Results

Conflict in the Politics of Islamic Education

1. Differences in Views between Islamic Organizations

In Indonesia, the two largest Islamic organizations, Nahdlatul Ulama (NU) and Muhammadiyah, have different approaches to Islamic education. NU emphasizes pesantren-based education with a strong Islamic tradition, while Muhammadiyah tends to carry a modern Islamic education model with a rational and integrative approach (Daulay & Dalimunthe, 2021).

This difference in approach often triggers debates over the curriculum of Islamic education. NU tries to maintain traditional values in the madrasa and pesantren curriculum, while Muhammadiyah is more open to science and technology-based curricula (Hawari et al., 2023).

2. Religious Education with General Education

One of the main conflicts in the politics of Islamic education in Indonesia is the debate over the balance between religious and general education. Some Islamic groups argue that religious education should receive a larger portion of the national curriculum, while others argue that general education should remain a priority to improve the nation's competitiveness in the era of globalization (Karim, 2016).

This tension reflects the ideological dilemma faced by the government in designing national education policy. Overemphasizing one aspect risks creating an imbalance in the development of learners' character and intellectual capacity.

3. State Intervention in Islamic Education

Government policies in regulating Islamic education are often a source of conflict. The government tries to control the Islamic education curriculum to be in line with national standards, but some consider this policy as a form of secularization that can reduce the essence of Islamic education (Hosnan, 2019).

However, from the other side, this intervention is considered necessary to ensure equal quality of education and avoid radicalism. This tension has led to policy compromises that ultimately reflect a complex model of relations between the state and religious authorities.

Compromise in the Politics of Islamic Education

1. Integration of Islamic Education in the National Curriculum

As a form of compromise, the government has integrated religious education in the national curriculum. Islamic Religious Education (PAI) is taught at all levels of education as an effort to maintain Islamic values in the national education system (Undang-Undang, 2003).

2. Flexibility in Madrasah and Pesantren Management

The government provides flexibility to madrasah and pesantren in determining their curriculum, although it must still meet national standards. With this policy, madrasahs and pesantren can develop a curriculum that is more in line with the needs of Muslims without sacrificing the quality of general education (Mustofa & Raikhan, 2023).

One example of the success of this policy is the integrative curriculum program at Pondok Pesantren Gontor, which combines religious studies, foreign languages, and general science. This model is appreciated because it succeeds in producing alumni who are not only strong in religious aspects, but also able to compete at the global level. This flexible policy significantly reduces the conflict between state authorities and traditional Islamic educational institutions.

3. Strengthening Islamic Education in Higher Education

As a compromise, Islamic universities, such as UIN and IAIN, developed study programs that integrate Islamic education with social sciences, law, and economics. This program aims to

produce graduates who have a strong understanding of religion while also having professional skills that are relevant to the needs of the job market (Sulaiman, 2015).

The success of this transformation can be seen in the increase in institutional accreditation and the number of scientific publications at UIN, as well as the increased competitiveness of graduates in the national job market. This model also reduces the dichotomy of religious and general sciences that was previously a source of ideological tension among Muslim intellectuals.

Discussion

Islamic education in Indonesia experiences complex dynamics because it must maintain Islamic values while adapting to the times. Various conflicts that arise in the politics of Islamic education, such as differences in views between Islamic organizations, tensions between religious and general education, and state intervention, are part of a systemic negotiation process. Nevertheless, a number of compromises have been made to maintain the balance.

Differences in Views between Islamic Organizations

The two largest Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, have a significant role in shaping the Islamic education system in Indonesia. These two organizations have different approaches in organizing Islamic education.

NU emphasizes pesantren-based education that teaches the yellow book and traditional methods. NU pesantren have a curriculum that focuses more on religious education with an approach that tends to be Sufistic and emphasizes aspects of spirituality. In addition, NU also upholds the concept of *tafaqquh fi al-din* (deepening religious knowledge), which characterizes traditional Islamic education (Mahendra & Sirozi, 2024).

On the other hand, Muhammadiyah carries a more modern model of Islamic education. Muhammadiyah has established many formal schools that combine religious education with science and technology-based general education. This approach is more directed towards rationality-based education and professionalism, which aims to make Muhammadiyah school graduates not only have a strong understanding of religion, but also be able to compete in the world of work (Akbar & Mirsal, 2023).

This difference in approach between NU and Muhammadiyah often leads to debates about the ideal Islamic education curriculum. NU tries to maintain pesantren-based education with traditional learning models, while Muhammadiyah encourages modernization in Islamic education. The government in this case tries to mediate by providing flexibility in the curriculum to accommodate both approaches.

Religious Education with General Education

One of the main conflicts in the politics of Islamic education in Indonesia is the debate between religious and general education. This debate revolves around how large a portion should be given to religious education in the national curriculum.

Some Islamic groups argue that religious education should get a bigger share in the national education system. They argue that religious education is very important in shaping the character of students so that they are not only intellectually intelligent, but also have good morals (Misbah & Jubaedah, 2021). With the rise of moral problems among the younger generation, such as increasing cases of juvenile delinquency and drug abuse, religious education is considered as a solution to form a more moral generation.

On the other hand, other groups argue that general education should still be the top priority in the national curriculum. They argue that in the era of globalization, competence in science, technology and economics is far more important to improve the nation's

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competitiveness (Sutrisno, 2015). If religious education is given too large a portion, there are concerns that school graduates will not have sufficient skills to compete in the workforce.

As a compromise, the government has integrated Islamic Religious Education (PAI) into the national curriculum. PAI is still taught at all levels of education, but with a more balanced portion so as not to hinder the development of other skills needed by students.

State Intervention in Islamic Education

State intervention in Islamic education is also often debated. The government seeks to ensure that the Islamic education curriculum remains in line with national standards, but on the other hand, there are concerns that state intervention could lead to the secularization of the Islamic education system.

The government has a role in regulating Islamic education through regulations such as Law No. 20/2003 on the National Education System and Law No. 18/2019 on Pesantren. In these regulations, the government sets national standards that must be met by all educational institutions, including madrasah and pesantren.

However, this intervention is often met with resistance from conservative Islamic groups who believe that the government's regulations are too secularizing and threaten independent Islamic education. They argue that pesantren, as traditional Islamic educational institutions, should be given the freedom to develop their own curriculum without too much intervention from the government (Silfiyasari & Zhafi, 2020).

As a form of compromise, the government gave pesantren flexibility in determining their own curriculum. Pesantren are still allowed to teach the yellow book and traditional learning methods, but are also encouraged to adopt the national curriculum in order for santri to have broader skills. Despite the conflicts in the politics of Islamic education, some compromises have been reached to create a more balanced education system.

1. Integration of Islamic Education in the National Curriculum

As a form of compromise in the politics of Islamic education, the government has integrated religious education into the national curriculum. Islamic Religious Education (PAI) is a compulsory subject taught at all levels of education, from elementary school to university (Ulum, 2019). This policy aims to ensure that Muslim students gain a basic understanding of Islamic teachings and are able to apply Islamic values in their daily lives. With this integration, it is hoped that Islamic education will not only focus on the cognitive aspect, but also on shaping the character and morals of students in accordance with Islamic teachings.

Aside from being part of the national curriculum, Islamic education is also developed through Islamic values-based character education programs. This character education teaches concepts such as honesty, discipline, responsibility, and tolerance in social life. In practice, Islamic education is not only taught through PAI subjects, but is also integrated in various extracurricular activities, such as religious activities at school, flash pesantren, and spiritual guidance programs. Thus, religious learning is not only theoretical, but also applied in various aspects of students' lives (Asmuri et al., 2024).

However, challenges such as low teacher competence, differences in standards between regions, and a curriculum that is not fully adaptive are still obstacles (Musdalipah, 2024). Therefore, improving the quality of teachers, updating the curriculum, and synergizing with families and communities are necessary for this integration to have a holistic positive impact.

2. Flexibility in Madrasah and Pesantren Management

As part of the Islamic education policy, the government provides flexibility for madrasah and pesantren to determine their own curriculum. This aims to maintain the uniqueness of Islamic education based on religious values, while ensuring that students have competencies that are relevant to the times. This flexibility allows madrasah and pesantren to develop an

education system that suits the needs of the Muslim community, without losing their Islamic identity.

Madrasahs, which are Islamic-based formal education institutions, are given the freedom to add local content to their curriculum. Some of the additional subjects that are often included in madrasas include Arabic language, Fiqh, Qur'anic interpretation, hadith, and Islamic history. With this freedom, madrasas can customize their curriculum to adhere to Islamic teachings while still meeting the national education standards set by the government. In addition, some madrasas have also begun to adopt technology-based learning methods, such as the use of e-learning and digital applications to support the learning process of religion and general education (Khoiri, 2019).

Meanwhile, pesantren, which are better known as Islamic tradition-based educational institutions, are given the freedom to continue teaching the yellowclassical books and maintain classical learning methods, such as sorogan, bandongan, and halaqah. However, in recent decades, the government has also encouraged pesantren to add science, technology, entrepreneurship, and vocational skills to their curriculum. The aim of this policy is for pesantren graduates to not only have a deep understanding of religious knowledge, but also have skills that can help them adapt in the world of work (Khoiruddin, 2019).

With flexibility in the management of madrasah and pesantren, the Islamic education system in Indonesia can continue to develop without losing its traditional roots. Further efforts are needed to ensure that this flexibility still results in a high quality of education, both in Islamic aspects and practical skills needed in the modern world. Therefore, collaboration between the government, Islamic organizations, and the community is needed to support the development of madrasah and pesantren to remain relevant and competitive in the era of globalization.

3. Strengthening Islamic Education in Higher Education

As a compromise step in the politics of Islamic education, Islamic universities in Indonesia, such as the State Islamic University (UIN), State Islamic Institute (IAIN), and State Islamic College (STAIN), have undergone significant transformations in recent decades. These universities not only function as centers of Islamic studies, but also as educational institutions that integrate religious knowledge with other disciplines (Ikhwan, 2016). This step aims to produce graduates who not only have a strong religious understanding, but also have professional skills that match the needs of the modern world of work.

One form of this transformation is the development of study programs based on science integration. In addition to classic programs such as Islamic Religious Education, Tafsir Hadis, and Fiqh, there are now cross-disciplinary programs such as Sharia Economics, Islamic Law, Sharia Business Management, Islamic Psychology, and Islamic Science and Technology (Hanun, 2023). This approach allows students to obtain an Islamic education that is relevant to global challenges and opens up career opportunities in a wider professional sector.

Transformation is also seen in learning and research methods. Many Islamic universities have adopted e-learning, interdisciplinary research, and collaborations with national and international universities. Students are also encouraged to be active in Islamic entrepreneurship, business incubation, and community service based on Islamic values (Sudjatnika et al., 2025). This reflects a shift in Islamic education from mere academics towards tangible contributions in social and economic development.

However, challenges remain, especially the quality gap between campuses in big cities and remote areas. Limited infrastructure, teaching staff, and access to academic resources are still obstacles to the development of Islamic education in the regions (Munir & Su'ada, 2024). For this reason, inclusive policies are needed to ensure equitable distribution of education quality.

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By strengthening at the tertiary level, it is hoped that a generation of religious, critical and professional Muslims will be born. Synergy between the government, academics and the community is key in building an Islamic education system that is adaptive to the times, but still adheres to Islamic values. Thus, Islamic universities can continue to contribute to producing future leaders with integrity and competence.

Conclusion

The politics of Islamic education in Indonesia reflects complex dynamics, influenced by the different approaches of Islamic organizations, the tension between religious and general education, and the role of the state in regulation. NU tends to maintain traditional pesantren with the yellow book curriculum, while Muhammadiyah promotes the integration of religious and science education. Conflicts also arise over the proportion of religious education in the national curriculum and state intervention that is perceived to threaten the independence of Islamic educational institutions.

In response to these dynamics, various compromises were made to create a balance. Islamic Religious Education (PAI) was integrated into the national curriculum, madrasah and pesantren were given curriculum flexibility, and Islamic universities developed integrative study programs that aligned Islamic values with professional competencies. These steps allow Islamic education to remain relevant in the midst of global changes without losing its identity.

In the future, to ensure the sustainability and effectiveness of the Islamic education system, policies are needed that support institutional strengthening, improving the quality of Islamic education teachers, equitable distribution of resources between regions, and support for curriculum innovation based on science integration. The government needs to build strategic partnerships with Islamic organizations and civil society to develop participatory and contextual Islamic education policies. With this approach, Islamic education can continue to play a role as a vehicle for character building, morality, and competitiveness of Indonesia's young generation in the global arena.

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