Islamic Religious Education in the National Education System: Opportunities and Challenges for Character Building

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Abstract: This research aims to provide an in-depth understanding of the concept of Islamic Religious Education (PAI) in the context of Indonesia's national education system. It analyzes the role of PAI in shaping the character, morals, and spirituality of students to produce individuals who are devout, pious, and possess noble character. Using a qualitative case study approach, data was collected through interviews, direct observation, and analysis of relevant documents. The findings highlight that although PAI plays a crucial role in character development, there are challenges such as limited instructional time, lack of interest from students, and a disconnect between religious and general education. The study suggests reforming PAI through innovative teaching strategies, increased family support, and professional development for teachers. The research concludes that PAI has significant potential to contribute to character education in Indonesia, forming morally sound individuals who contribute positively to society.

Keywords:
Curriculum Reform; National Education System; Spiritual Development

Abstrak: Penelitian ini bertujuan untuk memberikan pemahaman mendalam mengenai konsep Pendidikan Agama Islam (PAI) dalam konteks sistem pendidikan nasional Indonesia. Penelitian ini menganalisis peran PAI dalam membentuk karakter, moral, dan spiritual siswa untuk menghasilkan individu yang beriman, bertakwa, dan berakhlak mulia. Menggunakan pendekatan kualitatif dengan studi kasus, data dikumpulkan melalui wawancara, observasi langsung, dan analisis dokumen terkait. Hasil penelitian menunjukkan bahwa meskipun PAI berperan penting dalam pengembangan karakter, terdapat tantangan seperti keterbatasan waktu pengajaran, rendahnya minat siswa, dan ketidakselarasan antara pendidikan agama dan umum. Penelitian ini menyarankan reformasi PAI melalui strategi pembelajaran inovatif, peningkatan dukungan keluarga, dan pengembangan profesionalisme guru. Penelitian menyimpulkan bahwa PAI memiliki potensi besar dalam pendidikan karakter di Indonesia, membentuk individu yang berakhlak baik dan berkontribusi positif bagi masyarakat.

Kata Kunci:
Pengembangan Spiritual; Reformasi Kurikulum; Sistem Pendidikan Nasional

INTRODUCTION

The progress and dignity of a nation depend heavily on the support of its human resources (HR) to achieve these goals (Regilme Jr, 2019). This support is reflected in various factors, including faith, morality, health, knowledge, creativity, independence, democratic participation, and responsibility as citizens (Ulum, 2020).

Human resources that are considered "holistic" encompass all these factors and have become a primary focus of the government, particularly through the education system. However, efforts to develop "holistic" individuals through education are far from simple. Presently, we observe a rise in negative character traits within society, including among students (Sauri, 2010).

A compelling statement asserts that losing wealth means losing something. Losing health signifies losing something more valuable (Watson et al., 2020). But losing character equates to losing everything (Firmansyah, 2019). This is no exaggeration, as exemplified in Jared Diamond's book Collapse, where the decline of societal character contributed to the fall of civilizations. The Qur'an also records examples such as Sabaiyah which collapsed due to bad character (Tafsir, 2014)

Education in Indonesia, from the colonial era to independence, has exhibited a significant pattern of dualism, characterized by the separation between secular general education and religious education. This dualistic system was initially introduced by the Dutch colonial government through a secular education framework, while Islamic education, represented by pesantren at that time, did not emphasize general knowledge (Hamami, 2021). Previous studies have highlighted that this dualism poses substantial challenges to the development of Islamic education. The dualistic education system has led to disparities in the management of education between general and Islamic education, particularly in aspects such as curriculum, educational management, and available resources (Rakhimovna, 2024)

Various theoretical studies indicate that Islamic Religious Education (PAI) plays a strategic role in shaping students' character. The concepts of tarbiyah (education), ta'dib (moral development), and ta'lim (the imparting of knowledge) derived from Islamic teachings serve as the foundational principles of Islamic Religious Education (Rochman et al., 2023). However, the theoretical achievements and practical implementation of PAI in schools continue to face numerous challenges. One of the primary issues is the limited allocation of time for this subject, which is often insufficient to provide an in-depth understanding of Islamic teachings (A. H. Hamim et al., 2022). In their research, Hamim et al. also observed that students' interest in PAI tends to be low, exacerbated by a lack of parental support. Consequently, the outcomes of Islamic Religious Education in schools remain suboptimal.

Di samping itu, dinamika kurikulum pendidikan agama Islam sering kali Islamic Religious Education (PAI) often struggles to align with the developments in the general education curriculum. Changes in the national curriculum aimed at enhancing the quality of education frequently fail to fully integrate updates in Islamic education. This results in a theoretical gap between efforts to strengthen

character education through PAI and general education policies that are more focused on cognitive achievements (Julaeha, 2019). Ideally, character education through PAI should serve as a crucial tool for building students' morals and ethics within schools.

Previous research has highlighted the pivotal role of PAI in shaping students' character. PAI is considered one of the primary pillars of character education, as the development of a student's character is believed to begin with instilling religious values from an early age. (Hartati, 2021) emphasizes that the content of PAI in schools is a critical component in supporting character education. Through PAI instruction, students are introduced to various aspects of religious life, including aqidah as the foundation of faith, the Qur'an and Hadith as life guides, fiqh as a framework for worship laws, Islamic history as a source of exemplary behavior, and akhlaq as ethical guidelines for distinguishing between right and wrong conduct.

Research also shows that the primary goal of PAI is to develop students' personalities, reflected in their behavior and thought patterns in everyday life (Hawa, 2023). Furthermore, the success of PAI in schools heavily depends on the implementation of appropriate teaching methods. Other studies emphasize the importance of innovative teaching strategies in PAI to enhance Islamic character formation. However, findings also underscore challenges related to the readiness of educators to effectively apply these strategies. This issue highlights a gap between theory and practice, particularly concerning the professionalism of PAI teachers in executing these educational approaches.

Overall, this review indicates that while Islamic Religious Education (PAI) is widely recognized as playing a crucial role in shaping students' character, there are still significant gaps in its implementation. These gaps encompass issues related to time allocation, curriculum integration, family support, and teacher professionalism. Such challenges highlight the need for reforms in PAI teaching approaches and greater support from various stakeholders to ensure that the objectives of PAI can be achieved more effectively in the future.

Every educator must possess a strong understanding of curriculum development, as it serves as a vital pedagogical foundation in the field of education. Through the curriculum, educators can outline their efforts to help students develop their potential in various dimensions, including physical, intellectual, emotional, social, and religious aspects. A curriculum is often seen as a guiding document for teachers, providing a framework for designing and implementing the teaching and learning process (Alvunger, 2018).

In the context of Islamic education, the curriculum concept has a profound impact on shaping the morals or character of students. Character education serves as a fundamental principle that reinforces an individual's identity and intelligence, which are influenced by both the school environment and external surroundings (Ayuningsih et al., 2020)

This study aims to provide an in-depth understanding of the concept of Islamic Religious Education (PAI) within the framework of Indonesia's national education system. The research focuses on analyzing the role of PAI in shaping students' character, morality, and spirituality, with the ultimate goal of fostering

individuals who are devout, God-conscious, and possess noble character. Additionally, it explores the implementation of PAI within the formal education curriculum in Indonesia and examines how this curriculum supports students' spiritual and moral development.

Furthermore, this study identifies challenges in PAI implementation, including limited teaching hours, low student interest, and the imbalance between religious and general education. It also proposes solutions to optimize PAI's role in fostering students' Islamic character through innovative teaching strategies, increased family support, and enhanced teacher professionalism.

The novelty of this research lies in its use of a case study approach, which provides a comprehensive overview of how PAI is implemented in Indonesian schools and the challenges encountered in practice. Moreover, it highlights the gap between religious and general education, emphasizing the need for curriculum integration to strengthen character education and religious values.

This study underscores the importance of educational reform, particularly in enhancing teacher professionalism and adjusting the curriculum to achieve a better balance between religious and general education. With strong contextual relevance, this research demonstrates the critical role of PAI in cultivating a morally and spiritually upright generation, which is urgently needed in addressing the nation's current character challenges.

RESEARCH METHOD

This study employs a qualitative method with a case study approach to deeply understand phenomena within specific contexts. As outlined by Creswell (Creswell, 2019), this approach is particularly relevant for exploring the concept of Islamic education within the national education system. The research aims to provide a comprehensive description and in-depth understanding of the implementation of Islamic Religious Education (PAI) within the national curriculum, focusing on the how and why of its integration into Indonesia's educational policies.

Case studies were selected based on their relevance to the research objectives, identifying specific educational institutions as "bounded systems" defined by time and place. Data collection involved in-depth interviews with teachers, students, and school administrators, direct field observations, and document analysis of policy materials such as educational laws, government regulations, and ministerial decrees. The use of a multisource approach, in line with Yin's principles, ensured data triangulation to enhance the validity of the research dinding (Disas, 2017).

Relevant literature, including books, journals, and scholarly articles, was integrated during the data collection process to establish a solid theoretical foundation. Data analysis was conducted descriptively, identifying key themes, patterns, and relationships between categories derived from multiple sources. Pattern matching and direct interpretation techniques were employed to generate an in-depth understanding of PAI implementation. The study's findings were then used to develop a comprehensive concept of Islamic education,

encompassing its definition, policy framework, objectives, and position within the national education system.

The research report is structured narratively to provide a coherent and comprehensive depiction. Each section of the report includes a case description, thematic analysis, and practical insights into the implementation of PAI within the context of national education. The findings of this study are expected to contribute to the development of Islamic education policies in Indonesia by highlighting the practical implications of the research findings. The validity of the results was strengthened through data triangulation and cross-checking methods across various sources of information.

The strength of the case study approach lies in its ability to delve deeply into phenomena, provide rich contextual understanding, and produce findings that are both informative and relevant in addressing issues related to Islamic education within the national education system.

RESEARCH RESULT AND DISCUSSION
Definition of Education in Islam

Islamic education holds a pivotal position in human life, inherently occupying a central and strategic role in shaping social life and situating individuals within the pluralism of their existence. In the context of Islam, education is often referred to using the terms tarbiah, ta'lim , and ta'dib. These terms have roots in the Qur'an and Hadith, forming the foundation of Islamic educational concepts (Ilham, 2020). Tarbiyah typically refers to a holistic nurturing process encompassing intellectual, moral, and spiritual aspects of learners (Naseem & Ahmad, 2024). Islamic education aims to develop individual character in alignment with Islamic teachings, enabling learners to grow into morally upright individuals who contribute positively to society (Nata, 2016).

As emphasized by (Abdullah, 2018), Islamic education aims to shape a balanced human personality, harmonizing intellectual, moral, and spiritual dimensions. These terms highlight that education in Islam addresses critical aspects of human development—physical, intellectual, and spiritual—working collectively to cultivate exemplary Islamic character. This multidimensional approach underscores the significance of Islamic education in fostering individuals capable of navigating and enriching a diverse and pluralistic social environment.

Definition and Purpose of Islamic Religious Education

Islamic Religious Education (PAI) is a systematic effort to guide students to understand, appreciate, and practice the teachings of Islam in their daily lives. According to Majid and Andayani (2019), the main goal of PAI is to form individuals who are faithful, devout, and morally upright. PAI also focuses on the development of students' character in intellectual, emotional, and spiritual aspects. This education aims to prepare students to face the challenges of life, actively participate in nation-building, and contribute to creating a harmonious society.

From a philosophical perspective, Al-Ghazali (Hamim, 2017) emphasizes that education aims to eliminate bad character and instill good character in students, so they can achieve happiness in this world and the hereafter. Meanwhile, Ibn Khaldun views education as a process of awareness to understand the natural and social phenomena more broadly, not limited by space and time (Akbar, 2015). From the Western perspective, the concept of good education is also conveyed by John Dewey, who views education as a process of growth and development of the essence of life (Mualifah, 2013)..

According to (Tafsir, 2014), PAI has three main goals: to realize the concept of insan kamil(a perfect human being), to create insan kaffah (a holistic individual), and to provide awareness of human's role as Allah's servant and caliph on earth. Insan kamil refers to an individual who is complete in spiritual, intellectual, and social aspects, ready to be a blessing to all the worlds.

In the context of regulations in Indonesia, PAI also plays a significant role in the national education system. Based on Government Regulation No. 55 of 2007 on Religious Education and Religious Education Institutions, the goal of PAI is to form students' personalities that are faithful and devout, and able to practice their religion well in various aspects of life (Prasetiya, 2019). PAI is regulated as an integral part of the education curriculum that must be taught at all levels of education, from primary education to higher education. This affirms that PAI is not merely an additional subject but a central component in shaping students' character and morality in accordance with the religious values applicable in Indonesia.

Basic Islamic Religious Education

The foundation for the implementation of Islamic Religious Education (PAI) in Indonesia is based on three main aspects: ideal foundation, structural foundation, and operational foundation. The ideal foundation for the implementation of Islamic Religious Education (PAI) in Indonesia is deeply rooted in the values of Pancasila, which is the philosophical foundation of the state. The first principle of Pancasila emphasizes belief in the One and Only God, which is a core concept that aligns with the goal of PAI to instill faith, devotion, and religious values in students. This ideal foundation serves as the guiding framework to ensure that PAI contributes to the moral and spiritual development of individuals in society. It shapes the character of students, helping them to develop a strong belief system and to live according to Islamic teachings in their daily lives.

The ideal foundation refers to the principles of Pancasila, especially the first principle, which emphasizes the importance of belief in the One and Only God (Prasetia, 2020). In this context, the foundation of religious education must reflect the religious values that shape a nation's character to be faithful and devout. The structural foundation is derived from various regulations, including the 1945 Constitution, which guarantees freedom of religion and religious education in Indonesia (Pinilih, 2018). This regulation strengthens the implementation of religious education at all levels of education.

The operational foundation is based on regulations that directly govern the implementation of PAI, such as Government Regulation No. 55 of 2007, which affirms that religious education must be provided at all levels of education with the aim of improving understanding, appreciation, and practice of religious teachings (Rahman, 2022).

The role of PAI in Indonesia's education regulations is acknowledged by the government as an effort to build the nation's character with noble morals and good manners. Additionally, PAI is expected to guide students in understanding the teachings of Islam more deeply, covering aspects of faith, ethics, fiqh, and the relationship between humans, God, and fellow creatures. With regulations that emphasize the importance of PAI, the government aims to achieve educational goals that not only focus on intellectual development but also on the balanced formation of moral and spiritual character.

Nasional National Curriculum and Education System

The Islamic Religious Education (PAI) curriculum is an integral part of Indonesia's national education system. This curriculum is designed to achieve comprehensive educational goals, including cognitive, affective, and psychomotor aspects of students Pendidikan Agama Islam dalam Sistem Pendidikan Nasional di Indonesia (Samrin, 2015). The PAI curriculum includes lessons on faith (aqidah), Islamic law (syariah), and morals (akhlak), all of which are directly referenced from the Qur'an and Hadith as the primary sources of Islamic teachings.

According to (Sya'bani, 2018), the curriculum plays a crucial role in providing direction and guidance for religious education based on Islamic principles. The PAI curriculum is not only aimed at imparting religious knowledge but also at instilling moral and spiritual values in students' everyday lives. This underscores the importance of teachers in shaping students' Islamic character and creating a conducive learning environment for the development of good manners akhlakul karimah. The National Education System Law No. 20 of 2003 also emphasizes that religious education is an inseparable part of the national education system. This education aims to develop students' potential so that they possess a personality that is faithful, knowledgeable, and morally upright (Kasiono et al., 2022).

Islamic Religious Education plays a central role in shaping students' character based on Islamic teachings. PAI not only provides religious knowledge but also aims to instill moral and spiritual values that can be applied in daily life (Taufik, 2021). Through a structured curriculum and strong regulatory support, PAI becomes an integral part of Indonesia's national education system. This education prepares students to become individuals with noble character, contribute to society, and act as a mercy to the world rahmatan lil 'alamin. Its role extends beyond simply imparting religious knowledge; it aims to instill values, ethics, and behaviors rooted in Islamic teachings. The two main goals of PAI present significant opportunities but also challenges, particularly in developing character that aligns with societal expectations in a constantly changing world.

One of the primary opportunities of PAI lies in the integration of universal values such as honesty, respect, empathy, and social responsibility. These values are not only in harmony with Islamic principles but also align with the broader goals of character education within the national curriculum. Through the integration of these values, PAI can be a powerful tool to foster moral integrity and social cohesion, especially in a diverse society (Akrim, 2022). This helps prepare students to face social challenges and contribute positively to their communities, reinforcing the idea that education is not just about academic intelligence, but also about shaping responsible and compassionate individuals.

At the same time, the alignment of PAI with national character education objectives provides further opportunities. Indonesian educational policies emphasize the importance of character development, and PAI, with its focus on Islamic values, becomes a natural partner in this effort. By emphasizing ethical principles such as environmental preservation, respect for diversity, and social responsibility, PAI contributes to the formation of responsible citizens. This alignment ensures that character education is not confined to a single subject but is integrated throughout the entire education system.

However, challenges persist in the implementation of PAI as a tool for character development. One major challenge is the overload of the curriculum, where academic subjects are often prioritized, leaving little time and attention for character education (Ilham, 2020). This imbalance can limit the impact of PAI on students' moral and ethical development, diminishing its role in shaping their character. In environments where academic achievement is emphasized, the depth and breadth of character education are often overlooked, preventing PAI from fulfilling its objectives optimally.

Additionally, Indonesia's cultural and religious diversity complicates the standardization of PAI. This diversity means that Islamic teachings may vary across regions, creating challenges in the creation of a uniform PAI curriculum. Differences in the interpretation and practice of Islam in various communities can hinder the implementation of a cohesive national framework. This diversity requires a flexible and context-sensitive approach to ensure inclusivity without compromising the core values that PAI seeks to impart.

The competence of teachers is also a significant factor that influences the success of Islamic Religious Education (PAI) in shaping character. Although many educators are enthusiastic about teaching Islamic values, there is often a lack of opportunities for professional development that equip teachers with the pedagogical skills necessary to teach character education effectively. Without continuous training, teachers may struggle to adopt innovative teaching methods or create engaging and impactful lessons. Therefore, improving teachers' competence in content knowledge and teaching techniques is crucial for the success of PAI in shaping students' character.

The rapid development of technology and globalization also presents both opportunities and challenges for character education. Digital platforms can serve as an effective tool for delivering PAI content, offering new avenues for engagement and interactivity. However, technology also exposes students to

global influences and ideologies that may contradict the values taught in PAI. The challenge is how to manage this exposure to ensure that technology is used to enhance, rather than undermine, the character-building objectives within Islamic Religious Education.

Evaluation of character development remains a complex issue. Traditional assessments often focus more on cognitive achievements, while moral and ethical development is often overlooked. This makes it difficult to comprehensively measure the impact of PAI on the formation of students' character. Therefore, developing effective evaluation tools for character education is essential to ensure that PAI truly achieves its goal of shaping morally responsible individuals.

To address these challenges, a more comprehensive approach is needed that involves policymakers, educators, and the community. Policymakers must ensure that PAI is given sufficient priority in the curriculum by providing adequate resources for effective implementation. Teachers need ongoing professional development to keep their teaching skills relevant and impactful. Additionally, the wise use of technology should be encouraged to ensure that these tools reinforce, rather than undermine, the values taught in PAI.

Collaboration between schools, families, and communities is also crucial in creating an environment that supports character education. When the principles taught in PAI are reinforced at home and within the community, students are more likely to internalize and apply them in their daily lives. By addressing these challenges and leveraging existing opportunities, Islamic Religious Education can play a transformational role in shaping the character of future generations. Through these efforts, PAI can fulfill its potential as a force in shaping a better national character.

CONCLUSION

This study reveals the important role of Islamic Religious Education (PAI) in shaping the character, morals, and spirituality of students in Indonesia. Based on a case study analysis, PAI is an integral element in the national education system aimed at creating individuals who are faithful, pious, and have noble character. With philosophical foundations, government regulations, and Islamic education concepts such as *tarbiyah*, *ta'lim*, and *ta'dib*, PAI helps to build an Islamic character that focuses not only on cognitive intelligence but also on spiritual and social development.

The study emphasizes that although PAI has great potential in creating insan kamil (a perfect human being), there are several challenges in its implementation, including limited teaching time, the imbalance between religious education and general education, and the low interest of students in PAI. To bridge these gaps, there is a need for updates in teaching strategies, the improvement of teacher professionalism, and better integration of the curriculum between religious and general education. Overall, this study highlights the importance of PAI in shaping a generation that is not only academically competent but also possesses an Islamic character. Thus, PAI can serve as a

cornerstone in building a harmonious, civilized society grounded in strong spiritual values, making religious education an important instrument in national development.

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