

# Values Analysis of Islamic Religious Education (IRE) Policies at Higher Education in Indonesia

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**Abstract:** Among the measures the Indonesian government made in cultivating the nation's character is by issuing policies related to Islamic Religious Education (IRE) in Higher Education. Being character-oriented policies, they must be values-driven. This paper seeks to analyze the values encapsulated in the policies of IRE at higher education in Indonesia. This research uses a qualitative approach with literature study method. Data come from a variety of literature related to values education. Data were analyzed based on values education theories. Findings reveal that Islamic Religious Education policies at Higher Education in Indonesia embodies theologic/ synoptics values, ethics values, esthetics values, logic/empirics values, and teleologic/ synnoethics values.

## 1 INTRODUCTION

Religious education is one of people's measures to impart religious understanding to the next generation. Globally, there are two major paradigms of religious education, namely the religious paradigm and secular paradigm. The religious paradigm sees religious education as a belief that needs to be passed down from generation to generation (Hull, 2002), while the secular one sees religion as a private domain (Terence, 2008).

Indonesia is a country that adheres to the religious education paradigm as public sphere. Therefore, religious education becomes the affairs of the state and integral part in the state administration. One form of state intervention on religious education is the birth of government policies on religious education.

As part of public policy, the quality of government policy on religious education should be ideal. A good policy will affect people's lives (Nurdin, 2017). Therefore, a policy should have a strategic value (Rusli, 2013) that can provide benefits to people's lives. Thus, it can be said that a good policy is a valuable policy.

The Islamic Religious Education policies in Higher Education is part of the religious education policy in Indonesia oriented towards character development of the nation. As a policy-oriented character development, the policy itself must be

valuable. This is true especially considering that religious education is an educational component that has a positive effect on the moral quality of individuals and nations (Rodica Mariana Niculescu, 2013), although some argue that education has a negative impact on religiosity (Arias-Vasquez, 2012)

This research seeks to analyze the values contained in the policy of Islamic Religious Education in Higher Education in Indonesia. The value itself has many definitions and classifications (M. Bahaddin ACAT, 2012), some of them include the theory of meaning from Phenix and the value system theory of Ahmad Sanusi.

Phenix mapped meanings into six fundamental meanings, namely symbolics, empirics, esthetics, synnoetics, ethics, and synoptics. The meaning of symbolics relates to the ability to interpret symbols, both discursive and nondiscursive; the meaning of empirics relates to the ability to interpret the empirical reality of life; the meaning of esthetics relates to the ability to perform a contemplative perception of the phenomenon of the uniqueness and beauty of things; the meaning of synnoethics relates to the ability to interpret knowledge; the meaning of ethics relates to the ability to interpret morality; and the meaning of synoptics relates to the ability to interpret history, philosophy and religion (Phenix, 1964).

Meanwhile, Sanusi divides the value into six value systems: the theological value relating with

divine values, the ethical-legal value relating to moral values and obedience to the law, the esthetic value associated with the values of beauty, the logical-rational value related to logical and rational thinking, physical-physiological values related to the physical values and accompanying functions, and teleological values associated with usability and benefit values (Sanusi, 2015).

## 2 METHOD

This is a qualitative study with literature study method. The data are in the form of documents of Islamic Religious Education Policy in Higher Education emanating from the prevailing laws and regulations in Indonesia.

The data focus on the editorial policy related to Islamic Religious Education in Higher Education. They are then analyzed using theories of general education/valueS education. The two main references used in data analysis are meaning theory from Philip H. Phenix and values system theory from Achmad Sanusi plus some research results on religious education, values education, and general education from researchers.

## 3 RESULT AND DISCUSSION

The government policies related to Islamic religious education in higher education can be found in several laws and regulations, namely: 1) the 1945 Constitution; 2) Law no. 20 of 2003 on National Education System; 3) Law No. 14 Year 2005 on Teachers and Lecturers; 4) Law no. 12 Year 2012 on Higher Education; 5) Government regulation no. 13 Year 2015 on National Education Standards; 6) Government regulation no. 55 Year 2007 on Religious Education and Religious Matters; 7) Decree of the Minister of National Education no. 232/U/2000 on the Guidelines for the Preparation of Higher Education Curriculum and Assessment of Student Learning Outcomes; 8) Decree of the General Director of Higher Education. 43/DIKTI/Kep/2006 on the Manual of the Implementation of Personality Development Course Group in Higher Education.

The policies of Islamic religious education in higher education in the 1945 Constitution can be found in article 29 paragraph 1 and 2, article 31 paragraph 3 and 5; Law no. 20 Year 2003 article 3, article 4 paragraph 1, article 12 paragraph 1, article 36 paragraph 3, and article 37 paragraph 2; Law no.

14 Year 2005 article 45, article 46, and article 48; and Law no. 12 Year 2012 chapter 5 and 35.

Furthermore, Islamic religious education policy in higher education in government regulations can be found in government regulation no. 13 Year 2015 article 9, article 31, and article 49; government regulation no. 55 Year 2007 article 1, paragraph 1, article 2, paragraph 1, article 3, article 4, article 5, article 6 and article 7.

More operational policies can be found in the Decree of the Minister of National Education no. 232/U/2000 article 7 paragraph 1, article 8 paragraph 1, and article 10 paragraph 1; the Decree of the Director General of Higher Education no. 43/DIKTI/Kep/2006 article 1, article 2, article 3, article 4 paragraph 1, article 5, article 6 paragraph 1, article 7, article 8, article 9, article 10, article 11 paragraph 1 and article 12.

Analysis of the contents of those policies from the perspectives of the theory of values education can be classified based on the values developed by Phenix and Sanusi as follows.

### 3.1 Theologic/Synoptics Values

Theologic/synoptics values are the main values contained in the Islamic religious education policy in higher education. These values can be found in the 1945 Constitution article 29 paragraph 1 and 2, article 31 paragraph 3 and 5; Law no. 20 year 2003 article 3, article 4 paragraph 1, article 12 paragraph 1, article 36 paragraph 3, and article 37 paragraph 2; Law no. 20 Year 2003 article 3, article 4 paragraph 1, article 12 paragraph 1, article 36 paragraph 3, and Article 37 paragraph 2; Law no. 12 Year 2012 article 5 and article 35; Government regulation No. 13 Year 2015 article 9 paragraph 2; Government regulation No. 55 Year 2007 article 2, paragraph 1, article 3, paragraph 1; Decree of the Minister of National Education no. 232/U/2000 article 10, paragraph 1, and Decree of the Director General of Higher Education no. 43/DIKTI/Kep/2006 article 1, article 2, article 3.

These policies clearly show that Indonesia is a country that upholds divine values and these values serve as foundations and goals in the implementation of education in higher education. Under the religious education paradigm, this theologic/synoptic value points to the religious paradigm (Hull, 2002) embraced by the Indonesian Nation. Consequently, government intervention on religious education becomes a necessity.

### 3.2 Ethics Values

Ethical values become indicators that are expected to arise from the personality of students as a form of success of Islamic Religious Education in Higher Education. The ethical values embodied in the policies of Islamic Religious Education in Indonesian Universities can be found in: Government Regulation no. 55 Year 2007 article 1 paragraph 1, article 2, paragraph 1 and 2, article 5, paragraph 3,4,5 and 6; Decree of the Director General of Higher Education no. 43/DIKTI/Kep/2006 article 1, article 2, and article 3, paragraph 2.

Based on these policies it can be found that the output of Islamic Religious Education in Higher Education is not only about religious knowledge but further reflected in the students' personality. Among some expected ethical values are obedient to religious teachings, noble, tolerant, harmonious, respectful, honest, trustworthy, disciplined, hard working, independent, confident, competitive, cooperative, sincere, responsible, critical, innovative, and dynamic.

The ethical values embodied in these policies are in fact in line with the general education reform that is taking place in various parts of the world. In the context of Indonesia, with reference to existing policies, Islamic Religious Education in Higher Education is part of General Education. Historically, the development trend of Public Education has shown positive progress (Wehlburg, 2010). In general education reform, religious education is not just about teaching religion, but empowering the learners to become citizens who are caring for the community and the development of the world community (Cush, 2014).

### 3.3 Esthetics Values

The Islamic Religious Education Policy in Higher Education in Indonesia also encourages the creation of the harmony of life so that the learners can make best use of their existence as followers of religion in various facts of life in science, technology, art, or sport.

The aesthetic values in Islamic Religious Education policy in Higher Education can be found in Government Regulation no. 55 Year 2007 article 5, paragraph 6 and 7, and the Decree of the Director General of Higher Education no. 43/DIKTI/Kep/2006 article 3, paragraph 1. The policies stipulate that knowledge of religious values should be applied in aesthetics and harmonious life. Of course, this is in line with the concept of general education that has

many interrelated dimensions (Ben-Porath, 2013) including the emphasis in culture (Newton, 2000).

### 3.4 Logic/Empirics Values

Logic/empiric values are also reflected in the policy of Islamic Religious Education in Higher Education as shown in Government Regulation no. 55 Year 2007 article 5, paragraph 6 and Decree of the Director General of Higher Education no. 43/DIKTI/Kep/2006 article 3 paragraph 1. In addition to the content of religious knowledge, logical, critical, systematic, and scientific thinking becomes part of Islamic Education Teaching in Higher Education.

The above policies suggest that Islamic Religious Education in Higher Education is not only limited to religious doctrines but also highlights the ability of reasoning critically, logically and rationally. This is in line with the goal of General Education which is not only confined to the transfer of knowledge, but also to prepare the students to be ready to face the future (Alexander C. Yin, 2010).

### 3.5 Teleologic/Synnoethics Values

The effectiveness and efficiency of learning of Islamic Religious Education in Higher Education will be achieved through good management. The Islamic Religious Education Policy in Higher Education affirms several standards in the implementation of Islamic Religious Education ranging from organizational standards of managers, lecturers, facilities, learning methods and strategies, curriculum and teaching materials, and assessment standards. This shows that the policy of Islamic Religious Education in Higher Education embodies the teleologic/synnoethics values.

The values to be developed are basically in conformity with the general education reform. Public education will be strong if accompanied by strong leadership and managerial skills (Hachtmann, 2012), coupled with a structured design (Fred G. Martin, 2010), being part of the institutional culture (Awbrey, 2005), complemented with challenging and fascinating learning activities for the learners (Jackson, 2016).

## 4 CONCLUSIONS

Analysis of the contents of Islamic Religious Education policies in Higher Education in various laws and regulations in Indonesia reveals that the policies of Islamic Religious Education in Higher

Education in Indonesia embody theologic/synoptics values, ethics values, esthetics values, logic/empirics values, and teleologic/synnoethics values.

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