

## BASICS OF ISLAMIC EDUCATION AND ITS IMPLEMENTATION IN INDONESIA

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**Abstract:** This research article investigates the basics of Islamic education and its implementation in Indonesia to gain an in-depth understanding of the philosophical foundations and the dynamics of the implementation of Islamic education in the context of this country. This research article explores the foundational principles and examines the implementation of Islamic education in Indonesia. This type of research uses the Systematic Literature Review (SLR) method to learn the basics of Islamic education and its implementation in Indonesia. The data sources in the SLR method come from scientific literature in academic databases and other trusted sources of information. Data analysis in this research involves a systematic and comprehensive synthesis of relevant literature using a qualitative approach. The research's conclusion regarding the fundamentals and implementation of Islamic education in Indonesia underscores the pivotal role of a profound comprehension of religious, ethical, and moral values in crafting meaningful Islamic education. The implications of this research suggest the importance of ongoing adaptation and policy evolution in Islamic education in Indonesia to effectively address contemporary challenges and maintain its resonance with the diverse societal landscape.

**Keywords:** Basic, Implementation, Islamic Education

## **INTRODUCTION**

Islamic education is a key aspect in developing the spiritual and intellectual life of Muslims, which at the same time contributes significantly to the formation of national identity. Along with the diversity of cultures and religions in Indonesia, Islamic education is expected to be an instrument to strengthen the unity of the nation (Badrun et al., 2022). Although Indonesia is a country with a majority Muslim population, the challenges and dynamics that exist in the implementation of Islamic education cannot be ignored (Roqib, 2021). The times, social changes, and global challenges require adaptation in implementing Islamic education to remain relevant and effective.

Education is indispensable as a process that can build human potential towards progress in all aspects. According to Islam or Islamic Education, education is understood and developed from the teachings and fundamental values in its basic sources, namely the Qur'an and Hadith. Islamic education aims to form a complete Muslim person, develop all human physical and spiritual potential, and cultivate a harmonious relationship between each human person with God, man, and the universe (Kurniati et al., 2020).

This is supported by the potential that humans are born with, namely the potential to be able to educate (*homo educaudum*) and can be educated (*homo educaudus*), which Zakiyah Daradjat termed "humans as pedagogic beings" (Booker et al., 2021). With this potential in humans, they will be able to realize the essence they created as human beings, especially if it is developed optimally (Saripudin, 2019). Therefore, education for humanity is necessary as a cultural inheritance and a basic human need.

Islamic education, in terms of historical dimensions, is always faced with various problems and gaps in various aspects, ranging from the dichotomy of education, curriculum, goals, resources, and management of Islamic education (Autumn, 2019). The Indonesian nation, whose population is predominantly Muslim, agreed to form a unitary state of the Republic of Indonesia based on the 1945 Constitution and Pancasila by guaranteeing the independence of Muslims in Article 31 paragraph (2) of the 1945 Constitution that "The Government seeks and organizes a national teaching system regulated by law" (Khunaifi & Matlani, 2019).

In addition, issues related to curriculum, teaching methods, and the availability of infrastructure facilities are the main concerns in implementing Islamic education. In the context of globalization, it is necessary to pay attention to how Islamic education can prepare the younger generation to face the demands of the times without losing basic Islamic values (Haryana, 2020); (Jamiah et al., 2019). Therefore, a deep understanding of the basics of Islamic education and its implementation in Indonesia is crucial in formulating education policies that meet the community's needs (Korain et al.,

2019). Furthermore, the discussion of the challenges and obstacles faced in implementing Islamic education in Indonesia needs to be examined. Factors such as lack of resources, unequal access to education, and teaching quality problems require serious attention (Leonard, 2016). Knowing the background of this problem, it is hoped that the right solutions and strategies can be found to improve the quality and positive impact of Islamic education in Indonesia.

Associated with the ideals of national development that want to produce a whole Indonesian person that reflects the strength of faith and purity, it is clear that Islamic education is freely included in the national education development agenda. After Indonesia's independence, Muslims increasingly realized how important the struggle of Muslims is in achieving independence, and the government also tried to improve Islamic education in Indonesia (Prihastia et al., 2022); (Kosim et al., 2023), driven by factors to rise and strive to actualize all teachings in religious institutions, including education, to build a better future for Indonesia based on strong religious and moral values.

Several previous studies have investigated the basic principles of Islamic education, examining its fundamental principles and exploring avenues for practical implementation (Sahin, 2018). These studies often emphasize the holistic nature of Islamic education, which integrates spiritual, intellectual, and moral development (Lahmar, 2020; Lovat, 2020). Researchers have examined the Qur'an and Hadith to identify Islamic education's main principles, such as pursuing knowledge, forming character, and cultivating a strong ethical foundation (Chowdhury, 2018; Rohana, 2018). Additionally, scholars have investigated diverse pedagogical approaches, including the use of technology, experiential learning, and interactive methods, to increase the effectiveness of Islamic education in contemporary contexts. Based on existing research, this research aims to contribute new insights and advances in Islamic education. Researchers plan to explore innovative strategies to integrate Islamic teachings into a modern educational framework, meeting the needs of diverse learners. By examining the experiences and results of various implementation methods, my research aims to offer practical recommendations for educators and policymakers who wish to enrich Islamic education in a way that is in harmony with the dynamics of an evolving society. When contrasting the outcomes of this study with earlier research in Indonesia, a recurring theme becomes apparent, emphasizing the significance of fostering moral values and ethical principles. The alignment between these findings and existing studies underscores the lasting importance of incorporating moral virtues and ethical behavior into the structure of Islamic education.

Therefore, Islamic education has become compulsory, no longer just a necessity. Based on the introduction, this study will discuss the basis of Islamic education and the basis of Islamic education in Indonesia. Thus, this research reflects the urgency to explore the basics of Islamic education and

detail the problems and potentials in its implementation in Indonesia. Through this understanding, appropriate solutions can be found to improve the quality and relevance of Islamic education, positively contributing to the development of Indonesian society.

## **METHODS**

This type of research uses the Systematic Literature Review (SLR) method to learn the basics of Islamic education and its implementation in Indonesia. The SLR method was chosen because it allows the integration of information from various sources to compile a comprehensive picture of the development of Islamic education theory and practice in Indonesia. In the SLR method, data and data sources are obtained by certain steps, including:

1. Database Selection: Select a database or source of information related to the basics of Islamic education and its implementation in Indonesia. Databases generally include scientific journals, conferences, books, and other sources of information.
2. Keyword Selection: Determine relevant keywords or search phrases related to the basics of Islamic education and its implementation in Indonesia. These keywords will be used to search for literature in the selected database.
3. Literature Search: conduct a literature search using keywords related to the basics of Islamic education and its implementation in Indonesia. Conduct searches systematically and thoroughly to ensure that all relevant literature is identified.
4. Selection and Filtering: After searching, the next step is selecting and filtering the literature found. This process involves an initial assessment of the title, abstract, and full text to determine relevance regarding the basics of Islamic education and its implementation in Indonesia.
5. Quality Evaluation: Evaluate the methodological quality and validity of the selected literature. This may involve assessing the research design, sample size, data analysis, and other factors that may influence the trustworthiness of the research results.
6. Data Extraction: Extract relevant data from selected literature. This may include key findings, research methodology, and other important information.
7. Synthesis of Results: Synthesizes the results from the extracted literature. Identify patterns, trends, and conclusions that can be drawn from the literature that has been reviewed regarding the basics of Islamic education and its implementation in Indonesia.

The data sources in the SLR method come from scientific literature in academic databases and other trusted sources of information. The first step in this SLR is to detail the inclusion and exclusion criteria to determine relevant literature. Inclusion criteria include scientific publications, white papers, and other relevant literature focusing on the basics of Islamic education and its implementation in Indonesia. In contrast, exclusion criteria include literature that does not fit the scope of the research or does not meet certain academic standards. After establishing the criteria, the next step is a comprehensive literature search. Data collection techniques through academic databases, digital libraries, and official sources such as scientific journal articles. This search will involve a combination of keywords such as "basics of Islamic education," "implementation of Islamic education," and "Islamic education in Indonesia." The literature selection process will assess each source's quality, relevance, and contribution to the research objectives. This means that the selected literature will have a high academic level and provide substantial insight into the basics and implementation of Islamic education in Indonesia.

Next, the literature analysis will identify the selected patterns, themes, and trends. This will enable a comprehensive synthesis to be drawn up regarding the foundation and implementation of Islamic education in Indonesia. The conclusions of this research will be prepared based on significant findings that emerge from the literature that has been analyzed. By adopting the SLR method, this research can provide a comprehensive view of the basics of Islamic education and how it is implemented in Indonesia, thereby significantly contributing to the understanding and development of Islamic education in the country. The data analysis in this study involves a systematic and comprehensive synthesis of relevant literature. The researcher compiles information and findings from selected literature to identify the main themes, progress, and challenges in government policies related to the Basics of Islamic Education and its Implementation in Indonesia. A qualitative analysis approach is employed to comprehend, interpret, and organize information holistically, generating a profound and comprehensive overview of the issues under investigation.

## **RESULTS AND DISCUSSIONS**

### **Result**

Reviewing several previous studies on "Basics of Islamic Education and Its Implementation in Indonesia," interesting and diverse findings emerged, providing a deeper understanding of the basics of Islamic education and its implementation in the Indonesian context.

In the first study, a focus is placed on exploring the fundamental values of Islamic education in the school curriculum in Indonesia. The results suggest that integrating Islamic teachings into the subject can improve students' understanding of religious values. The second study (Araniri, 2020) examines the role of teachers in implementing the basics of Islamic education. The findings suggest that adequate training and support for teachers is essential to ensure effective teaching and is relevant to the principles of Islamic education. The third study (Mawardi, 2023) emphasized the perspective of learners. In this study, researchers evaluate the extent of students' understanding of the basic concepts of Islamic education and how these concepts are integrated into their daily lives. The fourth study (Noer, 2023) reviews the literature and highlights some obstacles in implementing the fundamentals of Islamic education in Indonesia. The main highlights include a lack of resources, challenges in improving teacher competence, and infrastructure constraints. In contrast, the fifth study (Judge, 2020) explores best practices in applying the principles of Islamic education in specific schools in Indonesia. The results suggest that active collaboration between schools, local communities, and education authorities can improve implementation effectiveness.

The sixth study (Baba, 2018) highlights the impact of technology on teaching the basics of Islamic education in Indonesia. Technology integration can facilitate better access and more interactive teaching. In the seventh study (Harmi, 2022), aspects of the inclusivity of Islamic education are further explored. The results provide insight into efforts to ensure that the principles of Islamic education are accessible and applied inclusively to all students. The eighth study (Anwar, 2018) deeply examines the impact of integrated Islamic education programs on the formation of character and moral values of students in Indonesia. The results show that a curriculum that includes aspects of character can shape a more responsible and ethical generation. The ninth study (Hoddin, 2020) evaluates the implementation of Islamic education policies at the national and local levels. The analysis shows that policies supporting Islamic education must be balanced with effective implementation strategies at the school level. The tenth study (Lilawati, 2020) highlights the importance of the role of parents in supporting their children's Islamic education. The findings suggest that parental involvement can improve the effectiveness and relevance of teaching at home and in schools.

The results of these ten previous research studies provide a comprehensive overview of the basics of Islamic education and its implementation in Indonesia. These findings can lay the foundation for developing better education policies and more effective implementation strategies in the future. The results of these ten previous studies provide a rich and detailed foundation for an in-depth understanding of Islamic education in Indonesia. These findings identify challenges and successes in implementation and provide valuable recommendations for future improvements in Islamic education

policies and practices. This understanding can form a strong foundation for further research and development of more effective and inclusive Islamic education in Indonesia. Islamic education is based on the teachings of the Qur'an, Hadith, and Ijtihad. These three sources should be used hierarchically. The Qur'an must come first; if a teaching or explanation is not found in the Qur'an, it must be sought in the Hadith; if it is not also found in the Hadith, then Ijtihad (Asfahani & Ibnu, 2023; Rifat et al., 2023). Hadith does not contradict the Qur'an, and Ijma cannot contradict the Qur'an and Hadith.

### **Basic Islamic Education**

The basis of Islamic Education is based on five sources (Taubah, 2016), namely:

#### **1. Qur'an**

The Qur'an is the word of Allah SWT in the form of revelation delivered by the angel Gabriel to the Prophet Muhammad SAW. It contains the main teachings that can be developed for the needs of all aspects of life through Ijtihad. The teachings contained in the Qur'an consist of two major principles, namely those related to matters of faith called AQIDAH and those related to charity called Shari'ah (Rizki & Wahdah, 2022). Education is very important because it is included in efforts or actions to shape humans for the better and contributes to determining the pattern and form of charity and human life both personally and in the community.

#### **2. Hadith**

Hadith is the words, deeds, and decrees of the Prophet (peace be upon him). Hadith is the second source of teachings after the Qur'an. The hadith also contains aqidah and shari'ah. The Hadith contains instructions (guidelines) to benefit human life in all its aspects and to build the Ummah into a whole person or devout Muslim. For this reason, the Prophet SAW became the main teacher and educator (Putri & Putri, 2020). He educated, first by using the house of Al-Arqam ibn Abi Al-Arqam, second by using prisoners of war to teach literacy, and third by sending companions to newly converted regions.

#### **3. Ijtihad**

Ijtihad is the source of Islamic teachings after the Qur'an and Hadith. Ijtihad comes from the word to pour energy, squeeze the mind, try hard, and work as much as possible. Terminologically, Ijtihad is thinking hard to produce a legal opinion on a matter not mentioned in the Qur'an and Sunnah. The culprit is called Mujtahid.

Ijtihad must follow the rules the mujtahids set and not contradict the contents of the Qur'an and the Sunnah. Therefore, Ijtihad was seen as one of the sources of Islamic law needed after the Prophet

died. The object of Ijtihad is everything that is needed in life, which is constantly evolving (Hidayat & Jafar, 2021). In line with the development of an increasingly advanced era, Ijtihad in the field of education feels increasingly urgent and urgent, not only in the field of material or content but also in the field of systems in a broad sense.

#### **4. Ijma**

Linguistically, Ijma means collecting various kinds of cases, which then give law to the case and believe in the law. In general, Ijma is a unanimity or decision from opinions derived from ijtihad scholars after the death of the Prophet Muhammad SAW and using Sharia law.

The Khilafah and state officials were the ones who performed Ijma in the early days of Ijma. Muslims already considered and trusted these ijma activities to make the source of Islamic law through ijma activities (Suyono, 2021). The source of Islamic law, Ijma, was successfully created thanks to the Adana deliberation by the caliphates (Saputra et al., 2023). However, those who source Islamic law must meet the predetermined conditions today.

Because Ijma can be used as a source of Islamic law, it should not be just anyone making Ijma. In other words, only experts who have succeeded in attaining Mujtahid whose opinions can be accounted for so that the source of Islamic law presented can provide benefits and goodness for all Muslims.

#### **5. Qiyas**

Qiyas is one of the four sources of Islamic law agreed upon by scholars and mujahids. The other three sources of Islamic law are the Quran, Hadith, and Ijma. Linguistically, the word qiyas comes from the root word, qaasa-yaqishu-qiyaasan, which means measurement (Hipni, 2018). In addition, qiyas means an action to measure a thing or event, which is then equated. The ukama ushul fiqh says that although qiyas are very diverse, they still have the same meaning.

### **Basic Implementation of Islamic Education in Indonesia**

Every activity that aims to achieve something expected must have a good and strong foundation because the basis will determine the pattern and mission of education referred to as the basis of education. Education Policy is a foundation that is used as a guide in the provision of education.

Education development is related to Law Number 20 of 2013 concerning the National Education System Chapter II Basics, Functions, And Objectives in article 2, which mentions "National education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945". The first basic national education is Pancasila.



The second basis of National Education is the 1945 Constitution. As stated in article 3, "National Education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims at developing the potential of students to become human beings who believe and are devoted to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

The development of Islamic education in education is separate from general education development, as education is developed from elementary to higher education (Leasa et al., 2021). Therefore, the area of development of Islamic education is a shared responsibility. With this view, it can be understood that Islamic education is developed for the sake of improving the values of faith and morality of the nation, which is fully supported by high education and science that provides benefits to the future life of the nation and state (Chambers & Conway, 1992). Thus, education is based on the "lifelong education" principle based on its compulsory legal position.

The implementation of education in a country is adjusted to the philosophical basis of the country. Therefore, Islamic education in Indonesia, in addition to being based on these basics, must be based on the philosophy of life of the Indonesian nation to be more applicable in its society. The applicable legislation, directly or indirectly, can be used as a guide in carrying out education in various educational institutions (Formal, Non-Formal, and Informal) things that are possible (Abidin & Murtadlo, 2020; Ismail et al., 2022).

The basics of the implementation of education in Indonesia there are three basics, namely:

1. Ideal Base

The Ideal Basis is the basis of the philosophy of the Indonesian state, namely Pancasila, in the first precept, which reads Godhead, which means that the Indonesian people have the freedom to profess religion and carry out worship by the teachings of their religion. In terms of Islam, this means that to know and understand the teachings of Islam, Islamic Education is carried out.

2. Constitutional Basis

The Constitutional Basis is the basis of the Unitary State of the Republic of Indonesia, which originates from the highest law, namely the 1945 Constitution. The basis of Islamic education is stated in Article 31, paragraphs 1-5, which reads:

- a. Every citizen is entitled to an educator.
- b. Every citizen must attend basic education, and the government is obliged to finance it.

- c. The government seeks and organizes a national education system that increases faith, piety, and noble morals to educate the nation's life, which is regulated by law.
- d. The state prioritizes the education budget to at least twenty percent of the state budget and from the regional budget to meet national education needs.
- e. The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of humanity.

### 3. Operational Basis

The operational basis is the basis that directly regulates the implementation of Islamic Education in schools. The implementation of Islamic Education in Indonesia is contained in Tap MPR No. IV / MPR / 1973, which was later strengthened in Tap MPR No. IV / MPR / 1978. MPR Decree No. II / MPR / 1983, reinforced by Tap. MPR No. II / MPR / 1988 and Tap MPR No. II / MPR / 1993 concerning the outlines of the direction of the state, which states that the implementation of religious education is directly intended in the curriculum of formal schools, ranging from elementary schools to universities (Sebsibe et al., 2023).

Then it was strengthened in Law of the Republic of Indonesia No. 20 of 2003 concerning National Education System Chapter X article 37 paragraphs 1 and 2, which reads as follows:

1. The primary and secondary education curriculum must contain religious education, civic education, languages, mathematics, natural sciences, social sciences, arts and culture, physical education, skills or vocations, and local content.
2. Higher education must contain religious education, civic education, and language.

Educators must meet various academic qualifications, certifications, and competencies to improve the quality of education. In addition to the law on teachers and lecturers, other examples of legislation overshadowing Islamic Education in Indonesia as stated in Government Regulation 19 of 2005 concerning National Education Standards, Ministerial Regulation Number 11 of 2005 (Ariyanda & Arifyani, 2020). So, with the existence of standard legal aspects and education, it will realize the construction of education management that is organized, systematic, transparent and well-patterned.

A systematic literature review related to the fundamentals of Islamic education and its implementation in Indonesia provides an in-depth understanding of various aspects of this topic. In this study, the analyzed literature collectively provides a comprehensive view of the evolution of the basic concepts of Islamic education and the dynamics of its implementation in various contexts in Indonesia (Suri et al., 2023). First of all, the literature highlights the important role of the fundamentals of Islamic education in shaping the Islamic identity of individuals and communities

(Chen & Mensah, 2018). This concept is closely related to the religious, ethical, and moral values that form the philosophical basis of Islamic education. Research shows that a deep understanding of these fundamentals is key to developing relevant curricula and effective teaching.

In the context of implementing Islamic education in Indonesia, the findings highlight the challenges and dynamic changes the education system faces. Factors such as globalization, information technology, and social transformation drive the need for adjustments so that Islamic education remains relevant and can significantly contribute to society's development (Torkayesh & Torkayesh, 2021). Regarding curriculum, the literature shows a constant effort to enrich and adapt learning materials to the demands of the times.

In addition, the literature also highlights the diversity of Islamic education implementation practices in various regions of Indonesia. Contextual, cultural, and historical differences play an important role in the forms and methods of Islamic education. Despite efforts towards harmonization, the literature suggests that diverse regional challenges must be considered in formulating effective and inclusive education policies.

Overall, the results of this SLR research provide in-depth insight into the basics of Islamic education and its implementation in Indonesia. A deep understanding of these basic concepts and the dynamics of their implementation is the foundation for improving the quality of Islamic education in the future. Further research can contribute to developing more effective and innovative policies supporting Islamic education in Indonesia.

## **Discussion**

Research confirms the importance of a deep understanding of the basics of Islamic education as a philosophical foundation that guides curriculum development and educational goals. Basic concepts, including religious, ethical, and moral values, are key factors in shaping the Islamic identity of individuals and societies. Understanding these fundamentals provides a solid foundation for relevant curriculum design and effective teaching.

The results highlight the challenges and dynamics of implementing Islamic education in Indonesia. Globalization, information technology, and social change drive the need for constant adjustment in the education system. Despite efforts to align the curriculum with the demands of the times, research also reveals the complexity of adapting Islamic educational practices to rapid social change.

This research findings on the foundational principles and implementation of Islamic education in Indonesia align with key theoretical frameworks and resonate with prior studies conducted in the

context of Islamic education. The theoretical underpinning of this study draws upon the concept of 'Tarbiyah,' emphasizing the holistic development of individuals encompassing intellectual, spiritual, and moral dimensions. This aligns with the works of prominent Islamic education theorists who argue for an integrated education approach rooted in the Qur'an and Hadith teachings. Furthermore, research findings underscore the significance of incorporating contemporary pedagogical methods to enhance the relevance and effectiveness of Islamic education in the Indonesian context.

In comparing this research results with prior studies in Indonesia, a common thread emerges in emphasizing character building and ethical values. The synergy between these findings and existing research highlights the enduring importance of instilling moral virtues and ethical conduct within the framework of Islamic education. However, this study introduces a nuanced perspective by exploring innovative methodologies and technologies that can be employed to engage contemporary learners. This complements previous research, which has predominantly focused on traditional teaching methods. The integration of modern pedagogies within the Islamic education system in Indonesia, as revealed by these findings, underscores the need for a dynamic and adaptable approach to meet the evolving educational landscape in the country. This comparative analysis contributes to the ongoing discourse on harmonizing traditional Islamic values with contemporary educational practices in Indonesia, ensuring Islamic education's continued relevance and efficacy.

The analysis shows the diversity of Islamic education practices in various parts of Indonesia. Contextual, cultural, and historical differences play an important role in the forms and methods of Islamic education (Hermino & Arifin, 2020). While efforts for harmonization exist, it is necessary to consider diverse regional challenges in formulating inclusive and effective education policies. The research also highlights challenges related to infrastructure and access to Islamic education. Some regions may face obstacles in providing adequate and equitable infrastructure, which can affect the quality and accessibility of education (Asyafah, 2019); (Collins et al., 2018). This underscores the need for further efforts in infrastructure investment and improved access to Islamic education across the country.

This research analysis provides implications for developing Islamic education policy in Indonesia. The main focus in formulating policies is the need for an increased understanding of the fundamentals of Islamic education, adaptation to global dynamics, and responses to diversity of practices (Abas & Maburur, 2022); (Abdurahman et al., 2023). In addition, investment in educational infrastructure and efforts to improve the accessibility of Islamic education must be prioritized to support the future development of education.

Previous studies emphasized the importance of understanding the basics of Islamic education as the philosophical foundation underlying the curriculum and educational objectives. This analysis is consistent with findings stating that a deep understanding of religious, ethical, and moral values plays a key role in shaping Islamic identity (Waham et al., 2023); (Mățã Liliana et al., 2023). Therefore, continuity and strengthening of understanding of these basics become essential in designing and implementing Islamic education programs.

Both studies highlight the challenges and dynamics in implementing Islamic education in Indonesia. The challenges of globalization, information technology, and social change are still consistent themes (Agustina et al., 2023). However, it should be noted that previous research has shown a constant effort to adapt curriculum and teaching methods to changing times. This shows that, although challenges remain, concrete steps are being taken to safeguard the relevance of Islamic education.

Overall, the pairing of research results underscores the role of diversity in Islamic education in Indonesia. Both studies emphasize the importance of understanding local, cultural, and historical contexts in designing education policies. Highlighting diverse regional challenges, the study affirms the need for inclusive policies to accommodate the diversity of Islamic education practices nationwide.

The comparison also highlights the problems of infrastructure and access to Islamic education. Limited resources and unequal access are still challenges that need to be addressed. However, it should be noted that previous research shows an awareness of this issue and calls for further investment in education infrastructure. This indicates that awareness of the need for improvements in terms of infrastructure and access has been going on for some time. The importance of understanding the basics of Islamic education and the dynamics of its implementation in Indonesia is consistent in both studies. The implications for future Islamic education policy and development are similar, emphasizing broadening understanding, adapting to global and local challenges, and investing in educational infrastructure.

Overall, the pairing of research results provides a more complete and coherent picture of the condition of Islamic education in Indonesia. The continuity of these findings can provide direction for the future improvement and development of holistic and sustainable education policies.

## **CONCLUSION**

The research's conclusion regarding the fundamentals and implementation of Islamic education in Indonesia underscores the pivotal role of a profound comprehension of religious, ethical, and moral values in crafting meaningful Islamic education. These findings reiterate the imperative to sustain a continuous understanding and application of these foundational principles, ensuring the ongoing relevance of Islamic education and its positive impact on shaping individual and community Islamic identities. The recognized challenges in implementation, influenced by globalization and social changes, necessitate astute and adaptable measures tailored to Indonesia's diverse context. The varied practices of Islamic education across regions accentuate the significance of an inclusive approach in policy formulation, accommodating local contexts and ensuring equitable education nationwide. These conclusions serve as guiding principles for future enhancements in Islamic education policies, emphasizing the importance of in-depth understanding, adaptability to change, and investments in educational infrastructure to realize the objective of high-quality and inclusive Islamic education in Indonesia. Aligning the implementation of education with a country's philosophical foundation is essential. Thus, while grounded in these fundamentals, Islamic education in Indonesia must also align with the nation's life philosophy, utilizing applicable laws to guide education across diverse institutions (Formal, Non-Formal, and Informal) to enhance societal applicability.

The implications of this research suggest the importance of ongoing adaptation and policy evolution in Islamic education in Indonesia to effectively address contemporary challenges and maintain its resonance with the diverse societal landscape. Additionally, fostering a deeper integration of Islamic educational principles with the nation's life philosophy and legal framework is crucial for ensuring Islamic education's practical applicability and societal relevance in the Indonesian context.

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