



PROBLEMS OF ISLAMIC PRIMARY AND SECONDARY EDUCATION IN ERA 4.0 IN INDONESIA

Ayu Umi Prihatin¹, Subiyantoro²

Fakultas Ilmu Tarbiyah dan Keguruan, UIN Sunan Kalijaga, Yogyakarta Indonesia^{1,2}
ayuump@gmail.com, subiyantorodr@gmail.com

Received: 18-11-2021

Revised: 07-01-2022

Accepted: 11-02-2022

Abstract

This article aims to determine the policies and problems that exist in Islamic primary and secondary education in Indonesia in Era 4.0. This research method uses library research with a qualitative approach. The authority of schools to manage themselves is given by the government to develop the potential that exists in schools so that there are several things that are the duty of the government in terms of education, one of which is education management as stated in Law no. 23 of 2014 that the district or city government manages basic education. The national education policy for Islamic basic education includes Madrasah Ibtidaiyah and Madrasah Tsanawiyah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs 4 and 5. Then the national education policy on secondary education includes Madrasah Aliyah and Vocational Madrasah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs 6 and 7. The educational levels of MI, MTs, MA, and MAK are all under the auspices of the Minister of Religion. Islamic primary and secondary education in Indonesia in Era 4.0 include First, the lack of public interest in Islamic education. Second, the low quality of teachers, Third, government discrimination against the allocation of Islamic education funds. Fourth, Certificate oriented. Fifth, the low quality of each learning process management process in each educational unit.

Keywords: Elementary Education, Secondary Education, Islamic Education, Educational Problems.

Abstrak

Artikel ini bertujuan untuk mengetahui kebijakan serta permasalahan-permasalahan yang ada di pendidikan dasar dan menengah Islam di Indonesia pada Era 4.0. Metode penelitian ini menggunakan studi pustaka (library research) dengan pendekatan kualitatif. Kewenangan sekolah untuk mengelola sendiri diberikan oleh pemerintah untuk mengembangkan potensi yang ada di sekolah sehingga ada beberapa hal yang menjadi tugas dari pemerintah dalam hal pendidikan, salah satunya manajemen pendidikan sebagaimana dalam UU No. 23 Tahun 2014 bahwa pemerintah kabupaten atau kota mengelola pendidikan dasar. Kebijakan pendidikan nasional pendidikan dasar Islam meliputi Madrasah Ibtidaiyah dan Madrasah Tsanawiyah yang telah diatur dalam Peraturan Menteri Agama No. 60 Tahun 2015 tentang Penyelenggaraan Pendidikan Madrasah ayat 4 dan 5. Kemudian kebijakan pendidikan nasional pada pendidikan menengah meliputi Madrasah Aliyah dan Madrasah Kejuruan yang telah diatur dalam Peraturan Menteri Agama No. 60 Tahun 2015 tentang Penyelenggaraan Pendidikan Madrasah ayat 6 dan 7. Jenjang pendidikan MI, MTs, MA dan MAK

semua dibawah naungan Menteri Agama. Pendidikan dasar dan menengah Islam di Indonesia pada Era 4.0 diantaranya Pertama, Kurangnya minat masyarakat pada pendidikan Islam. Kedua, Rendahnya kualitas guru, Ketiga, Diskriminasi pemerintah terhadap pengalokasian dana pendidikan Islam. Keempat, Certificate oriented. Kelima, Rendahnya setiap mutu proses pengelolaan proses pembelajaran pada tiap satuan pendidikan.

Kata Kunci: Pendidikan Dasar, Pendidikan Menengah, Pendidikan Islam, Problematika Pendidikan.

INTRODUCTION

Education is a conscious effort by the government to shape students into qualified, moral, and moral individuals to be useful in their lives, society, and nation.¹ Every citizen has the right to education as stated in the 1945 Constitution article 31 paragraph 1, namely "every citizen has the right to education". The goal is to be able to educate the life of the nation as is the goal of education in Indonesia as stated in the preamble of the 1945 Constitution.

In education, we often hear about the education system, management, and education policy.² All of these are important aspects of education so that educational goals can be realized to the fullest. Education is divided into several types, one of which is formal education which includes basic education, secondary education, and higher education.³ The education system in Indonesia has been regulated in Law no. 20 of 2003 concerning the National Education System. Based on the education policy contained in the National Education System, it turns out that various problems have arisen in Islamic primary and secondary education.

Education in Indonesia at this time is still far from feasible and is still a concern. This is evidenced by UNESCO data (2000) that the Human Development Index ranking is the composition of the ranking of educational attainment, health, and income per head which shows that the human development index in Indonesia is decreasing.⁴ The problems that arise in education in Indonesia are still very low. Therefore, in the discussion of this paper, the author discusses how to manage primary and secondary education, Islamic primary and secondary education policies in Indonesia, and the problems of Islamic primary and secondary education in Era 4.0 in Indonesia.

RESEARCH METHOD

This research uses library research. The main sources of data in this study come from books, journals, and several regulations related to Islamic primary and secondary education policies in Indonesia in the form of the Constitution, Laws, and Ministerial Regulations as well

¹ Dinda Zulaikhah, Akhmad Sirojuddin, dan Andika Aprilianto, "Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 Bagi Anak Berkebutuhan Khusus," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 54–71, <https://doi.org/10.31538/tijie.v1i1.6>.

² Ahmad Tajudin dan Andika Aprilianto, "Strategi Kepala Madrasah..Dalam Membangun Budaya Religius Peserta Didik," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (25 September 2020): 101–10, <https://doi.org/10.31538/munaddhomah.v1i2.34>.

³ Maptuhah Maptuhah dan Juhji Juhji, "Pengaruh Perhatian Orangtua Dalam Pembelajaran Daring Terhadap Motivasi Belajar Peserta Didik Madrasah Tsanawiyah," *Aitadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (22 Mei 2021): 25–34, <https://doi.org/10.54069/attadrib.v4i1.127>.

⁴ Ali Miftakhu Rosyad dan Muhammad Anas Maarif, "PARADIGMA PENDIDIKAN DEMOKRASI DAN PENDIDIKAN ISLAM DALAM MENGHADAPI TANTANGAN GLOBALISASI DI INDONESIA," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (7 Februari 2020): 75–99, <https://doi.org/10.31538/NZH.V3I1.491>. hal 91-92

as problems that occur in primary and secondary education. Islam in Indonesia. The approach used in this study uses a qualitative approach to obtain an overview of the policies and problems that exist in Islamic primary and secondary education in Indonesia.

DISCUSSION

Primary and Secondary Education Management

Hearing the word management may be familiar to our ears. Management comes from Latin, namely from the origin of the word *manus* which means hand, *agere* means to do. These words are combined into the verb *managere* which means to handle. In English, the word *manager* is in the form of the verb to manage, with the noun *management*, and *manager* is for people who carry out management activities. According to Jones and George management is planning, organizing, directing, and controlling human resources and other resources to achieve organizational goals effectively and efficiently. The scope of management itself is very much included in the world of education.⁵

Education in Indonesia has been regulated in the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System. According to RI Law No. 20 of 2003, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and the skills they need, society, nation, and state.⁶ Article 17 of the Republic of Indonesia Law No. 20 of 2003 states that basic education is the level of education that underlies the middle education level. Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms and Junior High School (SMP) and Madrasah Tsanawiyah (MTs), or other equivalent forms. Then article 18 of the Republic of Indonesia Law no. 20 of 2003 states that in paragraph 1 secondary education is a continuation of basic education. Then paragraph 2 secondary education consists of general education and vocational secondary education. Paragraph 3 states that secondary education is in the form of Junior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), Vocational Madrasah Aliyah (MAK), and other equivalent forms.⁷

The explanation above has explained the concept of management and education. Management and education are a unit in which education requires management, so management in education is a process of planning, organizing, leading, controlling educational personnel, educational resources such as Human Resources, Learning Resources and Facilities, and Funding Resources.⁸ The government gives schools the authority to manage themselves (decentralization) so that each school can develop its own potential.

⁵ Sedy Santosa dan Aulia Diana Devi, "The Problematics Online Lectures on Human Resource Management Courses (HRM) at The Islamic College Level," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (20 Juni 2021): 261–71, <https://doi.org/10.31538/nzh.v4i2.1452>; Siti Rofifah dkk., "The Influence of Organizational Culture and Work Motivation on Teacher Performance at the International Standard School, Amanatul Ummah Mojokerto," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (29 Maret 2021): 27–40, <https://doi.org/10.31538/ndh.v6i1.899>.

⁶ Depdiknas, "UU RI No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional (SISDIKNAS)" (2003).hal 1

⁷ Depdiknas. Hal 6-7

⁸ Lukman Hakim dan Mukhtar, *DASAR-DASAR MANAJEMEN PENDIDIKAN* (Kota Jambi: Timur Laut Aksara, 2018).hal 15

A copy of Law no. 23 of 2014 related to the division of concurrent government affairs between the central, provincial, district, or city governments. The division of government affairs in the education sector includes six matters, namely education management, curriculum, accreditation, educators and education personnel, education licensing. In education management, the central government has the authority to set national education standards and higher education management. Basic education is managed by the district or city government, besides that, the district or city government also manages early childhood education and non-formal education. Secondary education and special education are managed by the provincial government. This is in accordance with Law no. 23 of 2014.⁹

The government's effort to increase its independence in managing is the School-Based Management (SBM) model. As in Law No. 20 of 2003 concerning the National Education System in article 51 paragraph 1 the management of early childhood education units, basic education, and secondary education is carried out based on minimum service standards with school/madrasah-based management principles. These efforts also require good cooperation between schools, the government, and the community. For example, in basic education where the community plays an important role in realizing transparent, democratic, and independent education so that improving the quality of education can be achieved with all parties involved in managing the school.¹⁰

Based on the explanation above, it can be concluded that the government gives authority to schools to manage themselves to develop the potential that exists in schools so that there are several things that are the duty of the government in terms of education, one of which is education management. Based on Law no. 23 of 2014 that the district or city government manages basic education. Then the provincial government manages secondary education. Regarding the government's efforts to increase the independence of schools in managing schools, it is carried out by means of School-Based Management, which requires cooperation between the school and the government and the community to fight together in advancing the school.

National Education Policy for Islamic Primary and Secondary Education in Indonesia

The Indonesian government inherits two education systems, namely the education and teaching system in secular public schools and the Islamic education and teaching system that grows and develops among the Islamic community, both traditional-isolated and synthetic.¹¹ Education in Indonesia has been regulated by the government both in the preamble of the 1945 Constitution, namely the intellectual life of the nation and the 1945 Constitution article 32 and Law No. 20 of 2003 concerning the National Education System. National education is an education. National Education Standards are the minimum criteria regarding the education system in all jurisdictions of the Unitary State of the Republic of Indonesia. Article 34 of Law no. 20 of 2003 concerning the National Education System stipulates that the government and

⁹ Muhdi, Nurkolis, dan Suwarno Widodo, "Teknik Pengambilan Keputusan Dalam Menentukan Model Manajemen Pendidikan Menengah," *Kelola: Jurnal Manajemen Pendidikan* 4, no. 2 (15 Desember 2017): 135–45, <https://doi.org/10.24246/J.JK.2017.V4.I2.P135-145>. hal 136

¹⁰ Aldarmono, "MANAJEMEN PENDIDIKAN DASAR MENURUT PERATURAN PERUNDANG-UNDANGAN DI INDONESIA," *Al-Mabsut: Jurnal Studi Islam dan Sosial* 6, no. 1 (1 April 2013): 35–45. hal 2

¹¹ Umar Sidiq dan Wiwin Widyawanti, *Kebijakan Pemerintah terhadap Pendidikan Islam di Indonesia* (Ponorogo: CV. Nata Karya, 2019).hal 55

local governments guarantee the implementation of compulsory education programs at the basic education level free of charge.

The implementation of the compulsory basic education program is part of the education policy in Indonesia in achieving education for all. Islamic primary and secondary education in Indonesia is a formal education unit that provides general and religious education or what we call madrasahs. Regulations regarding the implementation of madrasa education in Indonesia have been regulated in the Minister of Religion Regulation No. 90 of 2013 which was later updated to become Minister of Religion Regulation No. 60 of 2015. According to the Regulation of the Minister of Religion No. 60 of 2015 concerning the Implementation of Madrasah Education states that madrasahs are formal education units under the guidance of the Minister of Religion which provide general and vocational education with the specificity of the Islamic religion which includes Raudhatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Vocational Madrasah Aliyah.¹²

Islamic basic education according to the Regulation of the Minister of Religion No. 60 of 2015 concerning the Implementation of Madrasah Education states in article 1 paragraph 4 Madrasah Ibtidaiyah, hereinafter abbreviated as MI, is a form of formal education unit that organizes general education with the specificity of the Islamic religion from 6 levels at the basic education level. Then paragraph 5 states that Madrasah Tsanawiyah, hereinafter referred to as MTs, is a form of formal education unit that organizes general education with the specificity of the Islamic religion which consists of 3 levels at the basic education level as a continuation of Elementary School, MI, or other equivalent forms. recognized as equal or equivalent to Elementary School or MI.¹³

Secondary education according to the Regulation of the Minister of Religion No. 60 of 2015 concerning the Implementation of Madrasah Education in paragraph 6 states that Madrasah Aliyah, hereinafter abbreviated as MA, is a formal education unit that organizes general education with the peculiarities of the Islamic religion at the secondary level as a continuation of Junior High School, MTs, or another equivalent form, recognized as the same or equivalent to Junior High School or MTs. Then paragraph 7 states that the Vocational Madrasah Aliyah, hereinafter abbreviated as MAK is a formal education unit that organizes vocational education with the peculiarities of the Islamic religion at the secondary level as a continuation of Junior High School, MTs, or other equivalent forms, recognized as equal or equivalent to Junior High School. or MTs.¹⁴

The basic framework and structure of the primary and secondary education curriculum is set by the government. The curriculum for primary and secondary education is developed according to its relevance by each educational group or unit and madrasah or school committee under the coordination and supervision of the education office or district/city religious department office for basic and provincial education for secondary education. Regarding primary and secondary education curriculum policies in Law No. 20 of 2003 concerning the National Education System in Chapter X concerning Curriculum Article 37 paragraph 1 that

¹² Menteri Agama, “Peraturan Menteri Agama No.60 Tahun 2015 Tentang Penyelenggaraan Pendidikan Madrasah” (2015).hal 4

¹³ Menteri Agama.hal 5

¹⁴ Menteri Agama. hal 5

the primary and secondary education curriculum must contain religious education, citizenship education, language, mathematics, natural sciences, science social knowledge, arts and culture, physical education and sports, skills/vocational, and local content.

The curriculum on Islamic basic education which is Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, and Vocational Madrasah Aliyah is regulated in the Decree of the Minister of Religion No. 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs. Implementation of the Curriculum at the First Madrasah Ibtidaiyah, covering Group A subjects whose content and references were developed by the center, which include Islamic Religious Education: Al-Qur'an Hadith, Akidah Akhlak, Fiqh, and Islamic Cultural History, Pancasila and Citizenship Education, Indonesian Language, Arabic, Mathematics, Natural Sciences, Social Sciences. Then there is the Second Later Eye, Group B Lessons whose content and references are developed by the center and can be supplemented with local content/content, which includes Cultural Arts and Crafts, Physical Education, Sports and Health, Local Content.

The implementation of the MTs curriculum is the same as MI, only in group A subjects plus language I, these subjects include First, Group A subjects whose content and references are developed by the center, which includes Islamic Religious Education (Al-Qur'an Hadith, Akidah Morals, Fiqh, and Islamic Cultural History), Pancasila and Citizenship Education, Indonesian Language, Arabic, Mathematics, Natural Sciences, Social Sciences, English, Second, Group B Subjects whose content and references are developed by the center and can be supplemented with local content/content, which includes Cultural Arts and Crafts, Physical Education, Sports and Health, Local Content.

The implementation of the MA and MAK curriculum is adjusted to their specialization or vocational, the subjects include First, Group A subjects whose content and references are developed by the center, these subjects include Islamic Religious Education (Al-Qur'an Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture), Pancasila and Citizenship Education, Indonesian Language, Arabic Language, Mathematics, Indonesian History, English. Then Second, Group B Subjects whose content and references are developed by the center and can be supplemented with local content, which includes Cultural Arts and Crafts, Physical Education, Sports and Health, Local Content. Third, Specialization Subjects, and finally Fourth, Elective Subjects.¹⁵

Based on the above statement the national education policy of Islamic basic education includes Madrasah Ibtidaiyah and Madrasah Tsanawiyah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs 4 and 5. Then the national education policy on secondary education includes Madrasah Aliyah and Vocational Madrasah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs

¹⁵ Widya Masitah dan Juli Maini Sitepu, "Development of Parenting Models in Improving Children's Moral Development," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (15 November 2021): 769–76, <https://doi.org/10.31538/nzh.v4i3.1692>; Ali Muhdlorul Huda dan Mauhibur Rokhman, "The Strategy of the Principal in Improving the Quality of Institutional Education," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2 (5 November 2021): 72–80, <https://doi.org/10.54069/attadrib.v4i2.142>.

6 and 7. The educational levels of MI, MTs, MA, and MAK are all under the auspices of the Minister of Religion.

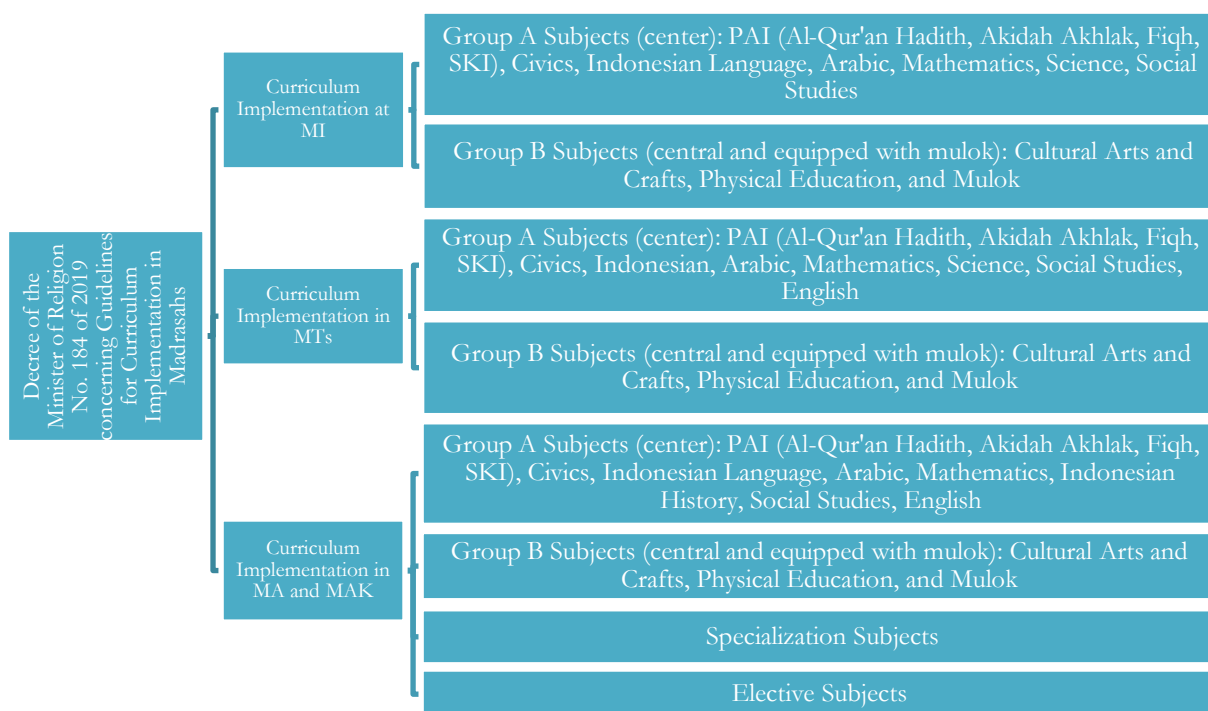


Figure 1. Implementation of Curriculum in Madrasahs based on the Decree of the Minister of Religion No. 184 of 2019 concerning Guidelines for Implementing Curriculum in Madrasahs

The Problems of Islamic Primary and Secondary Education in Indonesia

Basic and secondary education is an education that must be taken by Indonesian citizens because compulsory education in Indonesia is twelve years. But the fact is that in both primary and secondary education there are still many educational problems that are still a big concern for the government.¹⁶ The reason is the problems of education in Indonesia are very complex considering the current condition is the industrial era 4.0 where the era is increasingly advanced in terms of science and technology, but education still has many problems. As for the various problems or problems of Islamic primary and secondary education in Indonesia, including.

First, is the lack of public interest in Islamic education. The majority of Indonesian people who are still secondary to Islamic educational institutions are a problem. They consider that education in Islamic educational institutions is less qualified than general education institutions. Even Islamic educational institutions are used as the last alternative after they are

¹⁶ Anwar Sa'dullah, Muhammad Zainuddin, dan Muhammad Asrori, "The Roots of The Problem of Islamic Education and Criticism of Modern Islam Post The Events of September 11, According to Ibrahim M. Abu Rabi," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (24 Juli 2021): 342–52, <https://doi.org/10.31538/nzh.v4i2.1481>; Bahroin Budiya, "Manajemen Pengelolaan Kelas Masa Pandemi Di SD Ta'miriyah Surabaya," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (29 Mei 2021): 50–54, <https://doi.org/10.54069/attadrib.v4i1.129>.

not accepted in public educational institutions so the majority of people are competing to invade their favorite educational institutions.¹⁷

People think that with general education, their future will be more secure because they think that religious education is not important for their career-related future. Religious education is considered to be unable to compete in the outside world with general education. This is a challenge for Islamic educational institutions, both primary and secondary, to be up-to-date in technology.¹⁸ So that the assumption of people who think that Islamic education is only learning related to the field of religion and is not up-to-date in technology is wrong. Islamic education in the 4.0 era in Indonesia should be able to interact with technological advances. Because the thing that is very concerning is that Indonesia is known as a country with a Muslim majority, but Islamic educational institutions are very minimal in demand by the public.¹⁹ The solution to this problem is that Islamic educational institutions are expected to be able to properly introduce to the public that religious education is also important so that students are not only qualified in the general field but also in the religious field so that in the future students are strong in their faith and qualified in the general field to compete outside.²⁰

Second, is the low quality of teachers. The teacher is an important component in education, where a teacher is the one who provides knowledge to students so that students are able to understand and compete outside.²¹ However, in fact, we still encounter teachers, both primary and secondary education, who are less professional in carrying out their duties and we also find that the qualifications of these teachers are not in accordance with their fields, which results in the learning process not getting maximum results.²²

The problem is a big concern for the government to further improve the quality of teachers, especially in Islamic educational institutions. Teachers in Islamic educational institutions are required to be more creative and innovative and follow technological developments in the learning process. In addition, teachers in Islamic educational institutions are expected to improve their quality of professionalism by participating in various training to improve their knowledge and skills of teachers in Islamic educational institutions. In addition, the Ministry of Religion also provides scholarships for madrasa teachers to improve their quality

¹⁷ Miftahul Huda, "Perkembangan Pendidikan Islam di Indonesia dan Upaya Penguatannya dalam Sistem Pendidikan Nasional," *Journal of Islamic Education Research* 1, no. 02 (29 Juni 2020): 39–53, <https://doi.org/10.35719/JIER.V1I02.24>. hal 51

¹⁸ Akhmad Sirojuddin, Andika Aprilianto, dan Novela Elza Zahari, "Peran Kepala Sekolah Sebagai Supervisor Pendidikan Dalam Meningkatkan Profesionalisme Guru," *Chalim Journal of Teaching and Learning (CJoTL)* 1, no. 2 (2021): 159–68.

¹⁹ Muhammad Annas Budiarto dan Unik Hanifah Salsabila, "Optimizing Islamic Education Towards the Golden Era of Indonesia," *Tajkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 1–19, <https://doi.org/10.31538/tjie.v3i1.105>.

²⁰ Haidir Haidir, Muhammad Arizki, dan Miftah Fariz, "An Innovation of Islamic Religious Education in The Era of The Industrial Revolution 4.0 in Elementary School," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (9 November 2021): 720–34, <https://doi.org/10.31538/nzh.v4i3.1688>.

²¹ Rofifah dkk., "The Influence of Organizational Culture and Work Motivation on Teacher Performance at the International Standard School, Amanatul Ummah Mojokerto."

²² Ismi Adelia dan Oki Mitra, "Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah," *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 21, no. 01 (2021): 32–45. Hal 38

so it is hoped that the quality of qualified teachers according to the current state of the students will be able to improve the quality of the learning process so as to produce quality output.²³

The problem is a big concern for the government to further improve the quality of teachers, especially in Islamic educational institutions. Teachers in Islamic educational institutions are required to be more creative and innovative and follow technological developments in the learning process.²⁴ In addition, teachers in Islamic educational institutions are expected to improve their quality of professionalism by participating in various training to improve their knowledge and skills of teachers in Islamic educational institutions. In addition, the Ministry of Religion also provides scholarships for madrasa teachers to improve their quality so it is hoped that the quality of qualified teachers according to the current state of the students will be able to improve the quality of the learning process so as to produce quality output.²⁵

The role of the teacher is indeed very important for education, even though the technology is sophisticated even though the presence of teachers or educators will still play an important role in directing so that the government does not take wrong steps so that the government needs to pay attention to the quality of teachers to achieve educational goals. Therefore, informal educational institutions, both primary and secondary Islamic education, it is expected to increase the effectiveness and efficiency of teachers by regulating the management pattern of data sources starting from planning, recruitment and selection, coaching, job assessment, and competence so that they can improve both cognitively, affectively. as well as psychomotor skills and abilities in education that can be obtained through various training held by madrasas and external parties, although these efforts require a lot of time and money, but will have a good impact on teacher professionalism.

Third, government discrimination against the allocation of Islamic education funds. There is discrimination in the allocation of funds or finances given by the government to religious education institutions with the Ministry of National Education.²⁶ Islamic education, namely madrasas, is an educational institution under the auspices of the Ministry of Religion, where the agency is not decentralized by the local government and DPRD so that there are differences in the level of welfare between schools teachers and madrasa teachers. The welfare of school teachers is obtained from the local government while madrasa teachers do not get

²³ Siti Maisyaroh dan Mauhibur Rokhman, "Strategi Kepala Sekolah Dalam Meningkatkan Kinerja Guru," *Andragogi: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (5 September 2021): 52–62; Ida Fitri Shobihah dan Putri Ziana Walidah, "Interelasi Orangtua, Guru Dan Anak Dalam Membentuk Karakter Siswa Madrasah Ibtidaiyah Plus Darul Falah Jombang," *Atthiflah: Journal of Early Childhood Islamic Education* 8, no. 1 (19 Maret 2021): 22–29, <https://doi.org/10.54069/atthiflah.v8i1.92>.

²⁴ Mar'atul Azizah dan Miranda Nur Apdila, "Peran Kepala Madrasah Sebagai Supervisor Dalam Peningkatan Kinerja Guru," *Chalim Journal of Teaching and Learning (CJoTL)* 1, no. 1 (24 Agustus 2021): 73–84.

²⁵ Prastio Surya dan Muhammad Husnur Rofiq, "Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 Agustus 2021): 31–37, <https://doi.org/10.31538/munaddhomah.v2i1.65>.

²⁶ Izza Lutfiyana, Ridwan Ardianto, dan Fery Diantoro, "Tinjauan Histori Terhadap Pendidikan Islam dalam Sistem Pendidikan Nasional," *At-Ta'lim: Jurnal Pendidikan* 7, no. 2 (6 Agustus 2021): 115–24, <https://doi.org/10.36835/ATTALIM.V7I2.535>. hal 123

welfare at all from the government because madrasa teachers are under the guidance of the Ministry of Religion.²⁷

This becomes a problem that can eventually affect others, for example, educational facilities and infrastructure. The government should generalize regarding this matter because basically, it is part of the rights, be it the rights of students, educators, students, or others. If the funds given from the government are only small for religious education institutions, it will be difficult for educational institutions to align with general education institutions because of the absence of capital. In fact, if religious education institutions want to jump-start it, they need to struggle with independent capital.

Fourth, Certificate oriented. Islam gives orders to humans to always seek knowledge. Even the command to seek knowledge is listed in various hadiths. Then at the beginning of the heyday of Islam, someone who studies really on the basis of desire from within and produces work. A person who produces a lot of work will receive various awards as a form of appreciation for having produced work and developing science. The virtue of studying at the beginning of the heyday of Islam was purely to seek knowledge or knowledge-oriented, but it is different from the case now which has shifted to certificated oriented.

In studying, often those who only want a diploma when receiving education. The spirit and quality of science become the next priority.²⁸ Whereas in learning the most important thing is to seek knowledge because we as Muslims are indeed required to continue to seek knowledge. The priority should be the knowledge, not the diploma. Diplomas become a bonus when we have completed our education. It is necessary to change this thinking. Therefore, it is hoped that Islamic education in Indonesia, especially in the 4.0 era, can change the mindset that the orientation of studying is not just pursuing a diploma but really must be occupied so that the knowledge gained can be useful for the future so that the human resources produced are truly qualified for the future.²⁹ able to compete in the outside world. Really the knowledge gained is not only valuable but can produce quality products.

In studying, often those who only want a diploma when receiving education. The spirit and quality of science become the next priority. Whereas in learning the most important thing is to seek knowledge because we as Muslims are indeed required to continue to seek knowledge. The priority should be the knowledge, not the diploma. Diplomas become a bonus when we have completed our education.³⁰ It is necessary to change this thinking. Therefore, it is hoped that Islamic education in Indonesia, especially in the 4.0 era, can change the mindset that the

²⁷ Teuku Hariski Munazar, "Analisis Problem Pendidikan Dasar Islam Dan Relevansinya Dengan Perumusan Materi Pokok Mi," *PIONIR: JURNAL PENDIDIKAN* 10, no. 1 (1 Mei 2021), <https://doi.org/10.22373/pjp.v10i1.9739>.

²⁸ Tiy Kusmarrabbi Karo, "Pemetaan Permasalahan Pendidikan Islam Di Indonesia Dan Langkah-Langkah Mengatasinya," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 18–18, <https://doi.org/10.51590/waraqat.v4i1.79>.

²⁹ Santosa dan Devi, "The Problematics Online Lectures on Human Resource Management Courses (HRM) at The Islamic College Level"; Subaidi Subaidi dkk., "The Implementation of Human Resource Management in Improving the Quality of Teacher's Learning," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (26 November 2021): 579–86, <https://doi.org/10.31538/ndh.v6i3.1554>.

³⁰ Qomaruzzaman Azam Zami dan Bagong Suyanto, "Digital Divide for Teacher During Pandemic Covid-19," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 2 (30 Juli 2021): 213–24, <https://doi.org/10.31538/almada.v4i2.1235>.

orientation of studying is not just pursuing a diploma but really must be occupied so that the knowledge gained can be useful for the future so that the human resources produced are truly qualified for the future. able to compete in the outside world. Really the knowledge gained is not only valuable but can produce quality products.³¹

Fifth, the low quality of each learning process management process in each educational unit. Among them are related to various things, namely First, the lack of effectiveness of the learning process. The learning activity can be said to be effective if the lesson plans that have been prepared can be implemented. A teacher must be able to design a learning process so that it can run effectively and efficiently so that learning objectives can be achieved properly. But the fact is that what we see in an Islamic primary and secondary education institution in learning a teacher is still in monotonous teaching using only one method, namely the lecture method, in which there is no interaction between students and teachers because the method is principally a teacher gives the material in full to students so that the learning process with the lecture method is only centered on the teacher (teacher center).

Learning process is very contrary to the provisions of the 2013 curriculum which implements that in the learning process students are required to play an active role in learning so teachers must design various strategies and learning methods that are student-centered (student center) in which students play an active and creative role. in the learning process.³² Second, facilities and infrastructure. Second, is the success of education, one of which is the existence of adequate facilities and infrastructure, be it learning media, sports venues, libraries, laboratories, and so on that support the learning process. But the fact is that in an Islamic educational institution we still see that school buildings and facilities and infrastructure are still very minimal and do not support the educational process so the learning process that takes place is still less effective because of the lack of facilities and infrastructure in schools. For example, now in the 4.0 era, all schools are required to be able to master technology, there are even some exams that use an online system, so schools should provide facilities and infrastructure, namely computers as student facilities when carrying out online-based exams.³³

But in fact, what we see is not all, especially Islamic educational institutions that only have very little funds, not many are able to provide these facilities and infrastructure. So, this is the attention of the government or the Ministry of Religion which oversees Islamic educational institutions to pay attention to this. At least every school is given assistance for facilities and infrastructure so that when the facilities and infrastructure can be fulfilled to the maximum and can be utilized properly, it will have a good impact, namely the smooth learning process to achieve learning objectives.

Seeing the problem of the quality of Islamic education in Indonesia, which is still very lacking, it is a big concern for the Ministry of Religion to improve the management of Islamic education. The number of Islamic educational institutions under the auspices of the Ministry of

³¹ Putu Agus Windu Yasa Bukian dan I. Wayan Sujana, "Yoga Asanas as an Effort to Reduce Anxiety on Online Learning During Pandemic in Stikes Buleleng Students," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 1 (31 Januari 2022): 56–62, <https://doi.org/10.31538/almada.v5i1.1870>.

³² Munazar, "Analisis Problem Pendidikan Dasar Islam Dan Relevansinya Dengan Perumusan Materi Pokok Mi."

³³ Haidir, Arizki, dan Fariz, "An Innovation of Islamic Religious Education in The Era of The Industrial Revolution 4.0 in Elementary School," 0.

Religion, but very few are able to develop properly, due to the lack of good management and lack of funding, and lack of interest and quality so improvements in Islamic education management still need to be addressed.

In this regard, the government has recently issued a policy regarding BOS funding that all students who are at the age of compulsory education, madrasas, or Islamic educational institutions are prohibited from withdrawing funds from students. Prior to this policy, all funds for madrasa education or Islamic education were obtained from various donors, student families, foundations, and the community, although the BOS program has been implemented, the results have not been maximized.³⁴

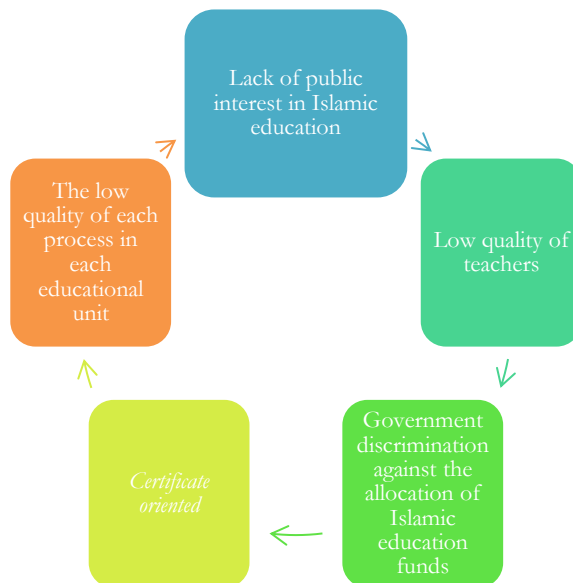


Figure 2. The Problems of Islamic Primary and Secondary Education in Indonesia

The decline in Islamic education, both primary and secondary education, is not only due to the problems described previously, but there are several factors that cause Islamic education to often receive criticism, namely: 1) There is a cultural gap where there is an imbalance between the development of science and technology and the speed of education development. Related to this, Islamic education does not try to adapt to the social changes that occur in society so Islamic education is still stagnant and does not try to adapt and respond to these social changes so education lags behind. 2) The stigma of two classes. the result of the first factor is that there is a delay in Islamic education in responding to the development of science and technology and the occurrence of social changes that cause a second-class stigma that ultimately survives in this situation. 3) Dichotomization of science. Discrimination in Islamic science and general science is still a problem in Islamic education which until now has not found significant results.

4) Political dualism. The policy difference between the Ministry of Religion and the Ministry of Education and Culture is still a conflict. These two institutions are still tugging on education policies that often cause conflict, whether it's related to salary issues, intensive

³⁴ Munazar. hal 76

education certification, or others. 5) Thinking solutions to a problem. 6) Not surprised by a change. Changes that will always occur in life do not become an obstacle in education. An Islamic educational institution is able to adapt to the changes that occur including the development of technology and education, if it is not able to manage the educational institution with the changes that occur it will be left behind with institutions that are better managed. 7) Thinking and strategy. Islamic educational institutions must have clear steps in designing something so that everything can be directed and arranged systematically, whether it is a semester program curriculum or others.³⁵

Of the several factors above that become the problems of Islamic primary and secondary education, which have been described are only some of the problems that occur, but there are still many other problems. The government also needs to pay attention to the needs of existing education so that it needs to be reviewed both from the curriculum or system as well as good education management and it is hoped that with these problems, the government is aware to immediately fix all existing problems so that in the future education in Indonesia, especially Islamic education, is good. that primary and secondary education can be completed properly and the realization of the goals of Indonesian education, namely educating the nation's life and creating a creative, innovative, faithful, and moral generation so that they are able to compete with the outside world and are able to improve the quality of good education, especially Islamic education because of Islamic education. Education is very important in human survival. Progressive Islamic education is education that is not only superior in the field of religion but in all fields. When studying a balance between religious and general knowledge, when a problem occurs, it is able to handle it well.

CONCLUSION

The government gives the authority to schools to manage themselves to develop the potential that exists in schools, one of which is education management which is regulated through Law no. 23 of 2014 that basic education is regulated by the district or city government, secondary education is regulated by the provincial government. As for the national education policy, Islamic basic education includes Madrasah Ibtidaiyah and Madrasah Tsanawiyah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs 4 and 5. Then the national education policy on secondary education includes Madrasah Aliyah and Vocational Madrasah which have been regulated in Minister of Religion Regulation No. 60 of 2015 concerning the Implementation of Madrasah Education, paragraphs 6 and 7. The educational levels of MI, MTs, MA, and MAK are all under the auspices of the Minister of Religion. In a policy, there must be problems related to Islamic primary and secondary education in Indonesia which have very complex problems including First, including a lack of public interest in Islamic education. Second, the low quality of teachers, Third, government discrimination against the allocation of Islamic education funds. Fourth, Certificate oriented. Fifth, the low quality of each learning process management process in each educational unit. The problems that occur in Islamic

³⁵ Ratu Nisa dkk., "Eksistensi Pendidikan Islam di Persimpangan Era Revolusi Industri 4.0," *Al-Munawwarah : Jurnal Pendidikan Islam* 13, no. 1 (2 Oktober 2021): 1–25, <https://doi.org/10.35964/AL-MUNAWWARAH.V13I1.4245>.hal 18-19.

primary and secondary education are also caused by various factors, including First, the existence of a cultural gap where there is an imbalance between the development of science and technology and the speed of development of education, Second, the stigma of two classes. The result of the first factor is that there is a delay in Islamic education in responding to the development of science and technology and the occurrence of social changes that cause a second-class stigma that ultimately survives in this situation. Third, is the dichotomization of knowledge. Fourth, the policy difference between the Ministry of Religion and the Ministry of Education and Culture is still a conflict. Fifth, think of a solution to a problem. Sixth, don't be surprised by a change. Seventh, think and be strategic. The problems and factors that occur in the existence of a problem become a big homework for the government to immediately improve the system in Islamic education because it has an impact on the continuity of education and the quality of education and the achievement of educational goals to be achieved. It is hoped that Islamic education will also be able to adapt to the existence of a social change that occurs both changes in technological developments and educational developments so that later Islamic education is not underestimated by the community. We have to change the mindset of the people that Islamic education is a milestone in the success of education that is able to produce a creative, innovative, faithful, and moral generation according to Islamic law.

REFERENCES

- Adelia, Ismi, dan Oki Mitra. "Permasalahan Pendidikan Islam di Lembaga Pendidikan Madrasah." *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 21, no. 01 (2021): 32–45.
- Aldarmono. "MANAJEMEN PENDIDIKAN DASAR MENURUT PERATURAN PERUNDANG-UNDANGAN DI INDONESIA." *Al-Mabsut: Jurnal Studi Islam dan Sosial* 6, no. 1 (1 April 2013): 35–45.
- Azizah, Mar'atul, dan Miranda Nur Apdila. "Peran Kepala Madrasah Sebagai Supervisor Dalam Peningkatan Kinerja Guru." *Chalim Journal of Teaching and Learning (CJoTL)* 1, no. 1 (24 Agustus 2021): 73–84.
- Budiarto, Muhammad Annas, dan Unik Hanifah Salsabila. "Optimizing Islamic Education Towards the Golden Era of Indonesia." *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 1–19. <https://doi.org/10.31538/tijie.v3i1.105>.
- Budiya, Bahroin. "Manajemen Pengelolaan Kelas Masa Pandemi Di SD Ta'miriyah Surabaya." *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (29 Mei 2021): 50–54. <https://doi.org/10.54069/attadrib.v4i1.129>.
- Bukian, Putu Agus Windu Yasa, dan I. Wayan Sujana. "Yoga Asanas as an Effort to Reduce Anxiety on Online Learning During Pandemic in Stikes Buleleng Students." *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 1 (31 Januari 2022): 56–62. <https://doi.org/10.31538/almada.v5i1.1870>.
- Depdiknas. UU RI No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional (SISDIKNAS) (2003).
- Haidir, Haidir, Muhammad Arizki, dan Miftah Fariz. "An Innovation of Islamic Religious Education in The Era of The Industrial Revolution 4.0 in Elementary School."

- Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (9 November 2021): 720–34. <https://doi.org/10.31538/nzh.v4i3.1688>.
- Hakim, Lukman, dan Mukhtar. *DASAR-DASAR MANAJEMEN PENDIDIKAN*. Kota Jambi: Timur Laut Aksara, 2018.
- Huda, Ali Muhdlorul, dan Mauhibur Rokhman. “The Strategy of the Principal in Improving the Quality of Institutional Education.” *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2 (5 November 2021): 72–80. <https://doi.org/10.54069/attadrib.v4i2.142>.
- Huda, Miftahul. “Perkembangan Pendidikan Islam di Indonesia dan Upaya Penguatannya dalam Sistem Pendidikan Nasional.” *Journal of Islamic Education Research* 1, no. 02 (29 Juni 2020): 39–53. <https://doi.org/10.35719/JIER.V1I02.24>.
- Karo, Tiy Kusmarrabbi. “Pemetaan Permasalahan Pendidikan Islam Di Indonesia Dan Langkah-Langkah Mengatasinya.” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 1 (2019): 18–18. <https://doi.org/10.51590/waraqat.v4i1.79>.
- Lutfiyana, Izza, Ridwan Ardianto, dan Fery Diantoro. “Tinjauan Histori Terhadap Pendidikan Islam dalam Sistem Pendidikan Nasional.” *At- Ta’lim: Jurnal Pendidikan* 7, no. 2 (6 Agustus 2021): 115–24. <https://doi.org/10.36835/ATTALIM.V7I2.535>.
- Maisyaroh, Siti, dan Mauhibur Rokhman. “Strategi Kepala Sekolah Dalam Meningkatkan Kinerja Guru.” *Andragogi: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (5 September 2021): 52–62.
- Maptuhah, Maptuhah, dan Juhji Juhji. “Pengaruh Perhatian Orangtua Dalam Pembelajaran Daring Terhadap Motivasi Belajar Peserta Didik Madrasah Tsanawiyah.” *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (22 Mei 2021): 25–34. <https://doi.org/10.54069/attadrib.v4i1.127>.
- Masitah, Widya, dan Juli Maini Sitepu. “Development of Parenting Models in Improving Children’s Moral Development.” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (15 November 2021): 769–76. <https://doi.org/10.31538/nzh.v4i3.1692>.
- Menteri Agama. Peraturan Menteri Agama No.60 Tahun 2015 Tentang Penyelenggaraan Pendidikan Madrasah (2015).
- Muhdi, Nurkolis, dan Suwarno Widodo. “Teknik Pengambilan Keputusan Dalam Menentukan Model Manajemen Pendidikan Menengah.” *Kelola: Jurnal Manajemen Pendidikan* 4, no. 2 (15 Desember 2017): 135–45. <https://doi.org/10.24246/J.JK.2017.V4.I2.P135-145>.
- Munazar, Teuku Hariski. “ANALISIS PROBLEM PENDIDIKAN DASAR ISLAM DAN RELEVANSINYA DENGAN PERUMUSAN MATERI POKOK MI.” *Pionir: Jurnal Pendidikan* 10(1) (2021).
- . “Analisis Problem Pendidikan Dasar Islam Dan Relevansinya Dengan Perumusan Materi Pokok Mi.” *PIONIR: JURNAL PENDIDIKAN* 10, no. 1 (1 Mei 2021). <https://doi.org/10.22373/pjp.v10i1.9739>.
- Nisa, Ratu, Shafira Hermawan, Achmad Junaedi Sitika, dan H Ceceng Syarief. “Eksistensi Pendidikan Islam di Persimpangan Era Revolusi Industri 4.0.” *Al-Munawwarah: Jurnal Pendidikan Islam* 13, no. 1 (2 Oktober 2021): 1–25. <https://doi.org/10.35964/AL-MUNAWWARAH.V13I1.4245>.
- Rofifah, Siti, Akhmad Sirojuddin, Muhammad Anas Ma`arif, dan Muhammad Mujtaba Mitra Zuana. “The Influence of Organizational Culture and Work Motivation on Teacher

- Performance at the International Standard School, Amanatul Ummah Mojokerto.” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (29 Maret 2021): 27–40. <https://doi.org/10.31538/ndh.v6i1.899>.
- Rosyad, Ali Miftakhu, dan Muhammad Anas Maarif. “PARADIGMA PENDIDIKAN DEMOKRASI DAN PENDIDIKAN ISLAM DALAM MENGHADAPI TANTANGAN GLOBALISASI DI INDONESIA.” *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (7 Februari 2020): 75–99. <https://doi.org/10.31538/NZH.V3I1.491>.
- Sa’dullah, Anwar, Muhammad Zainuddin, dan Muhammad Asrori. “The Roots of The Problem of Islamic Education and Criticism of Modern Islam Post The Events of September 11, According to Ibrahim M. Abu Rabi.” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (24 Juli 2021): 342–52. <https://doi.org/10.31538/nzh.v4i2.1481>.
- Santosa, Sedy, dan Aulia Diana Devi. “The Problematics Online Lectures on Human Resource Management Courses (HRM) at The Islamic College Level.” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (20 Juni 2021): 261–71. <https://doi.org/10.31538/nzh.v4i2.1452>.
- Shobihah, Ida Fitri, dan Putri Ziana Walidah. “Interelasi Orangtua, Guru Dan Anak Dalam Membentuk Karakter Siswa Madrasah Ibtidaiyah Plus Darul Falah Jombang.” *Atthiflah: Journal of Early Childhood Islamic Education* 8, no. 1 (19 Maret 2021): 22–29. <https://doi.org/10.54069/atthiflah.v8i1.92>.
- Sidiq, Umar, dan Wiwin Widyawanti. *Kebijakan Pemerintah terhadap Pendidikan Islam di Indonesia*. Ponorogo: CV. Nata Karya, 2019.
- Sirojuddin, Akhmad, Andika Aprilianto, dan Novela Elza Zahari. “Peran Kepala Sekolah Sebagai Supervisor Pendidikan Dalam Meningkatkan Profesionalisme Guru.” *Chalim Journal of Teaching and Learning (CJoTL)* 1, no. 2 (2021): 159–68.
- Subaidi, Subaidi, Sudarmaji Sudarmaji, Moh Nasuka, dan Munasir Munasir. “The Implementation of Human Resource Management in Improving the Quality of Teacher’s Learning.” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (26 November 2021): 579–86. <https://doi.org/10.31538/ndh.v6i3.1554>.
- Surya, Prastio, dan Muhammad Husnur Rofiq. “Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto.” *Munaddhomab: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 Agustus 2021): 31–37. <https://doi.org/10.31538/munaddhomah.v2i1.65>.
- Tajudin, Ahmad, dan Andika Aprilianto. “Strategi Kepala Madrasah..Dalam Membangun Budaya Religius Peserta Didik.” *Munaddhomab: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (25 September 2020): 101–10. <https://doi.org/10.31538/munaddhomah.v1i2.34>.
- Zami, Qomaruzzaman Azam, dan Bagong Suyanto. “Digital Divide for Teacher During Pandemic Covid-19.” *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 2 (30 Juli 2021): 213–24. <https://doi.org/10.31538/almada.v4i2.1235>.
- Zulaikhah, Dinda, Akhmad Sirojuddin, dan Andika Aprilianto. “Analisis Pembelajaran Pendidikan Agama Islam Kurikulum 2013 Bagi Anak Berkebutuhan Khusus.” *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 54–71. <https://doi.org/10.31538/tijie.v1i1.6>.