

## Understanding and Standing of The Islamic Religious Education Curriculum in Religious Schools or Colleges in The National Education System Law 2003

Rupiah<sup>1\*</sup>, Alfauzan Amin<sup>2</sup>, A. Suraida<sup>3</sup>, Rohimin<sup>4</sup>

<sup>1,2,3,4</sup>UIN Fatmawati Sukarno Bengkulu, Jl Raden Fatah Pagar Dewa, Bengkulu City, Bengkulu, Indonesia

### Abstract

Curriculum in general is a set of plans and arrangements regarding objectives, content and learning materials as well as methods used as guidelines for implementing learning activities to achieve certain educational goals. Islamic religious education is one of the government's efforts to educate the nation's children based on Islamic religious values and noble morals. The aim of this research is to look in more detail at the position of the PAI curriculum in the National Education System Law no. 20 of 2003; three basic principles are used as the basis for PAI: the juridical basis, which consists of an ideal basis, namely the basic philosophy of the State of Pancasila, the first principle, belief in the one, and only God. Structural/constitutional basis, namely constitution (UUD) 1945 Chapter Religious basis, which comes from Al-Qur'an and Hadith. For Muslims, Islamic religious education is mandatory. The psychological basis is the basis related to the psychological aspects of people's lives. The position of Islamic Religious Education in the National Education system is explained in Article 15 of the National Education System Law no. 20 of 2003; in Article 12, section (1) religious education is taught by religious teachers who are in accordance with the students' religion. To fulfill students' rights to religious education, Article 37 paragraph (1) states that the primary and secondary education curriculum must contain religious education, paragraph 2. The higher education curriculum must include religious education, citizenship education, and language. This means that PAI teachers and lecturers have a strong foundation for developing the Islamic Religious Education teaching process in schools/madrasahs and universities

**Keywords:** Curriculum, Islamic education, National education system law

### 1. Introduction

Education is part of human life activities because with education, humans can improve their level of social life. With education, human resources can also increase in terms of quality. The quality of the population is reflected in three main aspects: health, education, and income level. (Jannah and Kusumawati n.d.)

Quality education is a measure of the welfare level of the population in a region or country. Therefore, every citizen has the right to receive an education to obtain a sufficient level of welfare. As said by Koe Yao Thung yang dikutip oleh Syafiroh Masnu'ah (2022) that "The educational success of a nation is a barometer of the

success of a country's government" (Masnu'ah, *et al* 2022)

Education is the responsibility of all communities and the government, so that the educational process can be structured, systematic, and implemented as well as possible. Constitution of the Republic of Indonesia Year 1945 Chapter 31 paragraph (3) mandates that the government strives for and implements a national education system that increases faith, piety, and noble morals in order to make the life of the nation intelligent, which is regulated by law. On the basis of this mandate, Law Number 20 Year 2003 concerning the National Education System, in Article 3 emphasizes that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble

---

\*) Corresponding Author  
E-mail: [piahnataris@gmail.com](mailto:piahnataris@gmail.com)

character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens.

## 2. Methodology

The composition of scientific articles employs qualitative methods and literature collection techniques. A literature study constitutes a method of data collection through the reading and review of multiple journal articles, books, and websites pertinent to the research topic. Through the processes of reading, analyzing, studying, and drawing conclusions, novel research findings were obtained.

## 3. Results and discussion

Terminologically, the term curriculum is used in the world of education, which means that students must take or complete a set of knowledge or subjects to achieve a level or diploma. According to Al-Syaibani, the educational curriculum can be characterized as a set of qualities, factors in the educational and teaching environment in a school for students inside and outside, and a set of experiences resulting from the relationship with these qualities and factors. (Achmad 2021). Furthermore, Abdurrahman Salih quoted by Muhammad Irsyad, believes that the curriculum is a number of subjects prepared based on a systematic and coordinative design in order to achieve planned educational goals (Umam 2021)

In line with developments, the term curriculum has undergone many changes in meaning, curriculum is not only defined as a set of learning that must be given and mastered by students, but more broadly as everything that must be implemented in the learning process experienced by students and teachers (Winda 2022)

Abdul Wafi as quoted from Muhammad Ali: Saylor, Alexander, dan Lewis, formulate the meaning of curriculum as follows: (Wafi 2017) Curriculum as a plan for teaching and learning activities, curriculum as a learning experience, and curriculum as a learning plan

Curriculum According to the National Education System Law Number. 20 Year 2003 The curriculum comprises a set of plans and arrangements regarding objectives, content, and learning material's as well as methods used as guidelines for implementing learning activities to achieve certain educational goals (Indonesia 2003)

From the definitions above, we can draw the conclusion that the meaning of curriculum is not only limited to the fields of study contained in it and learning activities, but also includes everything that influences the development and personal formation of students in accordance with the educational goals to be achieved in order to improve the quality of education. (Hermawan, Juliani, and Widodo 2020)

In this way, the curriculum becomes very important because it has a very broad meaning, not only

related to subjects and their aspects, but also to the formation and character of students, which is in line with current educational developments and needs. It is through the educational process that student characteristics can be formed because technological advances cannot replace that position.

### a. History of Curriculum Formation in Indonesia

The history of curriculum formation in Indonesia reflects the long journey of educational development in the country. The following are several important points in the history of curriculum formation in Indonesia: the beginning of Independence (1945-1960an), the era of the Nationalization of Education (1960an-1980an), educational development (1980an-1990an), education reform (2000an-2010an), curriculum 2013, and Independent Curriculum. The main characteristics of the Merdeka curriculum concept are prioritizing Character Strengthening, Competency Based learning, flexibility and Stakeholder Involvement, utilizing Information and Communication Technology (ICT), school empowerment, inclusive education

No exception, the Islamic education curriculum as part of the national curriculum also experienced development from not being recognized until finally being included in the structure of the national education curriculum

### b. Islamic Religious Education Curriculum

According to Nurmadia (2014) The word "curriculum" is usually translated into Arabic as "manhaj," which refers to the light path that people take across various aspects of their lives. Meanwhile, the educational curriculum (manhaj al-dirasah) In the dictionary, tarbiyah is a collection of strategies and materials used by educational institutions as a guide in achieving educational goals. (Putra 2023) Apart from that, the curriculum is defined by the National Education System Law Number 20 Year 2003 The curriculum comprises a set of plans and arrangements regarding objectives, content, and learning material's as well as methods used as guidelines for implementing learning activities to achieve certain educational goals. (Indonesia 2003).

According to Zakiyah Darajat (1987), Islamic religious education is an effort to develop and nurture students so that they can understand Islamic teachings as a whole. Then live the goal, which in the end can practice and make Islam a way of life (Purnomo and Kamil, 2023)

The Islamic Religious Education Curriculum (PAI) is a series of plans and agreements related to learning objectives, content, materials, and methods that serve as guidelines for conducting learning activities to achieve educational goals. PAI covers several subject is in, among others, Al Qur'an Hadith, Aqidah Akhlak, Fiqh, and the history of Islamic culture. (Anon n.d.-b) In general education institutions, PAI subjects are included in the religion and noble morals subject group. Meanwhile, in

madrastas, the Islamic Religious Education subject group consists of four fields of study, namely: Aqidah, Akhlak, Fiqh, History of Islamic Culture and Al-Qur'an Hadith.

From a historical perspective, Islamic education has always faced various problems and gaps, such as the dichotomy of education, curriculum, resources, and management of Islamic education. The majority of Indonesia's population are Muslim, who agreed to form the unitary state of the Republic of Indonesia, which is based on the 1945 Constitution and Pancasila, guaranteeing the independence of Muslims. Muslims have a very important role in fighting for Indonesian independence (Akhmad and Mubarak 2023)

Based on the statement above, Islamic religious education is very important to teach as education for the majority of religious communities in Indonesia. According to Muhaimin, which was quoted by Nurmadiyah (2014), the curriculum as a design for all activities that support the achievement of educational goals still plays an important role, at least in coloring a person's personality. This is similar to the Islamic Religious Education (PAI) curriculum, which also has a very important position in shaping a person's personality. Good and bad educational outcomes, including the implementation of Islamic Religious Education, are determined by the curriculum, whether it is able to build critical awareness of students or not (Nurmadiyah 2014). Therefore, understanding the PAI material is necessary so that the material taught can be actualized and implemented in everyday life and give character to students.

The objectives of the Islamic Religious Education curriculum are stated in the Minister of Religion Decree (KMA) number. 183 years 2019 The Islamic education curriculum aims to prepare Indonesian people to have a moderate, inclusive, cultured, religious mindset, religious attitude, and the ability to live as individuals and citizens who are faithful, devout, productive, creative, innovative, collaborative, and capable. To be part of the solution to various problems in the lives of society, nation, state, and world civilization. In this way, Islamic Religious Education becomes a noble benchmark for students, and all of their behavior, morals, and social life reflect a religious attitude that will color all aspects of their life in the future.

### **c. A Brief History of Islamic Education in Indonesia**

The history of Islamic education in Indonesia can be classified into two categories: pre-independence and post-independence (Akhmad and Mubarak 2023). First, the history of Islamic education in pre-independence Indonesia is divided into four phases: the First Phase, the arrival of Islam to Indonesia. Islam entered Indonesia in the century 7M/1H which was spread by Arab traders and missionaries on the west coast of the island of Sumatra, precisely in the Baros area. During this period, Islamic education was introduced in stages, starting from saying

the creed and being invited to believe in the pillars of faith and Islam. The second phase is the development through an adaptation process. This phase was marked by the formation of the Langar or Surau system as an Islamic study. The third phase was the establishment of Islamic kingdoms. The kingdom that received the nickname "Veranda of Mecca" namely, the kingdoms of Samudera Pasai, Perlak, and Aceh Darussalam. At this time, the Samudera Pasai Kingdom had an Islamic education system characterized by Islamic education and religious teaching materials in the field of Sharia, namely the Islamic jurisprudence of the Imam Syafi'i school of thought, an informal education system in the form of taklim and halaqoh councils, government figures who also served as ulama figures, and religious education costs from the state. Fourth Phase: Education based on the interests of colonizers. There were two colonialists in Indonesia, Dutch and Japanese. During the Dutch colonial period, Islamic education declined in quality, and the Dutch did not care about the development of education in Indonesia, especially Islam, because the Dutch adhered to Christianity and even blocked the existence of Islamic education in Indonesia. This is very natural because the Netherlands will not last long if Islamic religion is allowed to grow and develop, because Islam is a religion that loves peace and does not like all forms of oppression and colonialism. To address this, the Netherlands is very grateful to Christian Snouck Hurgronje, who seriously studied Islam. His advice to the Netherlands was "It is impossible to inhibit the influence of Islam, but its influence needs to be limited. Giving Muslims the freedom to practice their religion, but education must be supervised". Furthermore, during the Japanese colonial period, there were several Japanese policies towards Islamic Education, namely changing the Office Voor Islamistische Zaken. During the Dutch period, led by Orientalists, it became Sumubi, led by Islamic figures themselves, namely KH. Hasyim Asy'ari, Islamic boarding schools, often receive visits and assistance from the Japanese government, allowing the formation of Hezbollah ranks that teach basic military arts training to Islamic youth under the leadership of KH. Zainal Arifin, allowed the establishment of an Islamic high school in Jakarta under his supervision Kh. Wahid Hasyim, Kahar Muzakkir dan Bung Hatta, permission for ulama and nationalist leaders to form the Homeland Defenders ranks (PETA) which later became the forerunner TNI in the era of independence, the Islamic Council permitted it A'la Indonesia (MIAI) continues to operate, even though it was disbanded and replaced by the Indonesian Muslim Syuro Council (Masyumi) which includes two large Islamic mass organizations, namely Muhammadiyah and NU. Suwandi in (Akhmad and Mubarak 2023).

Second, the history of Islamic education in Indonesia after independence is classified into three parts:

the old order, the new order, and the reformation. Islamic education during the old order: In 1950, Indonesia's sovereignty became more mature and perfect, so the plan for religious education at that time was further refined by the formation of a committee chaired by Prof. Mahmud Yunus from the Department of Religion and Mr. from the Department of Religion P&K. The results of the committee are: SKB which was published in January 1951 the contents are as follows: religious education begins to be taught in class IV in public schools (primary schools); especially for areas where the religious portion has become stronger, such as Sumatra, Kalimantan, etc., religious education begins to be taught in grade 1 in public schools with the caveat that the quality of general knowledge must not be reduced, when compared with other schools where religious education is taught starting in grade IV; in junior and senior high schools, religious education is taught for 2 hours a week; Religious education is taught to at least 10 students in one class and with permission from parents or guardians. The appointment of religious teachers, religious education costs, and religious education materials is borne by the government through religious departments. Islamic education during the new order: marked by exit SKB three Ministerial years 1975, which is a joint decision of three Ministers, namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Internal Affairs, number: 6 Year 1975, number: 037/U/1975, and number: 36 Year 1975 Regarding improving the quality of education in madrasas, this SKB succeeded in maintaining the existence of Islamic boarding schools/madrasas by including them in the national education system, providing room for mobility for their graduates. However, these three ministers are widely debated by Muslims, on the grounds that they think that madrasa students are all over the place and do not understand general knowledge and religion well, resulting in a scarcity of ulama. To find a solution for the Ministry of Religion in 1987, during the time of Minister Munawir Sjadzali, he founded the Madrasah Aliyah Special Program (MAPK). This madrasa is expected to become an institution to produce prospective ulama who understand religion well, as well as general knowledge, especially Arabic and English. However, this MAPK/MAK does not have a legal umbrella because the madrasas that are recognized based on the Three Ministers' SKB are 70% general studies and 30% religious subjects. Madrasah's position in the National Education System Law Number 2, 1989. During the reform period, Islamic educational institutions in Indonesia were dominated by Islamic boarding schools and madrasas. The system used in Islamic boarding schools has its own characteristics compared to the system implemented in educational institutions in general, namely, using a traditional system. The state of education during this reform period can be stated as

follows. First, the policy of strengthening Islamic education is part of the national education system. This effort was carried out through improvements to Law Number 2 years 1989, which became Law Number 20 years 2003 on the National Education System. If Law Number 2 years 1989, only states that madrasas are included in the national education system, in Law Number 20 years 2003 boarding school, Ma'had Ali, Raudatul Athfal (kindergarten), and Taklim assembly have been included in the national education system; second, policies regarding increasing the Islamic education budget. This policy was implemented by establishing an education budget of 20% of the total State Revenue and Expenditure Budget (APBN), which included teacher and lecturer salaries, educational operational costs, and scholarships for underprivileged students. Third, every Indonesian child is required to have a minimum education for completing junior high school, namely junior high school (SMP) or Tsanawiyah, which is called the nine-year compulsory education program. This compulsory education program not only applies to children studying at educational institutions under the auspices of the Ministry of National Education but also to children studying at educational institutions under the auspices of the Ministry of Religion. As a follow-up to this compulsory education program, the government has issued a free school policy for children from underprivileged families. Schools that provide free education have been given school operational assistance costs, hereinafter known as school operational assistance (BOS), and fourth, the implementation of national (SBN) and international (SBI) schools. Fifth, the teacher and lecturer certification policy for all teachers and lecturers, both public and private, both general and religious teachers, and both teachers under the Ministry of National Education and teachers. under the Ministry of Religion. This program aimed to improve the quality of teachers and lecturers as professionals. To support this program, in addition to the government issuing Government Regulation Number 74 Year 2005 regarding Teacher and Lecturer Certification, it also allocates a budget for education costs of 20% of the total state revenue and expenditure budget (APBN); Sixth, competency-based curriculum development (KBK/ year 2004) and unit level curriculum (KTSP/year 2006). This curriculum not only requires students to master the lessons but also requires them to have experience in the process of gaining this knowledge; seventh, developing a learning approach that is not only teacher-centered through teaching activities, but also student-centered through learning and research activities. With this approach, the methods used in the learning process are not only lectures, examples, and guidance, but also discussions, seminars, problem-solving, assignments, and discoveries.

#### **D. Position of Islamic Education In Law No. 20 Year 2003 (School)**

Islamic education is an integral part of the national educational system. As part of the national education system, Islamic education has the legitimacy to exist and find a place to live and develop in Indonesia as a form of meeting the educational needs of the Muslim community as a majority citizen. The state's accommodation of the Islamic education system means that the Islamic education system and institutions have a strong foundation to develop with financial support and attention from the state. Therefore, the state is obliged to develop an Islamic education system as a type of religious education within the national education system. In the national education system, Islamic education as a religious education system is implemented in various channels, namely formal, informal, and informal. (Masnu'ah et al. 2022) Birth of Law Number. Twenty Year 2003 about the National Education System, bringing better hope for Islamic education. In Law Number. 20 Year 2003 concerning the National Education System article 1 paragraph 1, explains that: "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 morals, and the skills needed by themselves, society, nation and state." (Indonesia 2003) Article 1 paragraph 2: National education is education based on Pancasila and the Constitution of the Republic of Indonesia 1945, which is rooted in religious values, Indonesian national culture, and responsive to the demands of changing times.

In the National Education System law it is also stated in the article 3 mentioned that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Based on this law, it is clear that education is a necessity for every individual to develop themselves, and it is hoped that a nation can have a young generation that is qualified, knowledgeable, and devoted to God. The first thing to be emphasized is religious spiritual values, which show that the religious curriculum is prioritized.

Therefore, to achieve national educational goals, Islamic religious education is necessary. Good and continuous religious education at all levels of education can guide students to believe in and be devoted to God. Thus, Muslim students must obtain Islamic education. This was confirmed by the National Education System Law Number. 20 Tahun 2003 article 12 paragraph (1a), namely: "receive religious education in accordance with

the religion they adhere to and taught by educators of the same religion;

Therefore, the National Education System Law is numbered. 20 Year 2003 The government has regulated religious education in Indonesia, namely in article 30, which reads: First, religious education is organized by the government and/or community groups of religious adherents in accordance with statutory regulations. Second, religious education prepares students to become members of society who understand and practice the values of their religious teachings, and/or become experts in religious knowledge.

Furthermore, religious education institutions, in this case, include madrasas as institutions that are concerned with religious education lessons (PAI), which are regulated in Article 30 Paragraphs 3 and 4 regarding the pathways and forms of religious education, namely, religious education can be carried out in formal, non-formal, and informal education channels. And religious education takes the form of diniyah education, Islamic boarding school, pasraman, pabhaja samanera, and other similar forms

Based on the explanation of the articles regarding education providers, in this case, Islamic religious education is carried out through formal, non-formal, and informal channels, both in schools and in madrasas at primary, secondary, and higher education levels. National Education System Law Number. 20 Year 2003, The Islamic religious education curriculum in schools/madrasas has an important position and is specifically regulated. Points related to the position of the Islamic religious education curriculum in schools/madrasahs.

National Education System Law Number. 20 Year 2003 The first is the obligation of Religious Education, and the national education system law emphasizes that religious education is an integral part of the national education system. Every student at school/madrasah, whether elementary, middle, or high level, is obliged to receive religious education, including Islamic religious education, for those who are Muslim. Second, in the implementation of the curriculum, the national education system law stipulates that the Islamic religious education curriculum is prepared and implemented by the government, both central and regional, to ensure that important aspects of the Islamic religion are taught comprehensively in schools/madrasahs.

The third position of the Islamic religious education curriculum, the Islamic religious education curriculum has an equal position with other curricula in the national education system. This means that the Islamic religious education curriculum is integrated into the national curriculum and becomes an important part of the educational process in schools and madrasahs. Fourth, curriculum development and the development of the Islamic religious education curriculum in

schools/madrasahs must pay attention to the principles of national education, the needs of students, and the needs of society. This curriculum must also accommodate current developments and Islamic values that are relevant to the social and cultural context of Indonesia. Fifth is implementation and evaluation. In addition to curriculum preparation, the National Education System Law also stipulates that the implementation and evaluation of the Islamic religious education curriculum in schools and madrasahs must be carried out continuously to ensure its effectiveness and relevance in achieving educational goals.

Thus, the National Education System Law Number 20 Year 2003 provide a strong legal basis for the regulation and implementation of the Islamic religious education curriculum in schools/madrasahs in Indonesia. This curriculum plays a very important role in forming students' character, morals, and faith in accordance with the teachings of Islamic religion.

#### **e. The Position of Islamic Education in Law Number 20 of 2003 (Higher Education)**

The implementation of Islamic religious education in public universities (PTU) has gained a solid foundation since the release of Tap MPRS No. Year II 1960 and Higher Education Law Number. 22 Year 1961, which requires the teaching of religious courses in state universities. With this stipulation, the existence of Islamic religious education as a means of forming students' personalities becomes stronger (Hamka 2009) National Education System Law Number. The 20 Year 2003 Pasal 19 states that higher education is the level of education after secondary education, which includes diploma, bachelor's, master's, specialist, and doctoral education programs organized by higher education, and higher education is organized using an open system. Article 20 ayat 1 Higher education can take the form of an academy, polytechnic, high school, institute, or university. Article 37 ayat 2 The higher education curriculum must contain religious education, citizenship education, and language. Both higher education curricula were developed by universities with reference to national education standards for each study program. The three basic frameworks and structures of higher education curricula were developed by universities with reference to national education standards for each study program.

National Education System Law Number. Twenty Year 2003, the regulations regarding the Islamic Religious Education (Islamic Religious Education) curriculum in tertiary institutions were not explained in as much detail as at the school/madrasah level. National Education System Law Number. 20 Year 2003 focuses more on general education system arrangements rather than specific arrangements regarding the Islamic Religious Education curriculum in higher education. However, in practice, Islamic religious education in

Indonesian universities is managed and organized by Islamic faculties or study programs that generally have their own curriculum, in accordance with the specifications of the field of Islamic study and scholarship.

The Islamic Religious Education curriculum in tertiary institutions generally includes several important points. First, integration with the National Curriculum and the Islamic Religious Education curriculum in tertiary institutions is expected to be in line with the national curriculum determined by the Ministry of Education and Culture. Second, scientific development and the Islamic Religious Education curriculum in higher education must take into account scientific developments, social context, and current challenges in compiling learning materials to suit the needs of students at the tertiary level. Third, regarding the Formation of Muslim Academics and Intellectuals, the Islamic Religious Education curriculum in higher education aims to form qualified Muslim academics and intellectuals who have a deep understanding of the teachings of the Islamic religion and are able to make positive contributions to society and the nation. Fourth, competency development, the Islamic Religious Education curriculum in higher education, is also aimed at developing student competency in various aspects of Islamic religious knowledge such as tafsir, hadith, fiqh, and history of Islamic culture.

However, National Education System Law Number. 20 Year 2003 does not provide specific details regarding the regulation of the Islamic Religious Education curriculum in higher education. There are separate policies and regulations governing this, which generally fall under the authority of the Ministry of Religion and the relevant higher education authorities.

#### **4. Conclusion**

The curriculum comprises a set of plans and arrangements regarding objectives, content, and learning materials, as well as methods used as guidelines for implementing learning activities to achieve certain educational goals.

The Islamic Religious Education Curriculum (Islamic Religious Education) is a series of plans and agreements relating to learning objectives, content, materials and methods that serve as guidelines for carrying out learning activities to achieve an educational goal. Islamic Religious Education covers several subjects in, among others, Al Qur'an Hadith, Aqidah Akhlak, Fiqh, History and History of Islamic Culture.

Islamic religious education is one of the government's efforts to educate the nation's children based on Islamic religious values and noble morals. The foundation of Islamic Religious Education is the juridical basis, which consists of an ideal basis, namely the basis of the Pancasila State philosophy, the first principle: belief in

the one and only God. Structural/constitutional basis, namely the Constitution 45 Chapter XI Chapter 29 verses 1 and 2. The operational basis is included in the Law of the Republic of Indonesia (Number 20, 2003) of the National Education System. A religious basis that comes from the Al-Qur'an and Hadith. For Muslims, Islamic religious education is mandatory. Psychological aspects are the basis of the psychological aspects of people's lives.

The aim of Islamic Religious Education is to grow and increase faith by providing and cultivating the knowledge, appreciation, practice, and experience of students regarding Islamic religion so that they become Muslim human beings who continue to develop in terms of their faith, devotion, nation, and state, and to be able to continue in the future. Higher Education Levels The position of Islamic Religious Education in the National Education system is explained in Article 15 of the National Education System Law Number. 20 Year 2003 In art 12 part (1) the National Education System Law emphasizes the right to teach religious education to students and to be taught by teachers and taught by teachers who are in accordance with the students' religion. To fulfill students' religious education rights, Article 37 (1) states that the primary and secondary education curriculum must contain religious education, citizenship education, language, mathematics, social sciences, arts and culture, physical education and sports, skills/vocational education, and local content. Paragraph 2: The higher education curriculum must contain religious, civic, and language education. This means that Islamic Religious Education teachers have a strong foundation for developing the teaching process of Islamic Religious Education in schools/madrasahs and universities.

## References

- Achmad, Ghufuran Hasyim. 2021. "Kedudukan Kurikulum Dalam Pendidikan Agama Islam." *YASIN* 1(2):246–61.
- Akhmad, Qonita Gita Praha Zulham, and Dede Husni Mubarak. 2023. "Kedudukan Pendidikan Islam Dalam UU No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional." *Mabahithuna: Journal of Islamic Education Research* 1(1):81–93.
- Anisa Jannah, Fatwa, and Fani Kusumawati. n.d. *Sosial Budaya Dan Ekonomi Negara Maju Dengan Negara Berkembang*.
- KMA Nomor 183 Tahun 2019 Tentang Kurikulum PAI Dan Bahasa Arab Pada Madrasah."
- Anon. n.d.-b. *Peraturan Menteri Pendidikan Nasional Republik Indonesia*.
- Hamka, Hamka. 2009. "Rekonstruksi Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi Umum Pascapemerintahan Orde Baru." *HUNafa: Jurnal Studia Islamika* 6(1):69–92.
- Hermawan, Yudi Candra, Wikanti Iffah Juliani, and Hendro Widodo. 2020. "Konsep Kurikulum Dan Kurikulum Pendidikan Islam." *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 10(1):34–44.
- Indonesia, Republik. 2003. *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Dengan Rahmat Tuhan Yang Maha Esa Presiden Republik Indonesia*. Jakarta.
- Masnua, Syafira, Nyayu Khodijah, and Ermis Suryana. 2022. "Analisis Kebijakan Pendidikan Islam Dalam Undang-Undang No. 20 Tahun 2003 (Sisdiknas)." *Modeling: Jurnal Program Studi PGMI* 9, (1).
- Nurmadiyah, Nurmadiyah. 2014. "Kurikulum Pendidikan Agama Islam." *Al-Afkar: Manajemen Pendidikan Islam* 2(2).
- Purnomo, Rahmat Novrisza, and M. Zaidan Kamil. 2023. "Urgensi Pendidikan Agama Islam Dalam Pembelajaran Anak Usia Dini Di Zaman Sekarang." *Islamic Education* 1(4):647–61.
- Putra, Fadli Padila. 2023. "Pengembangan Tujuan Kurikulum Pendidikan Agama Islam di Indonesia." *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 17–30. doi: 10.47498/tadibv15i1.1731.
- Umam, Khotibul. 2021. "Pengembangan Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi Islam Sinkronisasi Dengan Kebijakan Kerangka Kualifikasi Nasional Indonesia (Kkni)." *Edukasi Islami: Jurnal Pendidikan Islam* 10(01).
- Wafi, Abdul. 2017. "Konsep Dasar Kurikulum Pendidikan Agama Islam." *EDURELIGIA: Jurnal Pendidikan Agama Islam* 1(2):133–39.
- Winda, Wiwinda. 2022. "Konsep Dan Kedudukan Kurikulum Pendidikan Agama Islam Di Sekolah Madrasah Dalam UU Sisdiknas 2003." *Jurnal Pendidikan Islam Al-Affan* 3(1):19–27.