



## Implementation of Education Policy as a Public Policy

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### ABSTRACT

Policy can be interpreted as one of the government's instruments to create order in carrying out their duties and responsibilities. One form of Indonesian government policy is education policy as part of the national education policy. In Indonesia, there are two government educational institutions that have the right to issue policies, namely the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) and the Ministry of Religion (Kemenag). The dualism that is divided is the difference in the implementation of education policies between the Ministry of Education and Culture and the Ministry of Religion. The policies introduced by the two government institutions are still not balanced or not in harmony. This often results in social jealousy both in terms of assistance, welfare, and budget which often gets different treatment, causing problems. This dualistic management of education has been going on for a long time and has triggered the formation of a political path for certain interest groups. Therefore, it requires serious attention considering that education is a matter of public policy.

**Keywords:** *public policy; education; implementation*

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### INTRODUCTION

Law Number 2 of 1989 concerning the National Education System, although it does not mention in a single article to accommodate Islamic education, but the development of the New Order government recognized the path of Islamic education. This is what some Muslims regard as a "political gift" because of the accommodative political policy (Riyadi, 2006: 22-24). So that the management of education in Indonesia is handled by two ministries, namely the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religion

(Kemenag) which have the same goal of educating the nation's life as stated in the 1945 Constitution and government programs on Compulsory Education. Basic Education (Wajardikdas) 9 years.

The Ministry of Education, Culture, Research and Technology of the Republic of Indonesia, abbreviated as Kemendikbudristek, is a ministry within the Government of Indonesia that administers affairs in the fields of early childhood education (TK), basic education (SD), secondary education (SMP, SMA/SMK), vocational education, and higher education, cultural management, research, research and technology development. The Ministry of Education, Culture, Research and Technology is under and responsible to the President, and is led by a Minister of Education, Culture, Research, and Technology (Mendikbudristek) currently held by Nadiem Anwar Makarim, B.A., M.B.A he is an entrepreneur He is an Indonesian citizen and was inaugurated in the Indonesian Forward Cabinet of the government of President Joko Widodo-K.H Ma'ruf Amin, who was sworn in on October 23, 2019.

The Ministry of Religion, abbreviated as Kemenang, is one of the earliest ministries to be established when compared to other Ministries. This ministry was established on January 3, 1946. The Ministry of Religion has the task of carrying out affairs in the religious field within the government to assist the President in administering the state government. In carrying out its duties, the Ministry of Religion carries out several functions including carrying out affairs in the field of early childhood education (Raudhatul Athfal/RA), basic education (Madrasah Ibtidaiyah/MI), secondary education (Secondary namely Madrasah Tsanawiyah/MTs, Madrasah Aliyah/MA and Vocational Madrasah/MAK. are under and responsible to the President, and are led by a Minister of Religion currently held by Yaqut Cholil Qoumas or known as Gus Yaqut (born January 4, 1975) is an Indonesian politician who serves as Minister of Religion in the Cabinet Indonesia has progressed since December 23, 2020.

In this paper, we will discuss how the differences in the implementation of education policies as public policies carried out by the Ministry of Education and Culture and the Ministry of Religion will be discussed, even here we will also discuss the gaps that occur in their implementation in managing education in Indonesia.

## **METHODOLOGY**

the methodology used in this research is to use qualitative methods with a literature review approach from various sources which are then compiled so that readers get comprehensive information from the research discussion.

## **RESULTS AND DISCUSSION**

### **implementation of Education Policy in Indonesia**

Education policy is a public policy in the field of education according to Riant Nugroho (2008:35-36) which reveals that "Education policy includes a collection of rules governing the implementation of the education system, which discusses the goals of education and how to achieve these goals". As stated in the 1945 Constitution in

the 4th paragraph, namely "Educating the life of the nation" which is the goal of national education which describes the ideals of the Indonesian nation to educate and generalize education throughout Indonesia in order to achieve an intelligent national life.

In reality, this is quite difficult to implement considering the vast country of Indonesia with many areas located in remote areas. In addition, the most felt imbalance is the dualism of education policy which is still happening in the life of national education in Indonesia. The dualism of the policy is due to the existence of two education providers who have authority over education policies, the two education providers being the Ministry of Education and Culture as the manager of general education and the Ministry of Religion as the holder of the authority for the management of religious education.

The existence of this policy dualism is a system based on two rules or substances (Bakar and Surohim, 2005: 91). Meanwhile, in the context of education, the terms dualism and dichotomy have the same meaning, namely the separation of general education from religious education according to Saridjo (1996:22).

Ethical politics itself means the official policy of the Dutch East Indies colonial government for four decades from 1901 to the Japanese population in 1942. In 1901 it was announced that the Netherlands accepted ethical responsibility for the welfare of their colonial people. Politically, the Dutch government took a policy that they should be able to maintain their status quo in their colonies and one of the things that was very executive, maintained was the limited opportunities for indigenous people even though there were indigenous people who studied at that time were very supervised and full of political interests. After Indonesia was declared independent, all administrative affairs were entirely regulated by the Indonesian people themselves. Many former colonies were inherited by Indonesia such as social and political institutions, as well as educational institutions. The dualism of the education system which is the embodiment of the politics of *Devide Et Impera* (the politics of division) and also the politics of association of the Dutch colonial government works effectively. The negative impact of the dualism of the education system created by the Dutch colonial government began to flex

### **Implementation Of Education Policy as a Public Policy**

A country's policy in education is the product of a political process which involves various kinds of political elements in the legislative and executive institutions. Those involved in the process of making state policies and political decisions are those who are mandated to represent the aspirations and interests of the wider community. As a product of political decisions, state education policies are a mirror of national education politics which have implications for systems, institutions, curriculum and educational processes (Djamas, 2009: 193).

The authority of the Ministry of Education and Culture and the Ministry of Religion as education providers in Indonesia is in accordance with their main duties and

functions. The Ministry of Religion's policies apply to the educational environment of RA, MI, MTs, MA/MAK levels, while the Ministry of Education and Culture's policies apply to the educational environment of Kindergarten, Elementary, Middle, and High School/Vocational Schools. Although the two institutions are state education institutions, there are differences in their implementation which are still not balanced or not yet in harmony. As a result of these differences, problems arise where there are social inequalities in schools and madrasas. The problems that occur include the following:

1) Establishment between Schools (Kemendikbudristek) and Madrasas (Kemenag)

In terms of establishment, both schools and madrasas have their own regulations which apply only to the school environment and the madrasa itself. The problem of distance between schools and other schools at the same level does not affect the existence of madrasas in the surrounding environment. Regarding the distance requirements between schools and madrasas, there is no provision that makes the two ministries a partner who both have the same goals in the field of education. Policies made by the Ministry of Education and Culture apply to institutions under its auspices and vice versa. Policies made by the Ministry of Religion apply to educational institutions under its auspices as well.

What is happening in the field is very worrying, for example the case that occurred in one area, where the policy of the local leadership to establish 3 new state junior high schools was considered to accommodate the number of elementary school graduates in the vicinity with a zoning system. Regardless of the existence of public and private MTs and even private junior high schools in the area. The buildings or classrooms used are using existing SDN school buildings. This is very problematic, which occurs when the existence of a new SMP which is located very close to the State MTs, Private MTs and Private Junior High Schools has a very detrimental effect. Because it is clear from the number of students attending the school, especially the private ones, the community prefers the new junior high school because of its state status even though the school is in the afternoon because the building uses an elementary school building/classroom. This causes a decrease in students. If there is a decline in the number of students in madrasas to the point that there are no students, the Ministry of Religion can recommend closing the madrasas, this is very detrimental considering that private educational institutions also have a role and assist the government in providing education.

2) Curriculum

Since the issuance of the Decree of the Minister of Education, Culture, Research and Technology No. 56 of 2022 which was set in Jakarta on February 10, 2022 as a guide to implementing the curriculum in the context of learning recovery (Kurikulum Merdeka) as a complement to the previous curriculum. Influence the learning atmosphere in madrasas under the auspices of the Ministry of Religion. Where schools

and madrasas are close to the community. Meanwhile, the Ministry of Religion has not yet issued a curriculum policy.

The puzzle of madrasas using an independent learning curriculum was answered after the Ministry of Religion on April 5, 2022 issued Minister of Religion Decree (KMA) Number 347 of 2022 concerning Guidelines for Implementing an Independent Curriculum in Madrasas. The Minister of Religion revealed that the policy for implementing education in madrasas follows the regulations issued by the Ministry of Education and Culture. If specific regulations are needed, the Ministry of Religion will make regulations as needed.

The publication of this KMA does not necessarily reduce anxiety among madrasas. Heads and teachers of madrasas are still confused about how to implement the independent curriculum considering that the Independent Curriculum in madrasas will be implemented starting from the 2022/2023 school year, but until now there is no clear news on when RA, MI, MTS or MA teachers will be trained to become driving teachers. Unlike the case with the Minister of Education and Culture, along with issuing a policy, the implementation of an independent curriculum also facilitates its needs, in this case the most very important thing is the teacher, where the teacher is the implementer of learning. The focus of the driving teacher itself is on learning/student leadership, aiming to increase competence and make teachers a leader in student-centered learning.

Starting with the Activator Teacher Graduates Batch 1 in September 2021, the Ministry of Education and Culture through the Director General of GTK (Directorate General of Teachers and Education) held the Activator Teacher Program education so that when the new school year begins in July 2022/2023, many teachers who have graduated can transfer their knowledge and experience and skills to other teachers who have not participated in the driving teacher education, both other teachers who are in their schools and others. The Ministry of Education and Culture hopes that driving teachers can carry out their duties as well as possible in order to mobilize the teacher community and become teacher partners in student-centered learning development.

Meanwhile, the Ministry of Religion's policy is only limited to the KMA that has been issued, it does not facilitate the competency needs of teachers who are the main factor in implementing the Independent Curriculum even though they start entering schools for the new academic year 2022/2023, but there is no special program from the Ministry of Religion that facilitates this.

### 3) Inequality in the Education Budget of the Ministry of Education and Culture and the Ministry of Religion

In the National Education Law number 20 of 2003 it is stated that there is no difference between education providers under the auspices of the Ministry of Education and Culture and those under the auspices of the Ministry of Religion. What must be known by relevant parties in the implementation of education is that the Ministry of

Education and Culture does not allocate a budget for honorariums/salaries, while teachers under their auspices receive honorariums/salaries from the local government budget, so that the education budget from the central government is clearly large, and local governments only the budget is for teachers in the Kemendikbudristek environment. This has broad implications, namely that the Regional Government will not finance education outside the Ministry of Education and Culture on the grounds that the institution is under a vertical agency, one of which is the Ministry of Religion.

The problem that exists is in autonomy, although there is Law number 32 of 2004 concerning the division of authority between the central government and regional governments, the difference in structure in the Law does not include autonomy at the Ministry of Religion so that many local governments refuse to synergize in the management of education. The budget that comes from the central government (APBN) and local governments (APD) is at least 20%, not only to help one ministry (Kemendikbudristek) but to facilitate obligations for its citizens in terms of education.

In terms of teacher welfare, it can be seen the difference between teachers who are in the Ministry of Education and Culture and the Ministry of Religion. Case studies in several areas of honorary teachers who are within the Ministry of Education and Culture are given welfare/benefits by the local government with different nominals according to their regional capabilities so that honorary teachers in the Ministry of Education and Culture receive additional income. This does not apply to honorary teachers within the Ministry of Religion, thus creating social jealousy in this regard. In addition, another thing that causes jealousy for teachers who are within the Ministry of Religion is the receipt of the PPPK Decree where the nominal salary listed in the decree between teachers in the Ministry of Education and Culture is greater than that of teachers in the Ministry of Religion.

There are several suggestions that according to the author can be used as an alternative solution to the problem, including;

- a. Maintaining the role of the Ministry of Religion as the holder of authority in the management of religious education. The existence of religious education development is operationally in line with the development of education in schools within the Ministry of Education and Culture. This can make the Ministry of Religion have value in relation to the maintenance of authority. In terms of local government, it is better if the regional government has autonomy in distributing the budget effectively and efficiently to all levels, both under the auspices of the Ministry of Education and Culture and the Ministry of Religion. So that it can eliminate discrimination against educational institutions under the auspices of the Ministry of Religion.
- b. There is integration in several ways between the Ministry of Religion and the Ministry of Education and Culture in the implementation of education. With the existence of one roof, religious education becomes more integrated into the national education system, although in some cases it is under the authority of the

Ministry of Religion, but with the integration of some matters concerning religious education, it is possible to minimize discrimination.

- c. Changing the pattern of Islamic education indoctrination into a participatory pattern between teachers and students. This pattern provides space for students to think critically, optimistically, dynamically, innovatively, provide logical reasons, even students can also criticize the teacher's opinion if there are errors. In essence, this epistemological approach requires teachers and students to be equally active in the teaching and learning process. (Wardi, 2013:63)

## CONCLUSION

The implementation of education in Indonesia is under two ministries, namely the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) and the Ministry of Religion (Kemenag). Which in fact often causes social jealousy, especially in terms of attention, assistance, and budget. Some of the policies from the Ministry of Education and Culture and the Ministry of Religion that are still unbalanced or not aligned and become problems include the Establishment of Schools (Kemendikbudristek) and Madrasah (Kemenag), Curriculum, and Inequality in the Education Budget of the Ministry of Education and Culture and the Ministry of Religion.

In terms of welfare received by teachers under the Ministry of Religion, it is quite apprehensive, where honorary teachers who are within the Ministry of Education and Technology receive a budget allocation from the Regional Government for their monthly allowances, while honorary teachers from the Ministry of Religion do not receive it because the Regional Government only spends its budget for the Ministry which is classified as a vertical agency. Vertical is an apparatus of ministries and/or non-ministerial government institutions that manage Government Affairs which are not handed over to autonomous regions in certain areas in the context of Deconcentration but directly by the Central Government. So that policies, both in terms of the learning process and the budget for the Ministry of Religion, refer to the Central Government, not the Regional Government. The existence of policy dualism in the management of education has been going on for a long time and has triggered the formation of a political path for certain interest groups.

Given that education is something that gets better attention from the Ministry of Education and Culture and the Ministry of Religion, it would be wise if the two ministries ignore sectoral egos to develop education. In the education process, management is needed that is compiled and agreed upon by various layers so that all the goals that are the ideals of the nation are achieved optimally. From the problems that have occurred until now there is no solution, but as education providers, both the Ministry of Education and Culture and the Ministry of Religion must continue to maximize all forms of needs related to education.

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