Critical analysis of the problems of Islamic education in the era of disruption

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Abstract

The world of Islamic education in the disruptive era faces fundamental problems. This research critically analyzes these challenges using a literature study with a philosophical approach. Data were collected through documentation techniques for relevant references and using content analysis. The findings highlight vital issues about the relevance and accessibility of Islamic education in the era of disruption. Challenges include aligning or relevance of Islamic education with the evolving job market, societal needs, and technological advancements. Barriers to access to Islamic education include inadequate facilities, information dissemination gaps, transportation issues, teacher quality, and underrepresentation in marginalized groups and 3T areas. The government has implemented policies such as Merdeka Belajar-Kampus Merdeka, compulsory education, BOS funds, Indonesia Smart Card, frontline teachers, and zoning-based new student admissions. Practical challenges include differences of opinion, program incompatibility, limited public awareness, and complexity. This study provides valuable insights into Islamic education, emphasizing the need for continuous evaluation and improvement to create Indonesia's inclusive, responsive and effective Islamic education system. Addressing these challenges will better equip the Islamic education framework to navigate the disruptive era successfully.

INTRODUCTION

Education is said to be good if it can present a smiley corner for every element of society that lives it. This is because each of these elements comes to school based on a happy heart for both the rich and the poor, the diversity of backgrounds, characteristics (male or female), the disabled group, and sooner or later, their ability in the teaching and learning process, but the gates and doors of the school remain wide open for them in welcoming the mandates of Allah SWT, in the sense of creating equality in the educational process so that education can be enjoyed by whom only (Firman, 2017; Remiswal & Firman, 2018).

However, the objective condition of the world of education in the era of disruption characterized by changes from the real world to the virtual world at a speedy time is still faced with several fundamental problems '(Firman, 2020), namely: First related to the quality of education, which can be seen from three leading indicators, namely the learning process that is still conventional, teacher performance and welfare that is not optimal, the number and quality of books in schools are inadequate. Second, equitable distribution of education can be seen from three leading indicators: damage to classroom facilities and infrastructure, limited accessibility and capacity, and shortage of teachers.

Third, the efficiency of education can be seen from three indicators: the suboptimal implementation of educational autonomy through School-Based Management (MBS), budget constraints (limited government benefits and low community participation), and the quality of human resources for education management. Fourth, the relevance of education, which can be seen from three indicators, namely not optimal partnerships with the World of Business and the World of Industry or known as DUDI, a curriculum that is not yet based on community and regional potential, and the resulting life skills are not optimal (Sauri, 2016).

Therefore, this study will explore the above problems further in two aspects, namely equity or access to education and the relevance of education. Studies on Islamic education have been widely studied, including studies that link it to cases in Indonesia (Nor & Malim, 2014), cloud technology (Irgashevich, 2020), community-based education financing (Husni, 2020), and the concentration of learning program development (Mawardi & Supadi, 2018). Another study also examines Islamic education in terms of why there is a need for it (Hussain, 2004), character building (Khaidir & Suud, 2020), in the Western context (Lahmar, 2020), and humanism with Indonesia as a reference (Usman et al., 2017). Several previous studies

have shown findings about the problems of Islamic education, namely the issues and crises of current and future Islamic education (Nurdin, 2020), the issues of Islamic education in Nigeria (Kazeem & Balogun, 2013), and the challenges of Islamic education (Ilham, 2020).

In addition, the study was carried out only limited to the problems of Islamic education and did not provide specifications regarding the era of disruption as carried out in this study. So far, there is no specific study on the problems of Islamic education in the age of disruption, so this study must be carried out. This study aims to critically analyze the issues in Islamic education in the era of disruption in the hope that it can be an ideological contribution to finding standard solutions for better Indonesian education.

METHOD

This study uses a literature study design with a philosophical approach (Bakker & Zubair, 1990). The philosophical approach is used to critically examine the problems of Islamic education in the era of disruption. Data collection is carried out through documentation techniques by collecting various references related to the study's object. Furthermore, data analysis is carried out through content analysis to conclude by identifying the uniqueness of particular meanings in a factual and structured manner (Holsti, 1969).

RESULT AND DISCUSSION

The Problem of The Relevance of Islamic Education in the Era of Disruption

Ideas About the Relevance of Islamic Education

Islamic education will essentially include educational, teaching, and training activities. This activity is carried out as an effort to transform values. So in its implementation, these activities must run simultaneously and integrated, sustainably, and harmoniously or have relevance to the development of students and their living environment and last a lifetime (Hangestiningsih, 2015). Law Number 20 of 2003 concerning the National Education System Chapter I Article 1 Paragraph 2 explains that national education is an education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture, and responsive to the demands of changing times (Departemen Pendidikan Nasional, 2003). This indicates that implementing Islamic education must have relevance to the evolving times.

Etymological relevance in the Big Dictionary of Indonesian (KBBI) means relationships; linkages; relevant matters (Departemen Pendidikan Nasional, 2014). Relevance in English, i.e., relevance, implies the necessity, relationships, and related to the relationship (Departemen Pendidikan Nasional, 2014). As an objective, relevance means "(1) related to what is going on or being discussed, (2) true and or appropriate for a specific purpose". As a noun, it means the degree of relatability or meaningfulness of something with what happened or was discussed (Wahyuddin, 2016). In terminology, relevance can be interpreted as the linkage of goals and results of program outputs in terms of normative ideal measures supported by the accuracy of input, process, and output elements. Relevance concerns two dimensions of life: the world of school/PT and the world of work/society after school. Therefore, the relevance of an educational program (study program) contains elements: objectives, inputs, processes, outputs/results, and impact (outcome) and their relationship and meaningfulness between one aspect and another as a system (Muhson, 2012).

The relevance of Islamic education is the conformity or harmony between the results of education and the demands of life in society. This means that Islamic education will be considered relevant if educational outcomes have functional value for life (Nurhayati, 2010). According to Subandijah, the relevance of Islamic education includes four aspects, namely the relevance of Islamic education to the curriculum, the relevance of Islamic education to present and future life, the relevance of Islamic education to the world of work, and the relevance of Islamic education to science (Subandijah, 1993). Therefore, education includes many things, including everything related to human development. From physical development, health, skills, thoughts, feelings, will, and social, to faith development, educators handle everything. It means that Islamic education intends to make people more perfect, to make humans improve their lives from natural life to culture. Educating is cultivating human beings (Hangestiningsih, 2015).

Forms of Problems of Islamic Educational Relevance in the Era of Disruption

The Relevance of Islamic Education to the World of Work. The world of Islamic education today faces the challenges of the times. With the progress of this era, many aspects of life have changed and shifted. Therefore, the paradigm and the Islamic education system must inevitably be adapted to the times' demands. Of course, these changes are expected to lead to

better future Islamic education. Islamic education today must be oriented towards the world of work so that the emphasis is not only on cognitive aspects but also on other aspects of personality that are more important, such as affective and psychomotor aspects. Thus, Islamic education must be life-skill-oriented (Muhson, 2012).

Based on data from the Central Statistics Agency (BPS), vocational graduates' open unemployment rate in Indonesia in August 2019 reached 10.42%, down from August 2018 of 11.24%. High school graduates followed them by 7.92%, which is down compared to last year's 7.95%. Then diploma and university graduates were 5.99% and 5.67%, respectively, down from the same period the previous year of 5.89% and 6.02%. The number of open unemployed in August 2019 was 5.28% or reached 7.05 million people. The unemployment rate increased in numbers compared to August 2018 by 7 million people or decreased in percentage terms by 5.34%. Meanwhile, in February 2019, the unemployment rate reached 5.01%, or 6.82 million people. Head of BPS Suhariyanto explained that the number of workers in August 2019 was recorded at 197.92 million people, an increase compared to the same period last year of 194.78 million. The employment participation rate rose from 66.67% in August 2018 to 67.49% (Agustiyanti, 2019).

A review of the literature above explicitly shows a disproportionate relevance between Islamic education and the world of work today. In addition to many majors or skill programs irrelevant to the world of work, what is even more concerning is the irrelevance of the quality of Islamic education to employment requirements. Islamic educational institutions have not been able to produce ready-to-use graduates; this can be seen from the percentage of data obtained from BPS.

The Relevance of Islamic Education to the Needs of Society. Society is a group of human beings who have lived and worked together for a long time so that they can govern themselves, and they consider a unity society with clear boundaries. One of the characteristics of society is that it is constantly evolving. The development of society is influenced by the philosophy of life, values, and needs that exist in society. The development of society demands the availability of a relevant Islamic educational process. To create an Islamic educational process that is by the development of society, a design is needed in the form of a curriculum whose development foundation pays attention to the factors of community development. The curriculum's preparation and development is influenced by the social forces within society.

This influence occurs on curriculum components, such as objectives, content, methods/strategies, and curriculum evaluation (Sukirman, 2011).

The curriculum can be said to reflect community culture because a community culture is minor or a picture of the Islamic educational process carried out. Quality culture is a reflection of quality Islamic education. On the contrary, low culture also reflects low Islamic education (Firman et al., 2022). Praja (1998) explained that several essential elements of culture are very influential in people's lives, namely: tools and institutions or officers for Islamic education; economic organization; a system of norms that allow cooperation between members of society to master the surrounding nature; equipment and supplies of human life; civic system; language, spoken and studies; arts; knowledge systems; religion (belief system).

Humans produce culture as a treatment and habit in society. Culture is acquired by man, not biologically, but achieved through learning. Culture is the incarnation of the will, the human mind. Culture is always dynamic and develops in line with the development of human thinking. Therefore, the Islamic educational process should be integral to the culture. Relevant to this statement, Daoed Joesoef states that Islamic academic endeavors should be considered an essential part of the culture, just as studies are an integral part of technology. Meanwhile, culture must be used as a framework where thoughts about human growth are placed (Wiryokusumo & Mulyadi, 1988).

The description above suggests that Islamic education for a society aims to educate people in a life-to-integrate between one member and another. This implies that the curriculum as a tool to achieve Islamic educational goals has a crucial role, function, and position to realize a quality culture in society, such as values, attitudes, knowledge, skills, and other vital activities. Meanwhile, the core culture is unique; it demands special Islamic education related to certain aspects of life and rational groups. The role of interests, abilities, and the nature of life is fundamental, so it also demands a particular curriculum. For example, madrasah is usually related to certain levels of education, economic status, and ideals, so it also has a certain time limit and coverage area. Such things are giving rise to Islamic education or madrasah and specialized subjects (Mahrudin, 2012).

The Relevance of Islamic Education to Science and Technology. The era of globalization, the disruptive era, the era of revolution 4.0, and even entering 5.0 is a process of change between countries, nations, and cultures without knowing borders. The influence of all these eras is

Increasingly felt, especially with the increasing number of print and electronic information channels and the rapid developments in technology, communication, and transportation. In addition, it is also supported by the emergence of world satellite information systems, cosmopolitan lifestyles, global consumerism, international sporting events, the spread of the world of tourism, the decline of state and nation sovereignty, the growth of the global military system, recognition of the occurrence of a world environmental crisis, the development of world-scale health problems, the emergence of institutions- world political institutions, the emergence of global political movements, the expansion of the concept of human rights, and the complicated interactions between the various world religions (Mahrudin, 2012).

Islamic education entering the 21st century must be able to direct students to live in new situations that arise in themselves and their environment. With such conditions, it is necessary to have the ability to learn how to learn. Such capabilities can be achieved with the four pillars of education proposed by UNESCO and described as the fundamentals of education. These pillars, namely learning to know, learning to do, learning to be, and learning to live together. By paying attention to the four pillars of education, competencies are developed that are useful for student life in the future, namely religious competence, academic competence, economic competence, and socio-personal competence. Therefore, curriculum innovation is needed based on the development of science and technology.

The development of science and technology today can enter every joint of life. So that if not addressed appropriately, this can change the personality of the nation, especially plus the current condition of the community is sick, and the mass media often airs an unhealthy atmosphere, public fooling and even providing spectacles that are not for student development (Redhiana, 2017). Science and technology are not a monopoly of a particular nation or group. Both directly and indirectly, the development of science and technology has a reciprocal relationship with education. Industries with advanced technology produce a variety of tools and materials that are directly or indirectly needed in Islamic education and, at the same time, demand reliable human resources to apply them (Kusumawati & Rulviana, 2017).

The development of science and technology will directly become part of Islamic education. Meanwhile, it indirectly gives the task to Islamic education to equip the community with the ability to solve the problems faced as an influence of the development of

science and technology. In addition, the development of science and technology is also used to solve Islamic educational problems (Sukirman, 2011). Islamic educational activities require support from industrially produced tools such as television, radio, video, computers, and other equipment. The use of tools needed to support the implementation of Islamic educational programs, especially when the development of communication technology products is increasingly sophisticated, demands adequate knowledge and skills, and skills from teachers and other academic program implementers. Considering that Islamic education is an effort to prepare students to face the future and the rapid changes in society, including changes in science and technology, curriculum innovation must be based on science and technology (At-Taubany, 2017).

Relevance at the Islamic Education Level (Internal). The government provides primary education services that are quality, equitable and equitable, and relevant to the needs of graduates as citizens of society and the state. Primary education shapes all citizens' character, basic literacy, and basic skills through quality and equitable education services. However, the reality on the ground shows alarming symptoms. The basic education unit has become a knowledge-building machine for learners. Primary education by the organizers is better understood as a "collection of subjects" taught by teachers in elementary schools/MI, junior high schools/MTs, or packages A and Package B.

This understanding, in reality, has reduced the essence of primary education, which forms the character and essential ability to learn, into a set of theoretical and memorization teaching processes in the classroom that are carried out through rote tests. Primary education will never be relevant and does not serve as a solid foundation for shaping characters and improving the quality of education at subsequent levels if this situation is allowed. Meanwhile, education in SMA / MA still faces problems regarding the relevance of curriculum, learning, and school management, creating a low-quality student learning process (rote learning). The learning process does not foster the potential and creativity of students but presents theory and knowledge memorized with dense theorized content (Suryadi, 2010).

Policy Issues Related to the Relevance of Islamic Education in the Era of Disruption

According to Brojonegoro in Soesilo (2005), there are four aspects of program policies to improve the quality and relevance of Islamic education: Curriculum Redesign, Education

Personnel, Educational Facilities, and Infrastructure and Leadership of Education Units. However, this study will not discuss this because this study will focus on the latest aspect, namely "Merdeka Belajar-Kampus Merdeka" as the current hot issue term for campus world activists.

Merdeka Belajar-Kampus Merdeka, as a hot issue, is currently implemented by granting freedom and autonomy to educational institutions and release from bureaucratization, lecturers are freed from convoluted bureaucracy, and students are given the freedom to choose the field they like. To meet the demands, currents of change, and the need to link and match with the business world and the industrial world (DUDI), and to prepare students for the world of work, universities are required to be able to design and implement innovative learning processes so that students can achieve learning outcomes including aspects of attitudes, knowledge, and skills optimally(Dirjendikti, 2020).

On the other hand, this policy gave rise to polemics. Some are pros, and some are cons. Education observer Darmaningtyas assessed that, if the concept is applied, it is feared that "Universities will only give birth to working people, not thinkers. " In addition, according to him, the Minister of Education and Culture does not understand the different characteristics of colleges, for example, polytechnics, colleges, institutes, and universities. In addition, the law is still at the level of a ministerial regulation for the Independent Campus policy, which results in weak sustainability of campus transformation because if it changes the minister it is very likely to change policies. Other criticisms were also voiced among students. This program will change many fundamental things in higher education, including the curriculum. In addition, this new policy is very thick with a market approach; namely, students are targeted to meet industry needs(Heri, 2020).

The Problem of Access to Islamic Education in the Era of Disruption
Ideas About Access to Islamic Education

Islamic education is a fundamental element of human rights consisting of various factors, namely economic, social, and cultural rights, civil and political rights, and the right to education. The right to Islamic education is a human right and a means necessary for fulfilling other requests. Implementing Islamic education to completion is a prerequisite for obtaining the right to employment, assuming that with "higher education, then it will be easy

to get a job." Even Islamic education is also often associated with the issue of women's rights; Islamic education is considered very important for women's empowerment(Abdi, 2009).

The right to Islamic education as part of human rights in Indonesia is not only a moral right but also a constitutional right. The 1945 Constitution Article 28C paragraph 1 explains that; "Everyone has the right to develop themselves through the fulfillment of their basic needs, the right to get an education and benefit from science and technology, art and culture to improve the quality of their lives and for the welfare of mankind." In its implementation, it is strengthened by the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 5, paragraphs 1 and 5, which states; 1) every citizen has the same right to obtain a quality education, 5) every citizen has the right to the opportunity to improve lifelong education.

Therefore, an excellent Islamic educational process is an education that is accessible and enjoyed by various elements of society. Islamic education that can be accessed and enjoyed by multiple aspects of culture will succeed in developing the potential (*fitrah*) of children to the maximum and will be able to give birth to humans with superior personalities as a manifestation of understanding and beliefs of Islamic *aqidah* "(Firman, 2017). However, in this era of globalization, Islamic education that can be accessed and enjoyed by various elements of society, as stated in the 1945 Constitution and Ri Law No. 20 of 2003, is still not optimally implemented due to the low demand for Islamic education as part of the blurry portrait of low educational products in Indonesia(Firman, 2017).

Forms of Islamic Education Access Problems in the Era of Disruption

Facilities and Infrastructure. Many Islamic educational problems exist in Indonesia. One of them is the problem of inadequate facilities and infrastructure. Facilities and infrastructure are factors that support the success of Islamic educational programs. Facilities and infrastructure are the resources that become a benchmark for madrasah quality and need continuous improvement along with the development of advanced science and technology. However, the reality is that Islamic educational facilities and infrastructure in schools in Indonesia, especially in remote areas, have not been implemented optimally. This differs significantly from urban areas, where facilities and infrastructure are better than rural areas. For example, schools in urban areas have computer laboratory facilities that students can use in the learning process.

In contrast, schools in rural areas do not yet have these facilities, and some even do not know how to operate these computers. Meanwhile, computer-based technology is essential for today's Islamic education. Many learnings use computer-based technology.

Facilities and infrastructure in nature significantly affect the teaching and learning process. Meanwhile, the facilities and infrastructure for Islamic education are inadequate, even though many facilities and infrastructure are not suitable for the teaching and learning process. As well as inadequate facilities and infrastructure, namely leaky classroom buildings, damaged or insufficient school benches, flooded fields, incomplete library books, ineffective use of technology and information, and others. When school facilities and infrastructure are inadequate, the teaching and learning process will be affected. It will hinder the teaching process(Kurniawati, 2020).

Information. In modern times, many people in Indonesia still do not care about the importance of Islamic education for themselves and this nation. This can still be seen in the gaps between the village and the city. This makes Indonesia less competitive with countries in Southeast Asia, such as Singapore and Malaysia. Although the two countries have a small population, they can develop their human resources. For example, the condition of Islamic education in Indonesia, which shows that education in this country is challenging to obtain, is that people find it difficult to get Islamic educational information. For example, those who live in the interior of the jungle and the border areas. The various kinds of struggles show this they must take to get proper Islamic educational information and in the teaching and learning process with makeshift facilities and infrastructure(Retnaning, 2020).

Transportation. Amid the government's seriousness in campaigning for the importance of education, it turns out that many Indonesian children still have difficulty receiving it. Children of Renah Kemumu Village, Jangkat District, Merangin Regency. According to a statement from the community leader of Renah Kemumu Village, Arfei, the average child in Renah Kemumu Village only attends education up to elementary school, even though they want to continue their education to a higher level. "The children of Renah Kemumu Village find it difficult to enjoy a higher education, even though they want to continue their schooling," he said. The reason, continued Arfei, is that the village is almost still isolated. They are, moreover, continued Arfei, until now, there is no access road for four-wheeled vehicles to go to the village of Renah. The road can only be passed by two-wheeled vehicles, even though that is difficult(Latief, 2009).

Teacher. Indonesian education, mainly Islamic education, is currently far above average and seems to be lagging. The Right Education Index (RTEI) Report states that the quality of Indonesian education is below that of the Philippines and Malaysia. It is in sixth place with a score of 38.61, according to the Global Talent Competitiveness Index 2019. This makes Islamic education far below the average standard. One factor that makes Indonesia still low is the quality of teachers who do not pass quality standards, even though, as we know, it is estimated that 300,000 education graduates graduate every year, but why is the quality of Indonesian education still relatively low today? Only 25% of teachers do not meet the academic qualification requirements, and 52%, almost half, do not have a professional certificate based on UNESCO data in Global Education Monitoring (GEM)(Nabila, 2020).

Marginalized Groups. Until now, Islamic education in Indonesia is still a dilemma. The discourse on equitable distribution of Islamic education for every citizen is still limited to thumbs up. There are still many poor people; it isn't easy to get a quality Islamic education because the high cost of education bumps it. Let alone the cost of education and eating needs alone, people with low incomes struggle. This condition causes children from low-income families to drop out of school because they are forced to participate in making a living to ease the burden on their family's life(Nitayadnya, 2016).

3T (Frontier, Remote, and Disadvantaged) Areas. Director General of Teachers and Education Personnel (GTK) of the Ministry of Education and Culture (Kemendikbud) Supriono, in a focus group discussion (FGD) event at the Army Headquarters, Jakarta, said that public awareness of education predominantly Islamic education in Frontier, Remote and Disadvantaged (3T) areas are still low. In addition to these problems, another problem in access to Islamic education in the 3T area, according to Supriono, is the facilities and infrastructure that are still not optimal, as well as the quantity and quality of teachers that are not adequate. So to overcome this, Supriono asked that the Army soldiers who served on the border help the people in the area to care about education, mainly Islamic education (Indriani, 2020).

Policy Issues Related to Access to Islamic Education in the Era of Disruption

Compulsory Education. Compulsory education is a minimum education program that Indonesian citizens must follow the responsibility of the Central and Regional Governments.

This program requires every Indonesian citizen to attend school at the basic education level for 9 (nine) years. In 2013, the Ministry of Education and Culture began implementing new policies related to efforts to improve the quality and quality of education in the country through several programs. Among them is Universal Secondary Education (PMU), the pioneering of 12-year compulsory education. In implementing the 12-year compulsory education, the government, through the Ministry of Education and Culture, found obstacles, namely the lack of facilities and infrastructure to support the implementation of the 12-year compulsory education program. This is evidenced that there are still around 900 sub-districts that do not have high schools, vocational schools, or madrasahs(Siswanto, 2017).

School Operational Assistance (BOS). Conceptually, BOS Funds are given to underprivileged students or poor people, but the reality is that students cannot get adequate Islamic educational services. Because many children do not continue to attend school and choose to work to help their parents, it should be with the help of the BOS Fund that children can continue to go to school because, in school, there is no longer any fee collection. So this is very contrary to the government's efforts of compulsory education through the BOS Fund assistance program, so things like this need to be straightened out. The use of BOS Funds by schools that have never had deliberations with parents/guardians, parents/guardians should be invited by the school to participate in the school budget shortfall assistance that has been set by the school(Ningsih, 2017).

Smart Indonesia Card (KIP). The Smart Indonesia Card (KIP) is one of President Joko Widodo's flagship programs. The Indonesian Education Observer Network (JPPI) considers this KIP good and needed by the community. However, in its implementation, many incidents of KIP are not on target. Based on JPPI records, in 2019, there were 303 public complaints about the KIP program. The most reported cases were ignorance of how to get KIP as many as 79 complaints. Followed by an uneven distribution of 61, KIP data is not transparent and easily accessible 55 complaints, delays in disbursement of 43 complaints, KIP is not on target as many as 30, poor student data proposals are not open 20 complaints, and there is no public involvement of 16 complaints(Ramadhan, 2020).

Frontline Teacher (GGD). This GGD program is (1) a synergistic program between the Ministry of Research, Technology and Higher Education (Kemristekdikti), (Kemendikbud), and the Ministry of State Apparatus Empowerment and Bureaucratic Reform

(KemenPANRB) which appreciates scholars with careers as Civil Servant (PNS) teachers in the 3T area, (2) the government's efforts to level access to education, and (3) innovative breakthroughs to meet the shortage of teachers in the 3T area and empower existing schools and teachers. The results revealed that teachers who teach in the 3T area tend not to feel at home teaching at the school where they are on duty (only a few days of teaching each week). The reason for this is that they do not live close to the school, so the learning process in the school has not entirely proceeded as it should (Rivalina, 2016).

Zoning-Based Admission of New Learners (PPDB). The zoning-based PPDB policy is one of the right policies for equitable access and quality of Islamic education because the principle is to bring educational services closer to the community and level the quality of Islamic education. The PPDB zoning system stipulates that public schools owned by local governments are required to accept prospective students who are domiciled in the radius of the nearest zone of the school at least 90% (ninety percent) of the total number of students admitted. However, schools may accept new learners outside the immediate zone for reasons of achievement (5%) and special reasons (5%), such as a change of domicile of parents/guardians. The PPDB zoning system reaps pros and cons in several areas. In Bali, due to the large number of students living in Zone 1 schools, several schools accept students over the provisions for the number of students per year. Another case also occurred in Kupang, East Nusa Tenggara (NTT). Hundreds of parents held a rally at the NTT DPRD office and the NTT Education Office, protesting the PPDB zoning system that caused their children not to be accepted into public schools, even though the distance between housing and public schools was very close (Perdana, 2019).

CONCLUSION

The relevance and access to Islamic education went from the 1945 Constitution of the Republic of Indonesia and Law Number 20 of 2003 concerning the National Education System as the basis for its implementation. In practice, the relevance and access to Islamic education face various problems, namely related to significance to the world of work, community needs, science, and technology, at the education level, issues of access to education in terms of facilities and infrastructure, information, transportation, quality of teachers, marginalized groups and 3T areas. To overcome this, the government made various

policies, namely the Merdeka Belajar-Kampus Merdeka policy, compulsory education programs, BOS funds, smart Indonesia cards, frontline teachers, and zoning-based admission of new students. However, in practice, the policy also faces various problems, such as pros and cons, programs that are not on target, lack of awareness of the community, and so on. The research underscores the importance of Islamic education relevance and equitable access while highlighting the government's efforts through various policies and programs. Still, it also emphasizes the interconnectedness of the issues and the need for continuous evaluation and improvement in overcoming challenges, such as community awareness and effective implementation.

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