

Problems in the Evaluation of Islamic Education Policy Studies

Fawait Syaiful Rahman

fawaidnyaifulrahman@gmail.com

Sekolah Tinggi Islam Blambangan Banyuwangi

Abstract: *Islamic educational institutions such as madrasahs and islamic boarding schools have succeeded in building a human disposition with a religious culture that loves the Republic of Indonesia. Even so, there is still a skewed view of the informal institution. According to the assessment of some people, the output or outcome of madrasah institutions and islamic boarding schools is less noticed by the job market. This skewed view is refuted through the existence of madrasahs and islamic boarding schools which are increasingly believed to give birth to Muslim scholars. The method used is descriptive qualitative. While the approach used is literature. The results of the analysis get the following findings, the Islamic Education policy from time to time experiences quite heavy dynamics. Islamic education in the Dutch era was subjected to acts of policy discrimination. Islamic education only got a breath of fresh air after the dutch leadership fell to the Japanese. The journey of Islamic education can be said to have truly become independent after Indonesia became independent. There are five problems in the effort to evaluate the study of Islamic Education in Indonesia, including limited government power, disagreements with a problem, subjectivity in interpretation, limitations in resource management research, and complexity of human behavior.*

Keywords: *Problematics Evaluation of Policy Studies, Urgency of Evaluation of Policy Studies, Islamic Education.*

Abstrak: Lembaga pendidikan Islam seperti madrasah dan pondok pesantren berhasil membangun watak manusia dengan budaya agamis yang cinta NKRI. Meski begitu, masih ada pandangan miring terhadap lembaga informal tersebut. Menurut penilaian sebagian masyarakat, output atau outcome dari lembaga madrasah dan pondok pesantren kurang dilirik oleh pasar kerja. Pandangan miring tersebut dibantah melalui eksistensi madrasah dan pondok pesantren yang semakin tahun semakin dipercaya melahirkan cendekia muslim. Metode yang digunakan adalah kualitatif deskriptif. Sedangkan pendekatan yang digunakan adalah kepustakaan. Hasil analisis mendapatkan temuan sebagai berikut kebijakan Pendidikan Islam dari masa ke masa mengalami dinamika cukup berat. Pendidikan Islam di era Belanda mendapat perbuatan diskriminasi kebijakan. Pendidikan Islam baru mendapat angin segar setelah tampok kepemimpinan Belanda jatuh kepada Jepang. Perjalanan pendidikan Islam dapat dikatakan benar-benar telah merdeka setelah Indonesia merdeka. Terdapat lima permasalahan dalam upaya evaluasi studi Pendidikan Islam di Indonesia, diantaranya adalah keterbatasan kuasa pemerintahan, ketidaksepakatan terhadap suatu masalah, subyektivitas dalam penafsiran, keterbatasan dalam riset pengelolaan sumber daya, dan kompleksitasn perilaku manusia.

Kata Kunci: *Problematika Evaluasi Studi Kebijakan, Urgensi Evaluasi Studi Kebijakan, Pendidikan Islam.*

Introduction

Man is prepared to be a leader on earth. The Qur'an mentions the word leader by the term "Caliph Fii al-Ardl" (RI 2010, 30). Man as a leader is different from other creatures of God's creation. Man is perfected with reason, so it is called Hawayanu an-Natiq. As human beings who are entrusted with reason, we need to think about the function of the sense entrusted to what? Answering the question, we need to refer to various information about the orientation of reason given by Allah SWT, especially information based on islamic sharia propositions.

Another verse about the role of man other than to be a leader on earth is QS. Al-Bayyinah 5;

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

They were not commanded except to worship Allah by purifying obedience to Him in a righteous religion, and that they should establish prayers and perform zakat. And that is the true religion.

And QS. Adzariyat, 56, also spoke the same thing;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and men except that they might serve Me. Worshiping with a sincere heart is a recommendation to every human being. Two verses above QS. Al-Bayyinah 5 and QS. Adzariyat 56 speaks of creation and the commandments directed to man to worship Allah SWT. But it turns out that the real conditions of human worship vary in quality and quantity. Humans who have a deep understanding of religious science have the potential to carry out worship in a more spirited, more vigorous, and more istikomah. Such a human being can be called a human khos (*special*). There are also portraits of humans with very minimal religious knowledge. Such a human model is referred to as amm man or common man. Age determines the quality of their worship. The older they are, the more diligent and istikomah they

worship. The last human portrait is a special human al-special (*special human*). The model of special human worship outperforms the first and second human portraits. The third year of human religion is very deep with a very high level of worship quality.

The various portraits of human worship above actually demand the implementation of empowerment to the community, especially to the first and second types that are carried out comprehensively through the process of transferring knowledge of religious science. Meanwhile, the process of transferring knowledge of religious science in Indonesia is represented by educational institutions, both formal, informal, and non-formal. Indonesian society in general is still many who are illiterate and cannot read, the phenomenon becomes our collective responsibility.

Islamic educational institutions such as madrassas and boarding schools managed to build human character with a religious culture that loves NKRI. The skewed view of the informal institution "madrasah and pondok pesantren" since its establishment until now still exists. They feel that the output or alumni of informal institutions are less attractive by the national job market, especially internationally. In fact, until now Islamic educational institutions remain excision and do not care about these unfounded accusations. Islamic educational institutions are more focused on strengthening and deepening the competence of students, students, and prospective scholars so that after returning to the community enlighten a person who is intelligent, integrity, knowledgeable, and virtuous.

Call it Mr. Abdurrahman Wahid, he is a satri. Born to a pesantren family and founder of the largest religious and community organization (NU). Able to hypnotize the people of Indonesia at large, the peak succeeded in becoming the 4th President of the Republic of Indonesia. In addition to him, now the Vice President of Indonesia is also a santri. Call him Prof. Dr. Kh. Ma'ruf Amin. These two examples, represent a reflection of the myriad achievements of Islamic educational institutions.

The successful management of Islamic educational institutions is not yet 100%. According to some sources, the position of Islamic education has always been number two. Mohammad Emnis Anwar in his article asserts that the root of the problem of Islamic education pivots to quality, relevance, elitism, and management. So that activities, creativity, and innovative in designing an integrated system between general science and religion need to be developed in a sustainable manner. This is intended in order to produce the perfection of a more comprehensive education system in concocting general and religious sciences. One of the efforts in re-discussing the formulation of Islamic education policy is to try to conduct research on the problem of Islamic Education Policy.

The effectiveness of the Islamic education system that has been running so far can be measured through the implementation of the Islamic Education Policy. Islamic educational institutions can exist if supported by good management of educational institutions. Advanced Islamic educational institutions demonstrate quality management. Currently, there are still many orientations of Islamic education institution managers on materials alone, which should be sourced from sincerity to fight for the development of National Human Resources by participating in educating the nation's children.

This article attempts to explore the problem of the evaluation of Islamic education policy studies. The first discussion centers on the development of Islamic education policy from time to time, then the second discussion is the urgency of implementing policy study evaluation, and problems in the evaluation of Islamic education policy. The author realizes that this article is still a lot of shortcomings, because of its important nature, constructive criticism is expected for the perfection of this article.

Research Method

Approach And Type Of Research

The research approach used is a qualitative approach. Quality methods are research methods used to examine the natural condition of objects, (as

opposed to experiments) where the researcher is a key instrument (Sugiono 2014, 1). Quality researchers are also defined by studies whose data is expressed in verbal form and analyzed without the use of statistical technicalities (Etta Mamang Sangadji 2010, 26). Mundir explained that quality research is research whose data is expressed in its naturalistic state or what it is (naturalistic, natural setting), not changed in the form of symbols or numbers with a view to finding the truth behind objective and sufficient data (Mundir 2013, 51).

While the type of research in this study uses this type of literature research or library research. Literature research is research undertaken to solve a problem that relies on critical study of library materials and related research results presented in new ways (Sukoco 2002, 209).

In other literature (library research) (Marzuki 1999, 14), Namely research conducted using literature (literature), both books, records, and reports of previous research results. Literature studies also mean a common process carried out by researchers in an effort to find theories (Mardalis 2009, 29).

In essence, the data obtained with this library research can be used as the basic foundation and main tool for the implementation of research. The researcher's intention is that by using library research can provide information about the research under review, such as Islamic Education Policy from time to time, problems in the evaluation of Islamic Education Policy, the results of the implementation of Islamic Education Policy, and social response economically, politically, education, and health, it is expected to help in generating concrete data as a basis for conclusions.

Data Source

There are two types of data sources used in this study: First, primary data is data obtained directly from the first source (Soerjono Soekanto 1986, 12). The primary data that the researchers refer to is various government policies in the form of rules related to Islamic Education, Islamic Education, Islamic Education Policy, Problematika Islamic Education Policy, and other supporting books. Secondary data is data obtained by taking several reading sources

related to primary data. Secondary data sources have usually been arranged in the form of documents or articles, this secondary data becomes a complement to help write this Thesis. Moreover, according to Soekanto the data source is divided into three, namely: primary data source, skunder data source and tertiary data source. Tertiary data sources are supporting data, which are materials that provide clues and explanations to primary and secondary data, including dictionaries and exorcisms.

Data Collection Methods

To get the data and information needed, the builder searches and collects through documentation, namely the use of documents in the form of references in the form of books, journals, or blogs, especially related to the study of this problem. The first study of the values contained in the sesanti Bhinneka Tunggal Ika, Government Policy, Educational Phenomena, economic, social, and health. Second, everything is related to the whole approach of government and the concept of the Pentahelix Model.

Data Analysis Methods

Data analysis is the process of investigating an event to find out the actual situation (Mundir 2013, 47). So the data analysis method used is Descriptive-Inductive which is generally used to decipher history, quote or explain the sound of laws and regulations directly related to government policies in response to Covid-19 (Roihan A. Rosyid 1992, 4-5).

Descriptive methods aim to describe the nature of something that is going on at the time of research and examine the causes of a symptom (Mardalis 2009, 26). There are several types of research included in descriptive methods, namely 1) case studies, 2) surveys, 3) development research, 4) advanced research, 5) document research, 6) trend research, 7) cholera research. In this study, what is used is documentation research. While inductive is used in presenting the background of problems, data, analysis results, and theoretical studies, theory implementation, and research results.

In this case, the study sought to describe the problem in the evaluation of Islamic education policy studies. Then describe the understanding inductively to reach a conclusion point of the logical arrangement regarding the correlation of the relationship between variables.

Descriptive application here is aimed at documents related to Problematika in the Evaluation of Islamic Religious Education Studies with an increase in Islamic education transformation to meet the Era of Industry 4.0 in some areas which are then classified using the whole of government approach and pentahelix model concept.

Discussion and Findings

Islamic Education Policy from Time to Time

The word policy comes from the origin of the word wise. The word wise then gets the addition "ke" and "an" means cleverness, skill, wisdom. Policy also means a set of concepts and principles that are the outline and basis of the plan in the implementation of a job, leadership, and ways of acting (about government, organization, and so on) (Indonesia 2002). Based on the understanding of policy etymologically it can be understood by decisions about something formulated by individuals or groups as a guideline in running a system. If the word policy is based on Islamic Education, it can mean decisions formulated by individuals or groups as a basis in the running of Islamic educational institutions.

Talking about Islamic education is actually not included from new things. The existence of Islamic education has existed in Indonesia since before the Japanese colonial era (Syarif 2019). In fact, Islamic education is closely related to the prophetic treatise of the Prophet (peace be upon him). Prophet Muhammad received the first revelation from Allah SWT is QS. Al-Iqra' means read it. We know that the Qur'an is the life guide of Muslims. We also know that the prophet's morals are the Qur'an. It shows that the study of the Qur'an needs to be done from every aspect of it, including why

iqra' verse came down first. Whereas when the Prophet (peace be upon him) received the first revelation "Iqra" portrait of the condition of Arab society is very thick with unbelief, such as worshiping statues and so on. So why not a verse about the oneness of Allah and the truth of the Prophet's treatise that came down first? So that the assumption that needs to be traced more deeply that Iqra' (read) is a sentence that is very broad enough to understand life, including Islamic education.

Islamic education is any form of effort to transfer religious sciences and Islamic values continuously so that it can be a benchmark in deeds and attitudes and mindsets (Mubarak Seff 2014). The implied message of the definition is the obligation to be educated, in addition to being a leader on earth in order to carry out his leadership duties correctly, well and wisely, also competing for high degrees, namely through the interaction of sholeh as a servant to the creator of the universe. And when the task of leadership can be carried out as He will, then the people feel the benefit of the world towards the Hereafter.

Islamic Education Policy that has occurred and has been experienced by the State of Indonesia needs to be studied in full in order to obtain comprehensive information. Describing the establishment of Islamic Education Policy from time to time is considered important to be discussed in more depth as a material comparison and obtain general conclusions related to the progress of the islamic education policy journey, for that the discussion begins with the exploration of the Islamic Education Policy from Islam first entering the archipelago until the Post-Independence era;

1. Islamic Education policy during the entry of Islam

Islamic education in the early days of the entry of Islam first entered Indonesia was done in an indirect and unstructured way. According to historical data, the process of the entry of Islam through trade contacts, marriages, orders and Sufism (Sabarudin 2015). This actually led more to Islam first entering Indonesia. However, according to the author of

Islam who entered the first period of Islamic education was taught even though unofficially (Murodi 2006). The early period of the entry of Islam into Indonesia was the forerunner of the grounding of the crystallization of Islamic education. Islamic education at that time was taught by merchants from Gujarati India to the archipelago in the 13th century (Susmihara, n.d.). The existence of merchants from India establish regular contact with traders from Sumatra and Java (Rofi 2016). The teachings of Islam first developed in coastal areas, while in the interior hinduism was still strong.

From these data, we can see and assess the services of merchants from India, Arabia, and Persia who first introduced islamic teachings to the people of the archipelago amid the dominance of Hiduism and Buddhism. The introduction process eventually spread to the peak of the expansion of Islamic territory in java. The introduction of Islamic teachings at this time by the author is called the early days of Islamic education in Indonesia. The era in which Islamic education centers on the teaching of creed (belief) about Islam, such as the introduction of two sentences of the creed. In this era also Islamic education policy has not appeared to be on the surface, because Islam alone at the stage of introduction and teaching, so it is more popular with the initial designation of the entry of Islam in the land of Java.

2. Policy of Islamic Education during Walisongo

The journey of Islamic Education in the walisongo period did not experience much development in the policy when compared to the islamic period first introduced to the archipelago. Islamic education at this time has undergone a change in form, from the beginning through the interaction of trade routes, it has evolved with the existence of boarding schools (Nursaudah 2020). Walisongo's method of proselytizing is a cultural approach. The cultural approach succeeded in hypnotizing the people of the archipelago, especially java, where

notebene their beliefs are thick with Hindu and buda, slowly and measuredly turned out to be able to convert to Islam.

Culture is not to be abandoned, but its sustainability must be maintained and maintained, as long as there is no clash with religion. Walisongo when spreading Islam in Java has exemplified various strategies and methods of da'wah that are able to glue a close relationship between muballig (presenter) and hindu Buddhist community, of course this kind of thing can be a barometer of the birth of new formulations. Such as developing Javanese culture and until now there are still many attached in java area (Hatmansyah 2017).

Islamic education policy in the time of the Walisongo began to emerge, namely with the transformation of Hindu Buddhist religious institutions into pesantren. This conclusion is also based on the dynamics of the strategy portrait and methods of da'wah of walisongo through cultural development, marriage with influential families or nobles, and mapping of da'wah areas. The form of Islamic education policy is more local, which is a policy taken taking into account the condition of local culture.

3. The policy of Islamic Education in Pre-Independence

The existence of the Dutch in Indonesia has implications for Islamic education policy. Islamic education at that time experienced discrimination (Hoddin 2020). The Netherlands always conducts supervision of every Islamic educational institution, especially Pesantren. All decisions between general education and Islamic education are in the hands of the Dutch. One form of deskirmination of dutch colonists to education is that state schools can get religious education learning. According to the dutch government's view, religion is a personal or family responsibility and does not include part of the government's responsibility, so the government has no obligation to interfere in religious affairs (Alam 2020).

The attitude of the Dutch government that makes the spirit of Muslim leaders stronger and stronger to maintain religious teaching in state schools with all its consequences until Indonesia becomes independent. According to Indonesian Muslim leaders, religious education must still be taught, because character building becomes part of national development itself (Sabarudin 2015). The Dutch government has not remained silent either. In 1882, strict regulations were issued governing the provisions of those who gave the teaching or study of Islam. One of the contents of the rule is that religious teachers have to get permission from the Dutch government. Then in 1925, the Dutch government again made new rules on Islamic education. A person with a kiai degree can give religious lessons if he has received a recommendation from the Netherlands (Laffan 2016). The Dutch government's movement to restrict Islamic education did not stop there, they again issued a regulation in 1932 AD. The contents of the rule not only narrowed the access of Muslim leaders to teach the religion, further closing the establishment of schools and madrasas that did not get permission from the Dutch government (Zauharini 2000).

The Dutch government also introduced new education systems and methods to the Indonesian people. The Dutch motivation to do so is not to help the Indonesian nation to be more empowered, but to create experts with very cheap wages that can help all the interests of the Dutch government (Malla 2011). There are two advantages that the Dutch government wants to obtain the introduction of education systems and methods; First they wanted to use the natives as colonies to side with and support the Dutch program, secondly saving the budget. If the necessary experts can be treated with the natives then they no longer need to bring energy from the West. Islamic education policies in the colonial era led more to mere emphasis and westernization projects. Changing the ruler changed policy, that's the

dramatization of two policies between the Netherlands and Japan that affect the journey of education in Indonesia. After the Dutch surrendered to the allies unconditionally (Sarjana 2020), All power turned to Japan. The system of power policy built by the two colonial countries has a different pattern. The Dutch East Indies tend to be closed and make no room for empowerment to indigenous peoples. While Japan's attitude to Indonesia is more open, they are proven to facilitate various needs of indigenous peoples, such as the opening of access to primary education, secondary and upper education, including islamic high school establishment schools in Jakarta.

Japan assumes, if the natives get their rights then of course there will be no resistance efforts against colonization. On the contrary, Japan does not predict more deep links to the spirit of independence from scholars. This Japanese belief, can be utilized wisely and appropriately by Muslims to bagkit with the movement of rebellion against Japan. Since the establishment of the Islamic College in Jakarta on July 8, 1945 (Shodiq Mustafa 2007). Muslims get quite a lot of opportunities to advance Islamic education. This potential became a great opportunity as well as a way to arrange a force to carry out a rebellion against Japan. The Japanese government's policy on Islamic education is very open even though behind it there is a big goal. But in fact, Islamic education has undergone many transformations in a more advanced direction. Muslims get quite a lot of opportunities to advance Islamic education. This potential became a great opportunity as well as a way to arrange a force to carry out a rebellion against Japan. The Japanese government's policy on Islamic education is very open even though behind it there is a big goal. But in fact, Islamic education has undergone many transformations in a more advanced direction.

4. Post-Independence Islamic Education Policy

Post-independence was a period of the Old Order that began in 1945 until 1966. Islamic Education policy in this period is oriented towards the establishment of nationalism values, strengthening national identity, and building the ideological foundation of national and state life. The main purpose of education is nation and character building. The idea of education and the policies imposed on him could not be separated from the background of the holders of power control in the homeland at that time, namely nationalist figures. The educational curriculum that is enforced is based on Pancasila. It is better known as the "Lesson Plan of 1947" and was implemented in 1950. This curriculum prioritizes character education, state and community awareness. Based on the fact of these real conditions, it is understandable that the policies taken by the government towards post-independence Islamic education are better than at the time of pre-independence. This conclusion is not without foundation, evident in the birth of the decision of the Central Indonesian National Committee (BP-KNIP) Workers' Agency which proposed to the MINISTRY of PP&K on December 29, 1945, that Islamic education become part of the national education curriculum taught in Junior High School (SMP). This decision is the first step in Indonesia's history, post-independence (Pawero 2018). The government re-established the Religious Teaching Advisory Council (MPPA) led by Ki Hajar Dewantara from the Ministry of Education and Prof. Drs. Abdullah Sigit from the Ministry of Religious Affairs. Both came to the conclusion that religious education through the 1947 curriculum that was valid until 1952 was in every level of education, ranging from the People's School curriculum, junior high school curriculum, and high school curriculum. Based on the exploration of the journey of Islamic education in the country from time to time really experienced the hustle and bustle of the steep and bumpy roads, from the lowest effect, to the worst. The persistence to be free

from colonialism becomes a force in itself to really feel independence in the aspects of education, economics, and politics. The services of the Founding Fathers must be immortalized and imitated by every generation of the homeland. Their struggle wasn't just memories that were lost with tears. We need to emulate their fighting spirit to become citizens and states independent of any element of colonization.

A. Urgency of evaluation of Islamic Education Policy studies

Evaluation and policy play an important role in Islamic education. Evaluation intends to identify the process and performance results during this time. Whether it has met the requirements and in accordance with national standards or not. The results of the evaluation become the main pillar in determining policy. Policies cannot be decided until they obtain concrete field data from the evaluation results. The term etymological evaluation is derived from the English "evaluation" (Michel 1990). While the word evaluation comes from the word value with the meaning of value or price. Something can be said to have been of value or has high value after identification and evaluation. According to Usman, evaluation is an attempt to assess something using certain criteria (Usman 2010).

The notion of evaluation in terminology is quite varied, this is motivated by different points of view from experts. Understanding evaluation according to M. Chabib Thoha is a planned activity used to know the state of an object using the help of tools or instruments and the results will be used as a benchmark so that a conclusion is reached (Ramayulis 2010). This understanding gives an explanation of the urgency of an evaluation. In order to find the ideality of educational institutions, of course goods require evaluation. From here it will look like advantages and disadvantages. So that programs that have been good need to be improved again and become an example for others, while programs that are still less can be addressed. Progressivity of work in changing or improving evaluation results becomes an essential target for the successful

management of Islamic education. Efforts to change and improve the results of the evaluation are certainly based on mutual agreement policies.

Islamic education policy can be interpreted with a number of provisions to be trusted by every interested party in the field of Islamic education. Policy is not born by itself. He was born because someone made and set. Who are the policy makers in the Islamic education world? None other than the government.

Policy is thick with the world of politics. In the era of Aris Toteles divided the policy into two, namely in private space and public space. Policy in private spaces talks about individual and family relationships. While policies in public spaces concern the public, large groups, and the general public. Islamic education policy means a policy in the form of decisions issued by the authorities on an issue of Islamic education.

In formulating Islamic education policy or other organizational policies according to Dunn there are three forms or models of analysis, namely prospective, retrospective and integrative models. Prospective model, which is a policy analysis model carried out before a policy is implemented. If Islamic education policy is formulated first by adhering to general information that already exists, then such policies fall into the first category. This model can also be called a predictive model, or in other languages called forecasting. Kebijakan yang diambil diharapkan menghasilkan tujuan yang diinginkan berdasarkan prediksi. The second model is a retrospective model, which is the opposite of a prospective model. Islamic education policies that follow the second model serve as a re-formulation as an effort to improve and/or improve performance. Policy formulation is based on the results of an analysis of the impact of policy implementation. And third is the integrative model, which is the policy formulated and established before and after the Islamic education management system. Third model policy by combining the two models above (Qomaruzzaman 2021). This model of Islamic education can also be

called a comprehensive or holistic analysis model, because the analysis is done on the consequences before and after a policy is operated. This model usually uses integrative forecasting and evaluation techniques. The madrasa curriculum is under severe challenge. If reformulation of the curriculum is not carried out, then gradually the existence of madrasahs will be missed, the interest of the people towards madrasah education shifts slowly (No 20AD).

B. Problems in the implementation of evaluation of Islamic Education Policy Studies

R Dye mentioned that the policy study aims to find out 3 aspects, first what does the government do? (What Governments Do), why does the government do it? (Why They Do It), and what difference does it make (What Difference It Makes)? These are three elements that should be kept in mind when conducting policy studies. These three questions relate to description (What Governments Do?), reason or cause (why do they do it?), and impact (what difference it makes?).

The above question as something very basic for each individual to know. The head of the family, the head of the organization, and the government acting as the policy maker must understand the background of the policies taken. Not enough to get there, they are also required to explain the reasons and appeals of policy formulation. Then do calculations on changes in results, whether increasing or actually decreasing, both qualitatively and quantitatively.

Established policies are basically expected to be able to solve social problems. However, we must not turn a blind eye that the solution to solving the problem is not easy, it takes thoroughness, deepening of knowledge, patience, and continuous evaluation, so that the ideal policy can be obtained to the extent of human capability. There are several problems in the implementation of policy study evaluation;

1. Limitations of Government Power

The government tasked with formulating the policy consists of ordinary humans as in general. They are limited to social, economic, political, family, and cultural conditions. Objectivity in formulating policies that do not side with anyone is still difficult to do. The policy is expected to solve various problems within the State. Policymakers are party people who fiber with interests. Sometimes policies are only pragmatic but not run by the policy makers themselves.

2. Disagreement on a problem

Policy should get out of trouble. The problem needs to be solved, one of the efforts to solve the problem is to make a policy. However, the emergence of differences in looking at problems is also a problem itself to formulate policies. Examples of some researchers assume that increasing achievement levels is a problem to be solved in education policy. However, the views of teachers based on real phenomena on the ground are not directly proportional to the background of policies initiated by the government, so that synergy between the government and educators in their respective regions is not achieved. The orientation of policies made by the government to solve the problem of improving student achievement, it turns out to get less support from below because of different views, they choose consensual on the psychomotor strengthening of students.

3. Subjectivity in Interpretation

The process of policy formulation is highly dependent on the interpreter or maker. Differences in social background, education, economy, and politics affect the results of policy formulation. Policymakers accept and capture the problem according to their respective problems. At the time of policy formulation the problems that have been encountered before are present to charge problem solving. Here's the position of each analysis in the test. Because if it is true that personal experience can interfere with the results of formulations in

policies, plus the policy for public matters then between policy recipients and policy analysis is less synergistic (Qomaruzzaman 2021).

4. Limitations in Resource Management Research

At the time of conducting research analysis pay less attention to the research process carried out. Examples of getting research data is an important matter in a research. There are three methods in the process of data retrieval, interviews, observations, and documentation. When data collection is done on research objects, they are often less cooperative. Research objects don't give information as they should, instead they provide data information through their own ideas, because they know they're being scrutinized. Including at the time of observation. The objects of the study showed unusual interactions, behaviors and made-up decisions to display good data and incorrect data. Such conditions become one of the difficult things in conducting scientific research. If data from research results that do not match the facts are used as the basis in the policy formulation of a particular problem, then it must produce inaccurate conclusions and even exist.

5. Complexity of Human Behavior

The problem of policy analysis is a complex social reality. Scientists find it difficult to make predictions of formulations of social relations with policy impacts. Individual relationships with groups and groups with groups develop rapidly and continuously. The limited conditions of social scientists become weaknesses in the process of analysis and policy considerations. Another problem is that problems are sometimes tied to several variables, social scientists take a long time to explain problems and binding variables, while policy formulation requires quick and precise action.

The five problems in the evaluation of Islamic education policy studies above are limited to a portrait of the complexity of the problem in the evaluation of existing Islamic education policies. The study of the

evaluation of Islamic education policy is very broad, the difference in findings is reasonable, considering the difference in the point of view of the research object. However, policy evaluation efforts need to be done critically and methodically.

Evaluation of Islamic education policy critically in the form of an in-depth study of policy developments over time. The study can include the historical context of the birth of the policy, the purpose of policy making and the dynamics of policy implementation on the ground, and the results or impact of policy implementation. If the results of the evaluation of Islamic education policy did not show significant results as the mandate of the 1945 Constitution has not been achieved then of course the policies that have been and or are being implemented need to be reviewed.

Evaluation of Islamic education policy methodically in the form of evaluation of policies using scientific methods of education. Method of development as a knife analysis of islamic education policy evaluation in the form of historical methods, sociological methods, and normative. The use of development methods has implications for achieving the results of a thorough policy evaluation. First the evaluation through the hirtoris method, seeks to uncover the background of Islamic education policy making. Both sociological methods seek to find social symptoms that need to be considered in the application of policies. Third normative, trying to answer the policy as mandated by the 1945 Constitution according to the view of the law that applies in Indonesia. The three methods of development as such are carried out in an integrated and universal manner, not in pieces, so that the policy format in accordance with the ideals of the nation can be achieved.

Conclusion

Islamic Education policy from time to time experienced quite heavy dynamics. Islamic Education policy of the early islamic era has not been seen on the

surface, Islamic education leads to the strengthening of the creed. Islamic Education Policy in the Dutch era received decriminalization. Because, the existence of Islamic education is considered quite disturbing to the stability of Dutch colonization. So that the policy on Islamic education issued by the Netherlands tends to be decriminalization and fiber with the political interests of colonization. The Islamic Education Policy only got a breath of fresh air after the dutch leadership fell to Japan. The Japanese government agreed with the indonesian people's request. Starting from the establishment of elementary schools, high schools, and upper schools, to the establishment of Islamic Colleges in Jakarta. Islamic education policy at this time has undergone development and progress. It culminated in the emergence of Muslim-Nationalist scholars who became pioneers of independence. Islamic Education Policy Travel can be said to be truly independent after Indonesia was released from the barriers of colonialism. Various policies were formulated and issued by the government of President Soukarno, called the old order. Currently, the regulation of Islamic education policy has received a stretegis position after the birth of the Pesantren Law policy, pp which regulates pesantren law, and includes endowment funds for pesantren. If drawn a common thread then it can be said that evaluation in the study of Islamic education policy needs to be done. The development and growth of education in the world continues to change in the era of society 5.0. Islamic education policy in Indonesia needs to adapt to education policy in other countries, without eliminating the essence of Indonesian culture and civilization. There are five problems in the evaluation of islamic education studies in Indonesia, including limitations in government power, disagreements on a problem, subjectivity in interpretation, limitations in resource management research, and complexity of human behavior. The problem needs to get a response from various parties, it is not enough if it is only handled by a few few people, it needs the cooperation of all parties so that the ideal policy in time can be formulated.

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