

Analysis of the Transformation of National Education Standards Policy in Improving the Quality of Islamic Religious Education in Indonesia

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ABSTRACT

This study aims to analyze the transformation of National Education Standards (SNP) policies in Indonesia and their implications for the quality of Islamic Religious Education (PAI). Previous studies have addressed SNP and PAI separately; thus, this study offers an integrative analysis bridging both domains. Employing a qualitative descriptive-analytical library research approach, this study analyzed 34 scientific sources retrieved systematically from Google Scholar, Scopus, and Garuda (SINTA/BRIN) using inclusion and exclusion criteria. The findings reveal that SNP transformation from Government Regulation No. 19 of 2005 to No. 57 of 2021 in conjunction with No. 4 of 2022 reflects a paradigm shift from compliance-based toward continuous quality assurance. However, its implementation in PAI faces three main challenges: cognitive and administrative dominance, knowledge dichotomy in the curriculum, and limitations in assessing students' spiritual dimensions. This study proposes a conceptual integration model of SNP-PAI through reinterpretation of the eight national education standards based on Islamic values, emphasizing tauhidization, holistic-integrative education, and transformative learning toward the formation of insan kamil.

1. INTRODUCTION

The transformation of education policy in Indonesia is taking place dynamically in response to the demands of globalization, the development of science and technology, and the need to improve the quality of human resources. In this framework, the National Education Standards (SNP) are the main instruments that function as a reference for the implementation of national education in order to ensure the quality of education in a sustainable manner. Since the enactment of Government Regulation Number 19 of 2005 until its update through Government Regulation Number 57 of 2021 jo. Government Regulation Number 4 of 2022, SNP has experienced a paradigm shift from a centralistic approach to a more flexible, adaptive, and autonomy-based system of educational units (Ministry of Education and Culture, 2021). A number of studies show that the transformation of SNP contributes to strengthening the education quality assurance system, improving the quality of the learning process, and developing student competencies according to the demands of the 21st century (Tati, 2025). Tilaar also emphasized that education standards reform is directed at creating a system that is adaptive to social change and global developments. However, the study is still dominated by a macro education policy approach and has not specifically examined the implications of SNP transformation on the characteristics of certain educational fields, especially Islamic Religious Education (Tilaar, 2012). In the context of Islamic Religious Education (PAI), various previous studies have shown that the implementation of learning still faces integration challenges between cognitive, affective, and spiritual aspects. Azyumardi Azra states that Islamic education is not only oriented to the transfer of knowledge, but

also to the formation of the values, character, and spirituality of students (Azra, 2012). Meanwhile, M. Amin Abdullah shows that there is still a dichotomy between religious science and general science which causes the integration of Islamic values in the education system to not be fully realized (Abdullah et al., 2014). Then Hamdan It was also found that the educational evaluation system is still limited in measuring the aspects of faith, piety, and morality of students which are multidimensional (Hamdan, 2014). In comparison, studies on SNP tend to focus on regulatory aspects, policy implementation, and quality assurance of education in general, while PAI studies focus more on pedagogical aspects such as curriculum, learning methods, and strengthening religious character. Thus, the two study clusters are still running separately and have not provided an integrated analysis of the relationship between SNP policy transformation and the improvement of the quality of Islamic religious education.

This condition shows that there is a *research gap*, namely the lack of a study that specifically and integratively analyzes how the transformation of SNP policies affects the quality of Islamic religious education and how Islamic education values can be accommodated within the framework of national education standards. In fact, this connection is important because the quality of education is not only determined by the achievement of academic competence, but also by the ability of the education system to shape the character, morals, and spirituality of students in a balanced manner. Based on this, this study aims to: (1) analyze the transformation of the National Education Standards policy in Indonesia; (2) examine the implications of the transformation on the quality of Islamic Religious Education; and (3) formulate a conceptual model of integration between SNP and Islamic Education values in an effort to improve the quality of PAI holistically. The study argues that although the transformation of SNPs has led to flexibility and decentralization, its implementation has not been fully followed by a conceptual framework capable of systematically integrating Islamic educational values. Therefore, this research offers a contribution in the form of developing an integrative conceptual model that connects the National Education Standard policy with the Islamic Religious Education paradigm, so that it is not only oriented to administrative and competency aspects, but also to the moral and spiritual dimensions in education.

2. METHODS

This study uses a qualitative approach with the type of literature study research (*Library Research*) which is descriptive-analytical. The literature study in this study was carried out systematically through the review of various relevant scientific literature to produce a conceptual synthesis related to the transformation of the National Education Standard (SNP) and its implications on the quality of Islamic Religious Education (PAI) in Indonesia (Rizaldy Fatha Pringgar and Bambang Sujatmiko, 2020). The data analysis techniques used are *Content Analysis* with the stages of data reduction, coding, data presentation, interpretation, and drawing conclusions. To ensure the validity of the data, this study uses source triangulation, theoretical triangulation, and peer checking on the results of interpretation (Nilamsari, 2014). This study analyzed 34 Scientific sources which consists of articles from national and international journals, academic books, and educational regulations relevant to the focus of the study.

Table 1. Literature Search and Selection Procedure

Components	Description
Search database	Google Scholar, Scopus, Garuda (SINTA/BRIN), Islamic education journals, government documents
Keyword search	"National Education Standards", "Transformation of Indonesian Education Policy", "Islamic Religious Education", "Quality of Islamic

	Religious Education", "Integration of Islamic Values in Education", "Implementation of National Education Standards (SNP)"
Inclusion criteria	Journal articles, academic books, and regulations (2012–2026), in Indonesian/English, indexed by SINTA/Scopus or credible scientific sources
Exclusion criteria	Opinion articles, blogs, non-scientific sources, publications before 2012, irrelevant to SNP or PAI
Amount of literature analyzed	34 Scientific sources

3. RESULTS AND DISCUSSION

3.1 Transformation of National Education Standards Policy and Its Implications for Islamic Religious Education

The National Education Standard (SNP) is a strategic instrument in ensuring the quality of national education as well as a reference for the implementation of education at all levels of education in Indonesia. The presence of SNP shows the government's commitment to building a standardized, quality, and adaptive education system to the development of society and global demands (Safitri and Julaiha, 2026). In its development, SNPs have undergone various regulatory changes that show a paradigm transformation from an approach oriented towards meeting minimum standards towards sustainable improvement of the quality of education (Rosnaeni, 2021).

Table 2. Regulatory Transformation and SNP Paradigm Shift

Regulation	Policy Focus	Paradigm Shift
Government Regulation No. 19 of 2005	Determination of eight SNPs as minimum national education standards	Standardization of education
Government Regulation No. 32 of 2013	Strengthening graduate competency standards, learning processes, and assessments	Competency-based education
Government Regulation No. 13 of 2015	Strengthening the system of evaluation, accreditation, and quality assurance	Education quality management
Government Regulation No. 57 of 2021 jo. Government Regulation No. 4 of 2022	SNP simplification and flexibility	Sustainable quality transformation

Table 2 shows that the transformation of the SNP is not only related to regulatory changes, but also reflects a change in the paradigm of national education. This shift shows that the quality of education is no longer understood as a measure of meeting administrative standards, but as a process of developing students' competencies in a holistic and sustainable manner (Halim and Amril M, 2023). In the context of Islamic Religious Education (PAI), the transformation of SNP provides an opportunity to develop learning that is more innovative and relevant to the needs of students. However, various studies show that the implementation of SNP still faces a number of challenges that cause the goals of Islamic education to not be fully accommodated in the national education system (Warisno, 2021).

3.2 Problems of SNP Implementation in Islamic Religious Education (PAI)

Based on the results of the literature synthesis, there are three main problems in the implementation of SNP in Islamic Religious Education, namely the dominance of cognitive aspects, the dichotomy of knowledge, and the limitations of the spiritual assessment system.

Table 3. Problems of SNP Implementation in Islamic Religious Education

Problems	Literature Findings	Empirical Examples
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Dominance of cognitive aspects	Learning success is more oriented towards academic achievement	PAI evaluation is still dominated by written tests and cognitive assignments (Dzikriah et al., 2026)
The dichotomy of science	The integration of religious and general sciences is not optimal	Islamic values have not been thoroughly integrated in general subjects (Indriani et al., 2022)
Limitations of spiritual judgment	Aspects of faith and morals are difficult to quantitatively measure	Teachers have difficulty compiling comprehensive spiritual assessment instruments (Dinda Dwi Magfirah et al., 2022)

The findings show that the implementation of SNP in PAI still tends to place academic achievement as the main indicator of educational success. This condition causes the spiritual dimension and moral formation to not receive balanced attention with the development of cognitive aspects. In addition, the separation between religious science and general science is still found in learning practices so that it hinders the integration of Islamic values as a whole. This problem is strengthened by the limitations of assessment instruments that are able to measure the spiritual development of students systematically and objectively.

3.3 Implications of SNP Transformation on the Quality of Islamic Religious Education

The transformation of SNP has a positive impact on improving the quality of education, especially in the aspects of learning management, educational innovation, and strengthening the quality assurance system. However, its implementation in Islamic Religious Education still leaves various challenges that require an integrative approach (Muhammad Eko et al., 2024).

Table 4. Implications of SNP Transformation on PAI Quality

Positive Impact	Limitations
Learning development flexibility	The integration of Islamic values has not been systematic
Encourage technology-based learning innovation	Spiritual judgment is still limited
Strengthening education quality management	Success orientation is still dominant academically

Various studies show that the flexibility of SNPs provides space for teachers to develop more creative and contextual learning (Muhammad Eko et al., 2024). However, education quality indicators still emphasize more aspects of academic competence than the moral and spiritual development of students. As a result, a gap arises between the goals of the SNP which are oriented towards the quality of education and the goals of Islamic Religious Education which are oriented towards the formation of kamil people (Sholeh et al., 2023).

3.4 Synthesis of SNP Integration Findings and Conceptual Model – PAI

Based on the results of the literature synthesis, this study found that the transformation of the National Education Standards (SNP) needs to be directed at strengthening the integration between national education standards and the values of Islamic Religious Education (PAI). This integration is important so that education is not only oriented to the achievement of academic competence, but also to the formation of morals, spirituality, and personality of students as a whole. In this context, the reinterpretation of the SNP through the perspective of Islamic education is a strategic step to realize a holistic education system oriented towards the formation of kamil people (Qurrotul Ainiyah, 2017).

Table 5. SNP-PAI Integration

SNP	PAI Integration
Graduate Competency Standards	Competence + morality + spirituality
Content Standard	Integration of qauliyah and kauniyah verses
Process Standards	Tarbiyah & tazkiyah

Assessment Standards	Spiritual assessment
Educator Standards	Murabbi
Facilities and Infrastructure Standards	Islamic Environment
Management Standards	Islamic Management
Financing Standards	The value of blessings

Based on this synthesis, this study proposes a conceptual model of SNP-PAI integration that describes the relationship between national education quality standards and Islamic education goals as shown in chart 1.

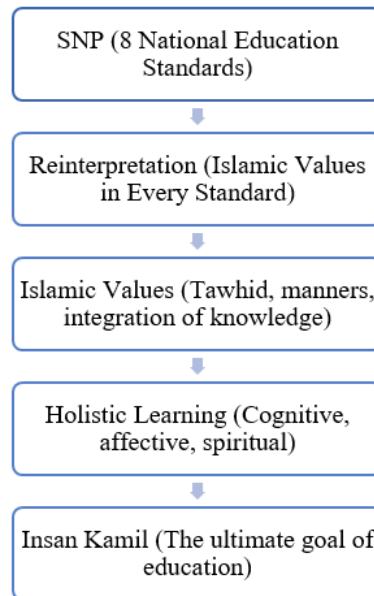


Chart 1. SNP-PAI Integration Conceptual Model

The conceptual model shows that SNP functions as the foundation of the national education quality assurance system which is then reinterpreted through the perspective of Islamic Religious Education. The reinterpretation allows the integration of the values of monotheism, adab, morals, and tazkiyah into all components of education so that the learning process is not only oriented towards mastering knowledge and skills, but also on the formation of students' character and spirituality (Machali, 2015). Through the integration of Islamic values, learning is directed to a holistic approach that includes the development of cognitive, affective, psychomotor, and spiritual aspects in a balanced manner. Thus, the ultimate goal of education is not only to produce academically competent graduates, but also to form a human being who has a balance between intellectual, moral, spiritual, and social intelligence (Rifa'i, 2016). Overall, this study found that the transformation of SNPs from Government Regulation No. 19 of 2005 to Government Regulation No. 57 of 2021 jo. Government Regulation No. 4 of 2022 has shown a significant paradigm change, but is still more dominant in structural and administrative aspects. In the context of PAI, the transformation has not fully touched the substantive dimension related to the integration of spiritual values, the formation of morals, and the strengthening of students' character. This condition shows that there is a gap between the competency-based national education policy and the Islamic education paradigm which is oriented towards the formation of kamil people as a whole. As a theoretical contribution, this study offers a conceptual model of SNP-PAI integration as an effort to bridge the gap through the reinterpretation of eight national standards of Islamic value-based education, strengthening the principles of educational monotheism, a holistic-integrative approach, and a transformative orientation in the learning process. Practically, the results of this study have three main implications. First, it is necessary to develop an integrative curriculum that is able to connect religious science and general science in a balanced manner.

Second, the educational assessment system needs to be reformulated to include the assessment of students' attitudes, behaviors, and spiritual development. Third, the role of PAI teachers needs to be transformed not only as teachers, but also as murabbi who guides and becomes role models in shaping students' characters.

4. CONCLUSION

The transformation of the National Education Standards (SNP) policy in Indonesia shows a change in the paradigm of education that is more flexible, adaptive, and oriented towards improving the quality of education in a sustainable manner. The change in regulations from Government Regulation No. 19 of 2005 to Government Regulation No. 57 of 2021 jo. Government Regulation No. 4 of 2022 reflects the government's efforts to adapt the education system to the times and the needs of students. However, the implementation of SNP in Islamic Religious Education (PAI) still faces three main problems, namely the dominance of cognitive and administrative aspects, the dichotomy of knowledge in the curriculum, and the limitations of the spiritual assessment system of students. This condition shows that national education standards still tend to be oriented towards academic achievement and have not fully accommodated the moral and spiritual dimensions substantively. Therefore, it is necessary to integrate SNP and the values of Islamic Religious Education through a holistic and integrative approach. The conceptual model of SNP-PAI integration offered in this study emphasizes the importance of monotheism as the foundation of education, the integration of knowledge, the formation of manners, and orientation to kamil people as the final goal of education. Thus, the quality of education is not only interpreted as academic success, but also success in forming students who have faith, knowledge, and noble character. This study has limitations in terms of the use of literature study methods that are conceptual and do not involve empirical testing directly in the education unit. The resulting findings are theoretical synthesis that still needs to be validated through field research. For this reason, further research is recommended to test the SNP-PAI integration model empirically through case studies in schools or madrasas, in order to measure the effectiveness of the model in improving the quality of Islamic Religious Education in a real way.

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