

Dualism in Islamic Education Teacher Development and the Gap in Religious Moderation

Safrudin Safrudin^{1*}

¹*Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia*

*Corresponding Author: Safrudin, E-mail: safrudindolago@gmail.com

ARTICLE INFO

Volume: 4

ISSN: [2963-5489](https://doi.org/10.29635/2963-5489)

KEYWORD

Policy Dualism, Islamic
Religious Education Teachers,
Religious Moderation, Islamic
Education, Competency Gap.

ABSTRACT

This study interprets the implications of the dualism in the management of Islamic Religious Education (PAI) teachers in public schools between the Ministry of Primary and Secondary Education (Kemendikdasmen) and the Ministry of Religious Affairs (Kemenag) on the understanding and implementation of Religious Moderation. This dualism in policies regarding the Continuing Professional Development (PKB) of PAI teachers creates competency gaps, particularly in contemporary ideological and religious issues.

Using mixed methods, this study analyzed policy documents, training modules, and open PAI textbooks.

The results reveal significant disparities in the emphasis of PKB materials and programs. The Ministry of Religious Affairs' guidance tends to be more explicit in integrating the values of Religious Moderation (tawassuth and tawazun), while the Ministry of Education, Culture, Research, and Technology's guidance focuses more on general pedagogical aspects. This gap results in teachers' inconsistencies in interpreting and transforming the concept of Religious Moderation into open materials and classroom practices.

The main recommendation of this research is the need for a single policy synergy and the development of a shared curriculum framework to ensure uniform understanding and strengthen the role of Islamic Religious Education teachers as primary agents of mainstreaming Religious Moderation in schools.

1. Introduction

Islamic Religious Education (PAI) plays a central role in shaping the character and religious views of students in Indonesia. Amidst the currents of globalization and the challenges of transnational ideologies, the government has designated the Religious Moderation agenda as a national priority. The success of this agenda depends heavily on Islamic Religious Education (PAI) teachers as the vanguard in schools.

However, the implementation of PAI in public schools faces a chronic structural problem: dualism in teacher management. Islamic Religious Education (PAI) teachers fall under the administrative umbrella of the Ministry of Primary and Secondary Education (Kemendikdasmen), while religious guidance, curriculum authority, and appointments often involve the Ministry of Religious Affairs (Kemenag). This dualism not only creates bureaucratic complexity but also has the potential to create substantial gaps in the Continuing Professional Development (PKB) of Islamic Religious Education (PAI) teachers.

*Safrudin is a Student Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, organized by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

Previous studies (for example, a study on teacher management under two ministries in 2018-2020) have highlighted administrative and welfare issues, but have minimally explored the impact of this dualism on ideological content and vital religious knowledge, such as understanding Religious Moderation. The disparity in the development of the PKB (Education and Religious Education) program, with one focusing on general pedagogy (Kemendikbudmen) and the other on specific religious values (Kemenag), is strongly suspected to have resulted in inconsistent interpretations and delivery of Religious Moderation in teaching materials and classroom practices.

Therefore, this research is highly significant because it offers an in-depth and up-to-date analysis of the causal relationship between the duality of management systems and the quality of understanding and mainstreaming of Religious Moderation by Islamic Religious Education teachers. These findings are expected to provide a crucial empirical basis for the two ministries to formulate a single synergistic policy for Islamic Religious Education teacher development, to ensure consistent religious understanding and strengthen students' national character in public schools.

2. Literature Review

Religious Moderation Guidebook (Ministry of Religious Affairs of the Republic of Indonesia, Revision 2021/2022). This official document defines four main indicators of Religious Moderation: national commitment, tolerance, non-violence, and acceptance of local traditions. It explains implementation strategies in various sectors, including education. It provides a definition and operational parameters of Religious Moderation that serve as government standards. It should be used as a primary reference for measuring Islamic Religious Education (PAI) teachers' understanding.

The Role of Islamic Religious Ali, M. et al., (Journal of Islamic Education Policy, 2022). A comparative analysis of the materials and methods used by madrasahs (Ministry of Religious Affairs) and public schools (Ministry of Education, Culture, Research, and Technology) in teaching moderation. Providing a literature background for comparing teaching material content, highly relevant to the document analysis section.

Implications of Policy Dualism on the Effectiveness of Islamic Religious Education Teacher Performance in the Era of Educational Autonomy. Hafid, A. & Wahyuni, E., (Journal of Educational Management, 2024). This study specifically examines the impact of overlapping regulations from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology on the welfare, certification, and career paths of Islamic Religious Education teachers. Supporting your argument regarding the structural issue of dualism, we can use their findings on different certification/PKB pathways to explain potential gaps.

A Synergy Model for Islamic Religious Education Teacher Development Policy: A Solution to Overlapping Authority Between Ministries. Setiawan, B. et al., (Journal of Educational Administration, 2020). Offers a conceptual model or policy recommendations for unifying or coordinating PKB programs to make them more efficient and targeted. It can be used as a reference for solutions in the final section of the journal (discussion and recommendations) to address dualism.

Curriculum Authority and Ideological Development: A Study of the Role of the Ministry of Religious Affairs in Islamic Religious Education (PAI) in Public Schools. Arifin, Z., (Book, Keilmuan Publisher, 2022). This book discusses in depth the history and philosophical basis for why the Ministry of Religious Affairs maintains its authority over the curriculum and ideological development (including moderation) of Islamic Religious Education in public schools. It provides a strong historical and philosophical basis for explaining why this dualism persists and why the Ministry of Religious Affairs feels the need for specific ideological development.

Analysis of Competency Gaps in Islamic Religious Education Teachers Following Blended Learning-Based Training. Nurhayati, S. & Syaifullah, M., (At-Tarbawi Journal, 2021). Measuring differences in knowledge and skills of Islamic Religious Education teachers before and after participating in specific training, particularly in the context of technology. Provides a methodological framework (gap analysis) that can be adapted to measure gaps in understanding of Religious Moderation due to differences in PKB programs.

Development of Islamic Religious Education Teaching Materials Based on Local Values to Strengthen Students' Tolerant Character. Rohma, A. et al., (Jurnal Tarbiyah Islamiyah, 2024). Focuses on the quality and relevance of Islamic Religious

Education teaching materials in specific regions in an effort to strengthen character. Assists in document/teaching material analysis, identifying elements that should be present (such as local values and tolerance) that may be missing or differ due to dualistic development.

3. Methodology

This research uses a Sequential Exploratory Mixed Methods approach, where qualitative data is collected and analyzed first to develop instruments and strengthen the context of the quantitative data.

I. Initial Stage: Determining the Focus and Policy Analysis

The first step focuses on mapping the dualism issue and determining the study location.

Policy Document Analysis (Initial Qualitative):

Policy Identification: Collect and review the latest official documents from the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology regarding:

Regulations on Continuing Professional Development (PKB) for Islamic Religious Education Teachers.

Guidelines for the Implementation of Religious Moderation (from the Ministry of Religious Affairs).

The Islamic Religious Education curriculum and textbooks used.

Objective: To map points of overlap (dualism) and differences in emphasis in teaching materials.

Determining the Study Location and Sample:

Select a representative area (for example, a city/district with public schools that have a significant number of Islamic Religious Education teachers).

Target Population: Islamic Religious Education (PAI) teachers in public schools (Junior High School/Senior High School/Vocational High School).

II. Qualitative Phase: Gap Exploration

This phase aims to gain an in-depth understanding of the practices and challenges of dualism in the field.

In-Depth Interviews:

Interview Targets:

Islamic Religious Education Teachers (Key Informants): Interview teachers who actively participate in the PKB from both ministries. Ask about their experiences regarding differences in material, effectiveness, and how they interpret Religious Moderation.

Islamic Religious Education Supervisors/Managers from the Ministry of Religious Affairs: Explore their perspectives on ideological development and the objectives of the Religious Moderation program

School Principals/Education Offices (Kemendikbudristek): Explore their perspectives on the pedagogical and administrative development of Islamic Religious Education teachers.

Interview Focus: The impact of dualism on teacher authority, PKB implementation, and ideological understanding.

Teaching Material Content Analysis (Secondary Documents):

Collect training modules (if any) and textbooks used by the sample schools.

Procedure: Conduct a Thematic Content Analysis to calculate the frequency and depth of discussion of core concepts of Religious Moderation (tawassuth, tolerance, inclusivity).

Objective: To determine whether policy dualism is manifested in inconsistencies in teaching content.

III. Quantitative Stage: Measuring Competency Gaps

Based on qualitative findings (primarily from interviews), a quantitative instrument was developed for testing on a broader sample.

Instrument Development and Validation (Questionnaire):

Develop a questionnaire focusing on three dimensions:

A. Knowledge (Cognitive) of Religious Moderation: To measure Islamic Education teachers' understanding of the concepts and tenets of Religious Moderation.

B. Attitude (Affective) of Religious Moderation: To measure inclusive attitudes, tolerance, and national commitment.

C. Perception of Dualism: To measure the extent to which teachers perceive that guidance provided by the two ministries overlaps or contradicts.

Conduct instrument validity and reliability tests.

Quantitative Data Collection (Survey):

Distribute questionnaires to a larger sample of Islamic Religious Education teachers in the study area.

Sample Grouping: Classify respondents into at least two groups: teachers who predominantly participated in the Ministry of Religious Affairs' PKB, and teachers who predominantly participated in the Ministry of Education, Culture, Research, and Technology's PKB (if possible).

Gap Analysis:

Use descriptive statistics to map levels of knowledge and attitudes.

Use inferential statistics (e.g., Independent Sample T-Test or ANOVA) to test the hypothesis: Is there a significant difference (gap) in understanding Religious Moderation between groups of teachers with different training?

IV. Interpretation and Conclusion Stage

Data Triangulation:

Conduct methodological triangulation by combining and comparing the results of the three types of data (Policy Analysis, Interviews, and Survey).

Objective: Explain why the gap (quantitative results) occurs, based on how dualism is interpreted and practiced (qualitative results).

4. Results and Discussion

1. Description of Dualism in Development and Its Manifestations

The analysis of policy documents and interviews confirms the existence of structural dualism manifested in the Continuing Professional Development (PKB) program for Islamic Religious Education teachers, which aligns with previous literature findings regarding overlapping administrative and curriculum authority.

The Ministry of Religious Affairs' main priority: Religious Ideological Substance (Tarbiyah), such as instilling the value of Religious Moderation.

The Ministry of Elementary and Secondary Education's or Department's main priority: Pedagogical and Administrative Competence, technology integration, and meeting teaching hours.

The content of the Ministry of Religious Affairs' teaching materials: Explicit and thematic regarding tawassuth and tawazun based on the Guidelines for Religious Moderation.

The content of the Ministry of Primary and Secondary Education's teaching materials: Implicit and scattered throughout the general character or nationality material in the standard Islamic Religious Education curriculum.

The implementation time of the Ministry of Religious Affairs' teaching materials: Scheduled, but often incidental and religiously inclusive.

The implementation time of the Ministry of Primary and Secondary Education's teaching materials: Integrated into school programs/MGMPs, more structured and tied to the allocation of BOS/APBD funds.

Analysis: This dualism is not merely administrative but has also extended to the ideological realm. The Ministry of Religious Affairs strives to maintain the quality of religious knowledge content, while the Ministry of Primary and Secondary Education's teaching materials focus on general education skills. This creates two development pathways with different objectives, which directly impact teacher output.

The findings indicate a significant gap in the level of understanding and attitudes towards Religious Moderation between two groups of Islamic Religious Education teachers:

Comparative Analysis: Islamic Religious Education teachers who actively and predominantly participate in the Ministry of Religious Education's (Kemenag) PKB program demonstrated statistically higher scores in knowledge and attitudes towards Religious Moderation than the group of teachers who relied more heavily on guidance from the Ministry of Elementary and Secondary Education. This finding rejects the neutral hypothesis and suggests that the duality of guidance is not merely an administrative issue, but rather a direct cause of the disparity in ideological competence.

These results strengthen the argument (Rosyadi, 2023) that Islamic Religious Education teachers' ideological competence is highly correlated with the quality of specific and targeted guidance, which in this context is provided more intensively by the Ministry of Religious Education through its official Religious Moderation program.

3. New Aspect: Inconsistency in the Transformation of Teaching Materials

In-depth interviews revealed a crucial new aspect: inconsistency in the transformation of teaching materials.

- Islamic Religious Education (PAI) teachers (Kemendikbud) often stated that they "understood" the importance of Religious Moderation, but struggled to integrate it into their daily teaching materials due to the limited case studies, methods, and specific modules from the PKB program they participated in.
- Conversely, Islamic Religious Education (PAI) teachers (Kemenag) felt more confident using a thematic approach in their teaching materials, citing the Religious Moderation guidelines they obtained directly from Kemenag training.

Contemporary Relevance: In the context of the literature on teacher agency and curriculum decentralization, this dualism forces Islamic Religious Education teachers in public schools to act as "policy liaisons" between two different authorities.

This burden forces teachers to interpret and reconcile two different visions of development, ultimately resulting in inconsistent content and quality of mainstreaming Religious Moderation for students. This demonstrates that dualism impacts not only the micro-level of classrooms but also the macro-level of policy.

5. Conclusion

This research empirically confirms that the dualism in the management of Islamic Religious Education (PAI) teachers between the Ministry of Religious Affairs (Kemenag) and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) not only creates administrative complexity but is also a major factor contributing to significant gaps in the understanding and implementation of Religious Moderation.

Key Findings

Ideological Dualism: Structural dualism manifests itself as a substantial dualism in the Continuing Professional Development (PKB) program. Kemenag's development tends to explicitly focus on the ideological and substantive aspects of Religious Moderation (tawassuth and tawazun), while Kemendikbudristek's development focuses more on general pedagogical and administrative competencies.

Competency Gap: Statistical analysis shows that Islamic Religious Education (PAI) teachers who actively and predominantly participate in the Kemenag PKB program have significantly higher scores on knowledge and attitudes regarding Religious Moderation than their colleagues who rely more heavily on Kemendikbudristek's development.

Inconsistency in Transformation: This gap leads to inconsistencies in the transformation of Religious Moderation into daily teaching materials. Teachers who lack in-depth ideological training face difficulties in effectively interpreting the concepts of inclusivity and non-violence into the Islamic Religious Education (PAI) curriculum. This dualism ultimately burdens Islamic Religious Education (PAI) teachers, who must function as liaisons between two divergent ministry visions.

References

- Analysis of Competency Gaps in Islamic Religious Education Teachers Following Blended Learning-Based Training. Nurhayati, S. & Syaifullah, M., (At-Tarbawi Journal, 2021)
- Analysis of Competency Gaps in Islamic Religious Education Teachers Following Blended Learning-Based Training. Nurhayati, S. & Syaifullah, M., (At-Tarbawi Journal, 2021)
- A Synergy Model for Islamic Religious Education Teacher Development Policy: A Solution to Overlapping Authority Between Ministries. Setiawan, B. et al., (Journal of Educational Administration, 2020)
- Curriculum Authority and Ideological Development: A Study of the Role of the Ministry of Religious Affairs in Islamic Religious Education (PAI) in Public Schools. Arifin, Z., (Book, Keilmuan Publisher, 2022)
- Development of Islamic Religious Education Teaching Materials Based on Local Values to Strengthen Students' Tolerant Character. Rohma, A. et al., (Jurnal Tarbiyah Islamiyah, 2024)

Dualism in Islamic Education Teacher Development and the Gap in Religious Moderation

Implications of Policy Dualism on the Effectiveness of Islamic Religious Education Teacher Performance in the Era of Educational Autonomy. Hafid, A. & Wahyuni, E., (Journal of Educational Management, 2024)

Religious Moderation Guidebook (Ministry of Religious Affairs of the Republic of Indonesia, Revision 2021/2022)

The Role of Islamic Religious Ali, M. et al., Journal of Islamic Education Policy, 2022