

Study Policies of Two Ministries in Implementing the Education Curriculum in Indonesia

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ABSTRACT: *This study aims to analyze the policies of two ministries, namely the Ministry of Religious Affairs (Kemenag) and the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) at the elementary and junior high school levels, in implementing the education curriculum in Indonesia. This study is qualitative with a Systematic Literature Review (SLR) approach. Data in the form of scientific articles collected from 2015–2024. The data collection technique used the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) procedure. The study results show significant differences in the curriculum's structure, focus, and approach implemented by the two ministries. The Ministry of Religious Affairs curriculum emphasizes integrating religious values with science. In contrast, the curriculum under the Ministry of Education and Culture focuses more on developing general competencies based on science and technology. However, there is potential to synergize the policies of the two ministries to create a more holistic curriculum, which not only builds intellectual intelligence but also strengthens religious character and national insight. This study recommends harmonizing inter-ministerial policies through more intensive coordination mechanisms and adapting inclusive curricula according to the needs of the multicultural society in Indonesia. This study focuses on policy analysis at the ministerial level and does not directly evaluate school or district-level curriculum implementation. This study contributes by comparatively analyzing the education policies of two ministries in Indonesia, which have not been widely discussed in previous studies. This study also highlights the importance of policy synergy in building an integrative and adaptive curriculum to the challenges of education in a culturally and religiously diverse society.*

Penelitian ini bertujuan untuk menganalisis kebijakan dua kementerian yaitu Kementerian Agama (Kemenag) dan Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi (Kemendikbudristek) pada tingkat SD dan SMP, dalam penerapan kurikulum pendidikan di Indonesia. Penelitian ini merupakan

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penelitian kualitatif dengan pendekatan *Systematic Literature Review* (SLR). Data berupa artikel ilmiah yang dikumpulkan dalam rentang waktu 2015–2024. Teknik pengumpulan data menggunakan prosedur *Preferred Reporting Items for Systematic Reviews and Meta-Analyses* (PRISMA). Hasil penelitian menunjukkan terdapat perbedaan signifikan pada struktur, fokus, dan pendekatan kurikulum yang dilaksanakan kedua kementerian. Kurikulum yang dikelola Kementerian Agama menekankan pada integrasi nilai-nilai agama dengan sains, sedangkan kurikulum di bawah Kementerian Pendidikan dan Kebudayaan lebih fokus pada pengembangan kompetensi umum berbasis sains dan teknologi. Namun terdapat potensi untuk mensinergikan kebijakan kedua kementerian untuk menciptakan kurikulum yang lebih holistik, yang tidak hanya membangun kecerdasan intelektual, tetapi juga memperkuat karakter keagamaan dan wawasan kebangsaan. Penelitian ini merekomendasikan perlunya harmonisasi kebijakan antarkementerian melalui mekanisme koordinasi yang lebih intensif dan adaptasi kurikulum yang inklusif, sesuai dengan kebutuhan masyarakat multikultural di Indonesia. Studi ini berfokus pada analisis kebijakan pada tingkat kementerian dan tidak secara langsung mengevaluasi implementasi kurikulum di tingkat sekolah atau daerah. Penelitian ini memberikan kontribusi dengan menganalisis secara komparatif kebijakan pendidikan dua kementerian di Indonesia, yang belum banyak dibahas dalam studi sebelumnya. Kajian ini juga menyoroti pentingnya sinergi kebijakan dalam membangun kurikulum yang integratif dan adaptif terhadap tantangan pendidikan di masyarakat yang beragam secara budaya dan religius.

Keywords: *Education Curriculum, Ministry of Religion, Ministry of Education.*

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I. INTRODUCTION

Education is the central pillar in building competent and competitive human resources. In Indonesia, responsibility for managing education is divided between two central ministries, namely the Ministry of Religion and the Ministry of Education, Culture, Research and Technology (Arroyan & Subekti, 2021). The Ministry of Religion focuses on religion-based education, such as madrasas and Islamic boarding schools. At the same time, the Ministry of Education and Culture manages general education, such as primary, secondary and vocational schools (Suprpto & Kadafi, 2021). These two ministries have different curriculum policies for their institutional goals (Putri & Pranata, 2024). However, these differences often create challenges in policy alignment and implementation in the field (Astuti et al., 2021). Implementing the curriculum under two ministries usually faces the issue of policy dualism, where schools/madrasahs within the same education system have different learning orientations and focus (Lael et al., 2024). This situation affects the learning process and gives rise to disparities in the quality of education students receive (Hasanuddin et al., 2023). As a country with a multicultural and multireligious society, Indonesia needs an inclusive and synchronous curriculum approach to ensure equal and relevant quality of national education (Ismail et al., 2024).

This research starts with the key question: How can synchronizing curriculum policies between the Ministry of Religion and the Ministry of Education support the quality of national education? This question is essential to answer, considering that the need for curriculum harmonization is oriented toward administrative efficiency and the formation of students who have balanced intellectual, religious, and national insight competencies (Hidayat, 2020). This research aims to analyze the synchronization of the curriculum policies of the two ministries, identify the challenges faced in this harmonization, and provide strategic recommendations to create synergy between the Ministry of Religion and the Ministry of Education and Culture in managing the education curriculum. The results of this research can provide theoretical and practical contributions to developing a more inclusive and integrated national education policy (Fitria et al., 2024).

Curriculum changes in Indonesia have occurred several times, starting from the 1947 curriculum and continuing with the independent curriculum that is currently implemented. Each change reflects the government's efforts to adapt education to the challenges of the times, both in terms of technology, globalization, and the job market's needs (Annas & Muhajir, 2022). However, this dynamic also raises various challenges, such as the gap between policies designed by the central government and implementation at the local level (Lee, 2024). On the other hand, policy differences between the Ministry of Religion and the Ministry of Education and Culture further complicate efforts to achieve equitable national education goals (Rodliyah, 2022).

Since Indonesia's independence, the educational curriculum has undergone several changes. These changes reflect the government's efforts to adapt the education system to national needs, the development of the times, and global challenges (Rohman et al., 2024). The following are the changes in the curriculum in Indonesia and their explanation, the 1947 Curriculum emerged after Indonesia's independence and aimed to replace the colonial education system (Wulandari et al., 2023). Characteristics Based on general materials and the character of the nation, It does not have a complex subject structure. The 1952 Curriculum with a Focus on Education as a tool for shaping human beings with Indonesian personalities, Education began to be directed to meet the needs of the Indonesian people, Subjects are more detailed, Materials are adapted to daily life (Masri & Gistituati, 2023; Mufanti et al., 2024).

The 1964 curriculum elaborated on Pancawardhana Education (moral, intellectual, emotional, skillful, and physical development) by prioritizing basic abilities for life such as reading, writing, and arithmetic. Education is directed to prepare students as productive individuals in society (Alhamuddin et al., 2020). 1968 Curriculum This curriculum replaces the 1964 curriculum. It is adjusted to the New Order government with a Focus on the formation of Pancasila people, and the material is more structured, focusing on the moral formation of Pancasila as the basis of education (Alimudin et al., 2022). Curriculum 1975 Focus on Efficiency and effectiveness in learning. Influenced by a modern educational approach that emphasizes the Systematic Instructional method (National Instructional System), with learning characteristics detailed in the unit of Lesson, the student-oriented learning approach (Prastowo, 2014).

The 1984 curriculum is the *Cara Belajar Siswa Aktif (CBSA)* or active student learning method, namely the development of learning process skills, increasing student involvement in learning, where students are the center of learning and teachers are facilitators (Nurdin et al., 2023). The 1994 curriculum integrated previous learning

concepts by perfecting the previous curriculum emphasizing student competence (Septiana et al., 2024). Characteristics The learning schedule is more dense and has more material, but it is considered a burden on students. Meanwhile, the 2004 Curriculum is a *Kurikulum Berbasis Kompetensi (KBK)* or competency-based curriculum concentrating on student competencies, knowledge, skills, and attitudes (Warman et al., 2021). The emergence of this curriculum answers the need for competency-based education in the global era with the characteristics of a competency-based approach and assessment based on competency achievement standards (Firman et al., 2021; Ulum et al., 2025).

Curriculum 2006 or Curriculum at the Education Unit Level (KTSP) with a Focus on Decentralizing education with autonomy to schools by being given the freedom to develop a curriculum according to local needs and adjusted to the characteristics of students and school areas (Asy'ari et al., 2024). The 2013 Curriculum (K-13) is a 21st-century character-based and competency-based education (Ferguson, 2024). This curriculum was introduced to strengthen character values and integrative thematic learning. Integrate attitudes, knowledge, and skills competencies and Emphasize active learning and global relevance (Hofer et al., 2013; Nurjanah et al., 2024). Finally, the Independent Curriculum (2022) has a project-based learning focus that adapts education to the needs of the 21st century and technological developments and a flexible approach for teachers (Lestari et al., 2023).

Curriculum changes in Indonesia have occurred 11 times since independence, from 1947 to 2022 Independent Curriculum (Ali & Hermansyah, 2024). Each change reflects adaptation to the social, political, economic, and global development context (Inggriyani et al., 2022). However, the main challenge in each implementation is ensuring that the curriculum can be implemented effectively throughout Indonesia, considering local needs and educators' capabilities (Nasir et al., 2021).

II. METHOD

This study uses the Systematic Literature Review (SLR) method, which is a systematic approach to identifying, evaluating, and analyzing all research evidence relevant to the topic of study. This method aims to provide a comprehensive and transparent picture of the research conducted on the policies of the two ministries in implementing the education curriculum in Indonesia. The approach used in this study is descriptive qualitative, focusing on the analysis of policies implemented by the Ministry of Education and Culture and the Ministry of Religious Affairs in implementing the national curriculum (Hashemnezhad, 2015).

The data in this study were obtained from relevant scientific literature, namely journal articles published in 2015-2024. Data sources come from journals indexed in the Google Scholar database, with the criteria of articles discussing the national curriculum policies implemented by the two ministries. The articles used in this study consist of publications in Indonesian and English and only include scientific articles that have gone through a peer-review process, so they do not include dissertations, theses, or conference proceedings.

The data collection technique used the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) selection strategy. This strategy consists of four main stages: Identification, which is searching for literature with relevant

keywords, such as the National Curriculum, Ministry of Education and Culture, and Ministry of Religious Affairs. Screening is selecting articles based on relevance to the research topic, publication within a specified year range, and data accessibility. Eligibility is evaluating the quality of articles by considering research methods, data validity, and suitability to research objectives. Inclusion is selecting articles that meet all criteria for further analysis (Heppner et al., 2008).

Data analysis was carried out using thematic analysis, where the research results were categorized based on the main themes related to the implementation of the national curriculum by the two ministries. The analysis process includes data reduction, data presentation, and concluding. The selected articles were analyzed in depth to understand the policies implemented, their impacts, and the challenges faced in implementing the curriculum (Creswell, 2013).

To ensure the validity of the data, this study used source triangulation by comparing the results from various credible literature. In addition, data validation was carried out by referring to existing theories and policies and comparing research findings with relevant previous studies. With this systematic and transparent approach, the research results can significantly contribute to understanding the implementation of national curriculum policies in Indonesia by the two related ministries.

Table 1. Inclusion and exclusion criteria

Criteria	Inclusion	Exclusion
Study Fokus	National Curruculum, Ministry of Religious Affairs, Ministry of Education and Culture	Studies outside the National Curriculum, Ministry of Religious Affairs, Ministry of Education and Culture
Type of research	Empirical Research, Systematic Literature Review	Qualitative and quantitative studies
Publication period	2015 - 2024	Before 2015
Source type	Articles published in accredites or reputable international journals	Articles published in journals or conferences that are not reputable or have not been indexed in recognized academic databases
Language	Indonesia and English	In addition to Indonesian and English

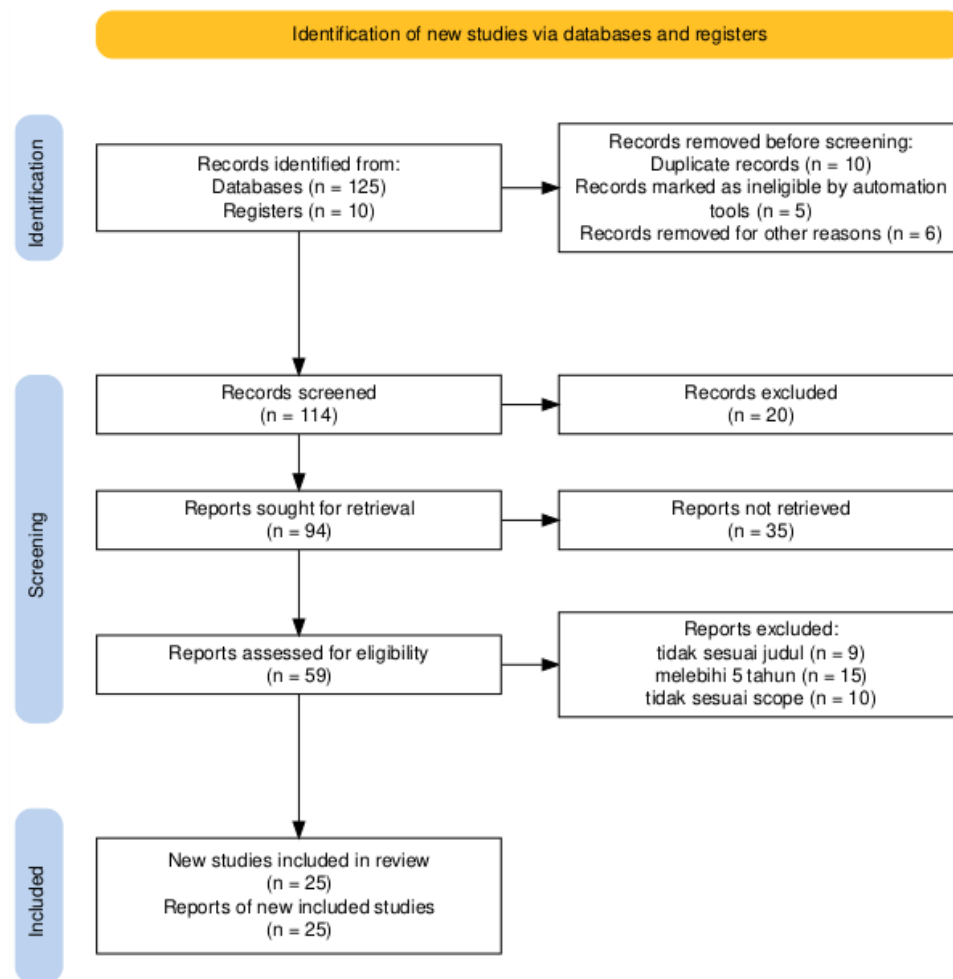


Figure 1. PRISMA Model selection strategy

III. RESULT AND DISCUSSION

Synchronization of Curriculum Policy between Two Ministries

The effort to synchronize curriculum policies between the Ministry of Education, Culture, Research and Technology and the Ministry of Religious Affairs shows the government's commitment to creating harmony in the education system in Indonesia. Although the two ministries have different focuses, both strive to ensure that the curriculum implemented can meet students' needs holistically in terms of academics, skills, and religious values. However, implementing this policy in the field still faces various technical challenges that need to be overcome to achieve the expected goals.

One of the important achievements of the Ministry of Education, Culture, Research and Technology is the development of the Independent Curriculum, which is designed to provide flexibility for schools in designing learning according to the needs and potential of students. This curriculum emphasizes a project-based learning approach, which aims to develop student competencies in a more practical and contextual way. Through this curriculum, students are expected to not only master theoretical knowledge, but also be able to apply it in real situations (Kemendikbudristek, 2022).

On the other hand, the Ministry of Religion is developing a Madrasah Curriculum that still prioritizes Islamic religious values as the core of learning. This curriculum combines an integrated approach between science and Islam, so that students not only understand general knowledge but can also relate it to Islamic values. Religious studies are a core component of this curriculum, which reflects the special characteristics of madrasahs as religious-based educational institutions (Zarkasyi, 2020).

Although both curricula have noble goals, their implementation in the field faces several challenges. One of the main problems is the confusion experienced by teachers, especially in Islamic-based schools that are under the supervision of the Ministry of Religious Affairs but must also follow the policies of the Ministry of Education, Culture, Research and Technology. This creates a dualism of policies that often makes it difficult for teachers to adjust to the demands of the dual curriculum (Fadli & Sudrajat, 2021). In addition, the availability of facilities and infrastructure in madrasahs is still a significant obstacle. Many madrasahs do not yet have modern facilities to support the implementation of a technology-based curriculum, as mandated by the Ministry of Education, Culture, Research and Technology. This limitation hampers efforts to create innovative and relevant learning with the times (Rahman, 2019).

Support for teachers in implementing the curriculum is also an important issue. Teachers in public schools under the Ministry of Education, Culture, Research and Technology have received intensive training related to the Independent Curriculum to prepare them better to implement new learning approaches. However, teachers in madrasahs reported a lack of similar training, resulting in a competency gap between teachers in public schools and madrasahs. This certainly impacts the quality of learning provided to students (Suryadi & Nasution, 2020). Another challenge teachers face under the Ministry of Religious Affairs is the more significant administrative burden. Teachers have to meet the curriculum requirements of the Ministry of Religious Affairs and adjust to the Ministry of Education, Culture, Research and Technology policies. This adds to the complexity of teachers' tasks and can reduce their focus on the learning process (Hasan, 2021).

To overcome these challenges, collaborative efforts are needed between the Ministry of Education, Culture, Research and Technology and the Ministry of Religious Affairs. First, there needs to be more intensive coordination between the two ministries to align curriculum policies so teachers are no longer confused by policy differences. Second, increasing the availability of facilities and infrastructure in madrasahs must be a priority, especially in terms of educational technology, so that madrasahs can keep up with the development of technology-based curricula (Rahman, 2019). In addition, teacher training in madrasahs needs to be improved to ensure they have the same competencies as teachers in public schools. Comprehensive and ongoing training programs can help madrasah teachers implement the curriculum more effectively (Suryadi & Nasution, 2020). Finally, there needs to be a simplification of administrative processes to reduce the burden on teachers so that they can focus more on their primary task, namely educating students.

Differences in Curriculum Implementation in Schools and Madrasah

The school shows that about 75% of public schools in Indonesia have started to adopt the Independent Curriculum with official training guidance and modules from the government. The majority of teachers reported that flexibility in project-based learning increased student engagement. The reality that happened in one of the State Junior High

Schools in East Java, students reported that projects such as making simple applications increased creativity and teamwork, and teachers found it challenging to compile assessment rubrics due to the lack of examples of applications in non-exact subjects (Zaini & Wahib, 2022).

Meanwhile, Madrasah (Ministry of Religion) Only about 40% of madrasahs can optimally implement the Ministry of Religion Curriculum due to limited resources. Madrasah still maintains a rigid religious value-based curriculum, with minor adjustments to the technological approach. At one of the Tsanawiyah Madrasahs in Jember, teachers admitted that the use of digital media in learning was limited due to the lack of facilities such as computers and adequate internet networks, the learning modules provided by the Ministry of Religion had not been integrated with modern technology, so students had difficulty keeping up with global developments (Putri & Pranata, 2024).

Administrative Burden of Teachers in Madrasah and Public Schools

Teachers in madrassas who have to manage administrative documents related to both curricula report that 50% of their working time is taken up for administration compared to teaching. Most teachers said they had to fulfill reports based on the Education Management Information System (Kemendikbudristek) and Simpatika (Kemenag). Availability of Facilities in Public Schools Around 80% of public schools have basic technology facilities such as projectors, computer labs, and internet access. However, its use is still concentrated in urban areas. Students use physics simulation software to understand the concept of parabolic motion, which is not available in many rural schools (Mohan et al., 2024).

Only 30% of madrasahs have similar facilities; most rely on grant assistance or personal funds from madrasah heads. Laboratory facilities are minimal, and lecture methods often replace practicum activities. Lack of improvement of Human Resources, especially Teacher Training in public schools more often receive training related to the Independent Curriculum than madrasah teachers. The gap in teacher facilities and training between public schools and madrassas impacts the quality of education students receive. Policy disharmony also creates significant administrative challenges, especially for madrasahs who manage two curricula. A local needs-based approach is urgently needed to bridge the disparity between urban and rural areas.

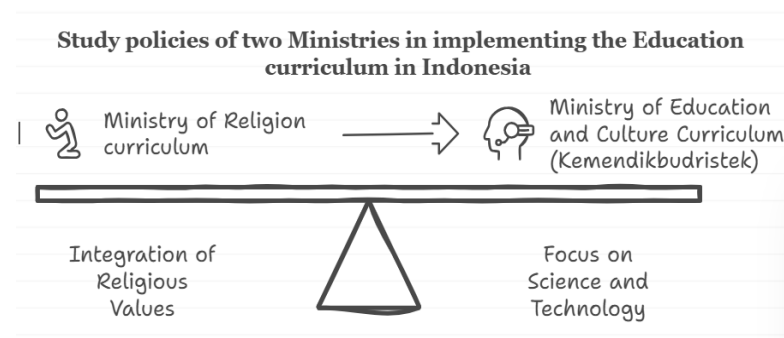


Figure 2. Administrative burden of teachers in both ministries

Many studies have found that the policy between the two ministries in implementing the curriculum significantly impacts improving human resources for both teachers and students. In this case, the main focus of the policy on the curriculum at the Ministry of Religion is toward integrating religious values, emphasizing moral, ethical, and spiritual

education as the foundation in teaching and tending to maintain the traditional approach with a deep religious education component. Meanwhile, the Ministry of Education and Culture curriculum focuses on science and technology. It provides a more flexible approach, such as Project-Based Learning, to support mastering 21st-century skills (Pelu & Rosmiati, 2024).

The Policy Tension shows that there is an effort to balance the two main focuses of integrating religious values that emphasize the formation of students' moral character (Kemenag) and science and technology-based innovation to increase students' global competitiveness (Kemendikbudristek). However, this balance is often a challenge because neither approach is fully integrated into the field of implementation practices. Inequality of Implementation and Equality in Implementation in Madrasahs tends to be more challenging due to limited facilities and training when adapting to technology-based approaches. However, religious values remain the main strength. The importance of harmonization reflects the need to integrate the two curricula to complement each other rather than running in parallel.

Inter-Ministerial Relations

The existence of a middle ground indicates what is needed to harmonize the two policies. This synchronization is essential so that educational institutions under the Ministry of Religion and the Ministry of Education and Culture can work in the same direction. For example, Madrasah under the Ministry of Religion can adopt a technology-based approach from the Ministry of Education and Culture without reducing the essence of religious education. At the same time, public schools can strengthen the values of religious character in their curriculum through collaboration with the Ministry of Religion. The gap in curriculum priorities implemented by the Ministry of Religion and the Ministry of Education and Culture has different priorities, namely oriented toward religion and technology, this synchronization creates differences in learning outcomes in madrasahs and public schools (Achsin et al., 2021).

Misalignment in the field is experienced by madrasah teachers who face difficulties integrating technology due to a lack of facilities. In contrast, teachers in public schools lack explicit guidelines to teach moral and religious values. This synchronization effort is expected to suppress the importance of balance in education, where the two ministries need to unify policies to produce an academically competent and moral generation. Policies should be directed towards integrating religious and technological focuses so that students can develop intellectual competence without losing moral and cultural identity.

It is necessary to reconstruct the development of an integrated curriculum to unite the technology-based approach from the Ministry of Education and Culture with religious values from the Ministry of Religion, develop collaborative learning modules for public schools and madrasahs by improving integrated teacher training, provide integrated training to teachers under two ministries so that they have uniform competence in implementing the curriculum and allocating facilities evenly in the field of technology equivalent to public schools and madrasahs, especially in rural areas, as well as Policy Evaluation and Monitoring Forming a joint inter-ministerial task force to evaluate the implementation of a more inclusive and holistic curriculum regularly (Syamsi & Khojir, 2023).

Table 2. Composition of curriculum structure of two ministry

Aspect	Kemenag	Kemendikbudristek	Similarities & Differences
Curriculum Objectives	Integrating religious values and forming religious character.	Improve students' abilities in science, technology, creativity and critical thinking.	Equality: Forming competent students.
Curriculum Objectives	Integrate religious values and build religious character.	Improve students' abilities in science, technology, creativity and critical thinking.	Difference: Focus on religion (Kemenag) vs technology (Kemendikbudristek).
Main Focus	Education based on moral, ethical and spiritual values.	Project-based education, innovation and 21st century skills.	Equality: Forming competent students.
Learning Approach	Based on scriptures, religious values, and traditional teaching.	Project-based and technology-based.	Difference: Focus on religion (Kemenag) vs technology (Kemendikbudristek).
Curriculum Evaluation	Focuses on evaluating memorization, understanding of religion, and mastery of worship.	Focus on evaluating critical thinking, innovation, and collaboration skills.	Difference: Character-based vs project-based approach.

Synchronization of Curriculum Policy: Dualism, Impact, and Urgency of Integration

The results show that implementing the education curriculum in Indonesia, which is managed by the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology, illustrates complex dynamics in the context of national education policy.

Policy Dualism between Potential and Challenge

The dualism in Indonesia's education curriculum, managed separately by the Ministry of Religion (Kemenag) and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), creates a complex dynamic in the national education system. While each ministry has distinct educational objectives, the lack of full curriculum integration presents advantages and challenges (Mohan et al., 2024). One of the key advantages of this dual system is that madrasah students receive a strong foundation in religious character, which is crucial in preserving the nation's cultural and moral identity. Religious education plays a significant role in shaping ethical values and social behavior. On the other hand, students in public schools benefit from a curriculum emphasizing science and technology, fostering critical thinking and innovative problem-solving skills through project-based learning. This distinction allows for a diverse educational landscape that caters to different societal needs (Musaad et al., 2024).

However, this policy dualism also poses significant challenges. One major issue is policy disharmony, which results in a heavy administrative burden for teachers, particularly those in madrasahs. Since they must adhere to regulations from both

ministries, teachers often face excessive bureaucratic requirements that reduce their effectiveness in delivering quality education (Ulya & Syafei, 2022). Additionally, religious-focused curricula tend to be less adaptive to the rapidly evolving demands of science and technology. Meanwhile, technology-driven curricula in public schools sometimes neglect students' spiritual and moral development, creating a gap in holistic education. Another critical challenge lies in the disparity between urban and rural educational institutions. Schools and madrasahs in urban areas generally have better infrastructure, including access to modern learning tools such as computer labs and high-speed internet (Shiri, 2024). Teachers in these areas also benefit from regular training programs to keep them updated with the latest curriculum developments. In contrast, madrasahs in rural regions face considerable obstacles, including limited technological access, outdated learning resources, and a lack of professional development opportunities for teachers (Khumaini et al., 2022; Suprianto & Sari, 2023). This urban-rural divide exacerbates educational inequality and limits opportunities for students in disadvantaged areas (Saada, 2023).

To address these challenges, policy interventions are necessary to ensure that students in both madrasahs and public schools receive equitable access to quality education. One potential solution is to enhance collaboration between the two ministries by developing a more integrated curriculum that balances religious education with modern scientific advancements. By adopting a blended approach, students can benefit from spiritual enrichment and technological competence. Moreover, improving teacher training programs, especially in rural areas, is essential to bridging the educational gap. Providing targeted support, such as online workshops and resource-sharing initiatives, can empower teachers to deliver a more effective and comprehensive curriculum. Additionally, investments in infrastructure, particularly in rural madrasahs, would help level the playing field and enable students in remote areas to access the same quality of education as their urban counterparts (Nirwana & Khoiri, 2023).

Policy Impact on Teachers, Students, and Parents

The role of teachers, students, and parents dramatically determines the success of curriculum implementation (Rafik & Subiyantaro, 2024). Teachers have a central role in adapting the applicable curriculum according to the needs and conditions of their schools. However, this study found that madrasah teachers tend to be more comfortable with traditional approaches based on religious values. They strongly understand that providing character education is based on spiritual values, but they often feel less confident when asked to integrate technology into learning. Limited training in educational technology is one of the main factors causing this obstacle. As a result, madrasahs rely more on conventional learning methods based on text and memorization than interactive digital-based learning methods (Yasdin et al., 2023).

On the other hand, teachers in public schools that follow the Ministry of Education and Culture policies face different challenges. They are required to implement project-based learning and technology that is more flexible and innovative. However, without clear guidance and adequate support, many teachers feel overwhelmed meeting complex technology-based project targets (Fahlevi et al., 2021). Lack of resources, such as adequate technological devices and stable digital infrastructure, is also a significant barrier for teachers to implement technology-based curricula effectively.

From the students' perspective, it was found that they have diverse learning experiences depending on their educational environment. Students in madrasahs showed better skills

in understanding moral and spiritual values. They received more intensive religious education, which helped them build strong character and ethics. However, they felt they were lagging in mastering technological skills due to limited access to digital devices and the lack of technology integration in their curriculum. In contrast, students in public schools enjoyed the flexibility of project-based learning that allowed them to develop critical, innovative, and creative thinking skills. However, many students admitted that they lack in-depth character strengthening, especially in moral and spiritual aspects (Dudin, 2018).

In addition to teachers and students, parents also play a vital role in determining the success of curriculum implementation. Social, economic, and cultural factors greatly influence parents' preferences for the education system. Parents in urban areas tend to support the Ministry of Education and Culture's approach more because technology-based and project-based curriculum is considered more relevant to future job market demands. They emphasize the importance of digital skills, foreign languages, and analytical thinking skills that can help their children compete in the global workforce. In contrast, parents in rural areas tend to prioritize religious-based education as the moral foundation of their children (Suhandi & Robi'ah, 2022). They believe religious values should be the primary foundation in shaping children's personalities, although this often overrides the importance of mastering technological skills.

The gap in access to quality educational resources also exacerbates this inequality. Schools and madrasahs have better access to modern facilities in urban areas, such as computer labs, the Internet, and digital teaching materials. Teachers in urban areas also receive more frequent training and assistance in implementing technology-based curricula. In contrast, madrasahs and schools often face limitations in terms of facilities and infrastructure in rural areas. Teachers in rural areas have limited access to professional training to help them adopt more innovative learning methods. As a result, the gap in the quality of education between urban and rural schools is widening, ultimately impacting students' readiness to face the challenges of the modern world.

Therefore, a more integrative policy is needed to bridge the gap between the curricula implemented by these two ministries. Teacher training must be expanded and tailored to the specific needs of state schools and madrasahs. The government also needs to ensure that all schools in urban and rural areas have equal access to educational infrastructure that supports the implementation of technology-based curricula without sacrificing character and moral values. With a more holistic and inclusive approach, it is hoped that education in Indonesia can develop more balanced and provide broader benefits for all levels of society.

The Need for Policy Integration

Policy integration between the Ministry of Religious Affairs and Education and Culture is crucial in building a holistic and competitive education system. The synergy between these two publications is needed to avoid overlapping policies and ensure that students get a balanced learning experience between intellectual skills and moral values (Rizki et al., 2024). Some recommended integration approaches are:

First, integrated curriculum development. A critical step in policy integration is the development of an integrated curriculum that combines the Ministry of Religious Affairs' religion-based approach with the Ministry of Education and Culture's technology-based and 21st-century competency-based approach. This integrated curriculum aims to create students who are not only superior in cognitive aspects but

also have strong characters in ethics and critical thinking skills. The development of this curriculum must pay attention to the balance between science and strengthening moral values. For example, science lessons can be taught with an approach that respects religious perspectives, while religious subjects can be contextualized with the realities of modern life. Thus, students can develop a more holistic way of thinking and connect spiritual values with the challenges of the contemporary world (Suprpto & Kadafi, 2021).

Second, the formation of the cross-ministerial working team. To ensure policy alignment between the two ministries, a cross-ministerial working team needs to be formed that is responsible for coordinating, supervising, and evaluating education policies. This team must involve stakeholders from ministries, academics, and education practitioners to design more harmonious policies. This cross-ministerial working team can be tasked with various aspects, from curriculum development and formulation of teacher competency standards to harmonizing policies to provide educational facilities and infrastructure. With good coordination, the resulting policies can be more synchronized and minimize differences in curriculum implementation in state schools and madrasahs (Nurdin et al., 2023).

Third, teacher capacity building. One of the main challenges in implementing an integrated curriculum is the readiness of the teaching staff. Teachers under the Ministry of Religious Affairs tend to be more comfortable with a traditional approach toward religious values. In contrast, teachers under the Ministry of Education and Culture are more accustomed to technology- and innovation-based approaches. Therefore, increasing teacher capacity is a key factor in the success of this policy integration. Integrated training must equip teachers with competencies that include mastery of teaching materials, use of technology in learning, and innovative and interactive teaching methods. The government must allocate a sufficient budget to hold training and certification programs for teachers so that they can adopt more dynamic learning methods that align with the demands of the times (Rodliyah, 2022).

Fourth, equitable distribution of educational facilities. One of the main problems in the education system in Indonesia is the gap in educational infrastructure between state schools and madrasahs, especially in rural areas. Many madrasahs lack supporting facilities such as computer laboratories, internet access, and technology-based teaching materials. This causes an imbalance in the quality of learning between students in state schools and madrasahs. The government needs to allocate an adequate budget to ensure that all educational institutions under the Ministry of Religious Affairs and the Ministry of Education and Culture have equal access to educational facilities. In addition, affirmative policies are needed to support schools in disadvantaged areas, such as providing subsidies for technological equipment and training for teachers to optimize the use of technology in learning.

IV. CONCLUSION

This discussion shows that the education policy implemented by the two ministries in Indonesia has great potential to create a holistic education system. However, it isn't easy to fully realize this potential without effective harmonization. Integrating religious values and technology allows inclusive education and answers the challenges of globalization and the needs of the nation's moral character. A targeted strategic step will ensure Indonesian education produces intelligent students morally and competitively in

the international world. The dualism of national education involving the Ministry of Education and the Ministry of Religion reflects the complexity of the education system in Indonesia. Despite providing diverse options for the community, this dualism also poses challenges, such as differences in the quality of education, ineffective policy coordination, and gaps in facilities. Efforts are needed from both ministries to increase synergy so that the national education system can run more harmoniously and fairly for all levels of society. Educational reform that considers the harmonization of the curriculum, teacher standards, and the equal distribution of funds between public schools and madrassas is a crucial step to minimize the negative impact of this educational dualism.

V. REFERENCES

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