



**RECONSTRUCTION OF CHILD PROTECTION PARADIGM BASED
ON ISLAMIC VALUES THROUGH THE CO-CREATION MODEL
OF LAKPESDAM PWNU NTB**

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ABSTRACT

Islamic education policies in Southeast Asia demonstrate diverse approaches influenced by the socio-political-religious contexts of each country. This research analyzes a comparison of Islamic education policies in Indonesia, Malaysia, Brunei Darussalam, and Thailand through a qualitative literature study approach using content analysis and thematic coding methods. Findings reveal that Islamic education policies in these countries vary in ideological orientation, institutional structure, and implementation strategy. Indonesia implements integration within the national education system based on Pancasila values, Malaysia builds an Islamic education system based on strong Islamic identity awareness, Brunei implements a total integration approach with Islamic law, while Thailand faces pedagogical complexity within a Muslim minority context. This research recommends strengthening regional policy harmonization, enhancing teacher capacity, developing curricula responsive to local needs, and building cross-country collaboration platforms to share best practices. The research implications affirm that effective Islamic education policies must balance the universality of Islamic values, local cultural contextualism, and aspirations for educational modernization.

1. Introduction

Islamic education in Southeast Asia cannot be separated from the development of Islamic civilization in a region rich with heterogeneity. Since the 13th century, Islam entered the Southeast Asian region through maritime trade routes connecting Western Asia with Southeast Asia, creating a unique learning ecosystem (Reid, 2015; Azra, 2019). The demographic composition of Southeast Asia shows that Indonesia has the world's largest Muslim population with over 230 million people (Kementerian Agama RI, 2021), Malaysia is a country with a Muslim majority of approximately 69 percent, Thailand has a significant Muslim minority of about 6 million people in the Patani, Yala, Narathiwat regions, and Brunei Darussalam is a country with an absolute Muslim majority.

The fundamental question driving this research is how Islamic education policies in Southeast Asian countries are designed, implemented, and face challenges in the context of an increasingly complex society. Academic literature shows that research on Islamic education policies in Southeast Asia is still dominated by single-country case studies, while comprehensive comparative studies remain relatively limited (Bloke & Davitz, 2018). This research gap is important because Islamic education policy is a strategic instrument for shaping the identity, values, and competence of young Muslim generations in the region (Hefner, 2009).

This research aims to fill this gap through in-depth comparative analysis of Islamic education policies in Indonesia, Malaysia, Brunei Darussalam, and Thailand. The significance of this research lies in three dimensions: first, providing comprehensive mapping of similarities and differences in Islamic education policy orientations in the region; second, identifying implementation mechanisms and practical challenges faced by each country; third, recommending strategies for improving the quality and effectiveness of Islamic education policies relevant to local contexts while remaining connected to international standards (Hefner, 2009; Azra, 2019; Hefner, 2016; Torres, 2018; UNESCO, 2020).

This research is driven by the main research question: How are Islamic education policies in Southeast Asian countries (Indonesia, Malaysia, Brunei Darussalam, and Thailand) designed, implemented, and what challenges do they face in the context of global educational transformation? This question can be refined into sub-questions: (1) What are the main characteristics of Islamic education policies in each country and what philosophy underlies them? (2) What are the implementation mechanisms of these policies and what major barriers are encountered? (3) What opportunities exist for regional collaboration in improving the quality of Islamic education? (4) What strategic recommendations can be developed to overcome policy implementation challenges?

2. Method

This research employed a qualitative approach with a comprehensive literature study design. The qualitative approach was selected because this research aims to understand in depth how Islamic education policies are designed, what philosophies underlie them, and how implementation occurs. The literature study design was chosen because Islamic education policies can be understood through analysis of official documents, legislation, educational strategies, and previous research (Creswell, 2014). Concerning the conceptual framework,

Islamic education policy refers to deliberate decisions made by governments or educational institutions to direct the education system toward specific goals.

From the Advocacy Coalition Framework perspective, educational policies including Islamic education policies are results of complex interactions between different actors possessing different preferences, values, and interests (Sabatier & Weible, 2014; Weible & Sabatier, 2009). Islamic education policy specifically refers to deliberate decisions to regulate, develop, and manage education with Islamic nuance within national education systems or within independent Islamic educational institutions. Indonesia, as the world's largest Muslim country with a population of approximately 230 million Muslims, has developed complex and multifaceted Islamic education policies (Kementerian Agama RI, 2021; Hefner, 2009).

Since independence, Indonesia adopted Pancasila as the state foundation, which recognizes religious diversity and does not give special privileges to any single religion. The Indonesian education system accommodates Islamic education through several mechanisms, including Islamic religious education as a compulsory subject in all public schools and recognition of independent Islamic schools. Malaysia adopted a different approach from Indonesia in developing Islamic education policies.

After independence in 1957, Malaysia adopted Islam as the state religion, while still guaranteeing religious freedom for non-Muslims. This context enabled Malaysia to integrate Islam more strongly into the national education system with Islamic Education as a compulsory component for all Muslim students (Ministry of Education Malaysia, 2015; Shuib, 2012). Brunei Darussalam, as a country with very high Muslim majority (over 80 percent) and Islam as the state religion, developed the most comprehensive Islamic education policy among Southeast Asian countries. In "Brunei Vision 2035," Islamic education is positioned as one of the important pillars in human resource development and national development (Brunei Vision 2035, 2019; Ministry of Education Brunei, 2019).

Thailand has a unique context in formulating Islamic education policy for the Muslim minority community, with approximately 6 million Muslims. Thailand's Islamic education policy is strongly influenced by complex socio-political situations, including a protracted conflict in the southern region. The Thai government recognizes the existence of Islamic schools managed by Muslim communities but with control and supervision from the central government (Talib, 2011; Human Rights Watch, 2012). Data collection for this research gathered information from various relevant literature sources, categorized into three types: (1)

Primary Sources: Official government documents including education laws, ministerial decrees, national curricula, strategic education policies, and reports from education ministries from Indonesia, Malaysia, Brunei Darussalam, and Thailand; (2) Secondary Sources: Research publications in accredited international journals, academic books, and reports from international organizations such as UNESCO, ASEAN, and OECD; (3) Tertiary Sources: Analysis from mass media, publications from think tanks, and documents from civil society organizations providing critical perspectives on Islamic education policies. Data was analyzed using systematic content analysis and thematic coding techniques. Analysis steps included: (1) Intensive Reading: All documents were read intensively to understand context, policy objectives, and implementation. (2) Thematic Coding: Text from each document was coded into major themes based on predetermined analytical dimensions. (3) Cross-Country Comparison: Coding results from each country were compared to find similarities, differences, and unique patterns in Islamic education policies. (4) Synthesis and Interpretation: Comparative findings were interpreted within the established theoretical framework.

3. Results

The analysis of ideological and philosophical orientations of Islamic education policies reveals distinct national approaches. Indonesia's Islamic education policy is built on the Pancasila philosophy that recognizes religious diversity and does not provide special privileges to any single religion (Hefner, 2000; Kementerian Agama RI, 2021). This ideological orientation is reflected in the vision of national education that emphasizes the development of human resources who are "faithful and devoted to God Almighty," in accordance with the first principle of Pancasila. Indonesian Islamic education philosophy emphasizes harmony between the development of intellectual, spiritual, and moral dimensions while maintaining commitment to national values such as unity, democracy, and justice.

Malaysia adopted a different philosophy, with Islam positioned as a central element in national education. As stated in the Malaysian Education Blueprint, education should produce individuals who are "knowledgeable, courteous, and virtuous in accordance with Islamic values and Malay culture" (Ministry of Education Malaysia, 2015; Ahmad & Aman, 2019). Malaysia's ideological orientation is "continuous Islamization," where every curriculum, learning method, and school environment is designed to reflect Islamic values. Brunei positions Islam not merely as a religion, but as the foundation of civilization and a comprehensive national identity. Brunei's education philosophy explicitly states that education should develop generations who are "religiously obedient and devoted to God, Bruneian nationals, and respectful of the state

constitution." Brunei's ideological orientation is "total integration," where Islam becomes the lens through which the entire education system is viewed, from learning philosophy to school management (Brunei Vision 2035, 2019; Ministry of Education Brunei, 2017).

Thailand faces a unique dilemma in formulating Islamic education philosophy for its Muslim minority community. The ideological orientation of Thailand's Islamic education is "controlled accommodation," where the government recognizes the existence of Islamic schools but with strict control and supervision to ensure national loyalty to the Thai state (Talib, 2011; Mohsin, 2015). Regarding institutional structure and governance, Indonesia possesses a dual Islamic education system consisting of: (1) Islamic religious education in state and private public schools as a compulsory subject; (2) independent Islamic schools (madrasas and Islamic schools) that follow the national curriculum with additions of deeper Islamic subjects; (3) traditional pesantren that maintain classical Islamic curricula; and (4) state and private Islamic universities offering higher-level programs with Islamic perspectives. Islamic education governance in Indonesia is decentralized, where the authority to develop education policies is divided between central and regional governments.

Malaysia adopted an Islamic education structure more integrated within the national education system. Islamic education is not a separate institution but rather an integral component of the national curriculum implemented in all schools. Islamic education governance in Malaysia is centralized, with the national education ministry exercising strong control over curriculum, textbooks, and teaching standards (Ministry of Education Malaysia, 2015; Tan, 2012). This institutional approach creates greater curriculum consistency but limits local autonomy compared to Indonesia's decentralized model.

4. Discussion

The findings demonstrate that Islamic education policies in Southeast Asia are not monolithic but reflect various strategic approaches conditioned by local social, political, and cultural factors. This observation enriches theoretical understanding of how religious education policies are developed in diverse societies. From the Advocacy Coalition Framework perspective, the formation of Islamic education policies in each country involves different advocacy coalitions with distinct beliefs and interests (Sabatier, 2007; Weible & Sabatier, 2009). Cross-country learning reveals several critical lessons. First, the importance of national commitment: Malaysia and Brunei, which possess clear and strong national commitments to

Islamic education, have succeeded in developing relatively cohesive and effective Islamic education systems.

Indonesia and Thailand, which possess more ambiguous commitments, face more numerous challenges. Second, the balance between centralization and decentralization: Indonesia's decentralized system creates flexibility but also inconsistency. Malaysia's centralized system creates consistency but limits local autonomy. Third, the importance of teacher quality: all countries identify teacher quality as a critical factor in implementing Islamic education policies (Fatah, 2018; Shuib, 2013). Regarding strategic recommendations for improving the quality of Islamic education, for Indonesia: (1) Strengthening teacher training and certification programs for Islamic education with clear and consistent national standards; (2) Developing integrated Islamic education curricula; (3) Increasing funding for Islamic education; (4) Building collaborative networks among various Islamic educational institutions. For Malaysia: (1) Continuing strong commitment to Islamic education while opening greater space for diverse perspectives; (2) Developing programs to increase digital literacy among Islamic teachers; (3) Conducting research to understand student perceptions of Islamic education. For Brunei: (1) Ensuring that standardization does not hinder creativity; (2) Developing programs that prepare students for the global economy; (3) Increasing research on the impact of Islamic education policies. For Thailand: (1) Increasing resource allocation for Islamic education; (2) Developing programs to improve the quality of Islamic teachers; (3) Conducting constructive dialogue between central government and Muslim communities; (4) Integrating peace education in the curriculum.

5. Conclusion

This research has analyzed Islamic education policies in four Southeast Asian countries through qualitative literature study approach focusing on ideological orientation, institutional structure, curriculum content, implementation, and strategic challenges. The research findings show that Islamic education policies in Southeast Asia are diverse in their orientation, structure, and implementation. Indonesia implements a "contextual integration" approach with a dual Islamic education system within the Pancasila framework. Malaysia implements a "continuous Islamization" approach with strong Islamic integration in a centralized national curriculum. Brunei implements a "total integration" approach where Islam becomes the lens through which the entire national education system is viewed.

Thailand develops a "controlled accommodation" approach that recognizes the existence of Islamic schools but with strict national control. This diversity reflects the adaptation of Islamic education policies to local socio-political-cultural contexts. However, all countries face common challenges in implementing Islamic education policies effectively, particularly regarding teacher quality, resource availability, curriculum relevance, and the balance between traditional values and modern innovation.

This research recommends several strategies for improving the quality of Islamic education in the region, including: (1) strengthening national and regional commitment to quality Islamic education; (2) developing optimal balance between centralization and decentralization in Islamic education governance; (3) enhancing teacher capacity through comprehensive and continuous training programs; (4) developing integrated curricula that combine traditional Islamic knowledge with modern competencies; (5) building regional collaboration platforms for sharing best practices and joint capacity building.

The research implications affirm that effective Islamic education policies must achieve balance among the universality of Islamic values, local cultural contextualism, and aspirations for educational modernization. This research contributes to deep understanding of religious education policy dynamics in the region's multicultural and multireligious context, and opens directions for further research that can delve deeper into policy implementation, impacts on stakeholders, and strategies for improving the quality of Islamic education in the future.

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