

Comparative Analysis of Islamic Education Policies in Indonesia and Russia

*Errina Usman¹, Wiwin Luqna Hunaida², Asnal Mala³,
Moch. Surya Hakim Irwanto⁴, Abdul Muhid⁵

¹Sekolah Tinggi Agama Islam Nurul Islam, Pungging, Mojokerto, East Java, Indonesia

^{2,3,5}Universitas Islam Negeri (UIN) Sunan Ampel, Jl. Ahmad Yani, Surabaya, East Java, Indonesia

⁴Institut Agama Islam Al-Khoziny, Jl. Kh Hamdani, Sidoarjo, East Java, Indonesia

*errinausman@gmail.com

ABSTRACT: *This research discusses Islamic education policies in Indonesia and Russia. The importance of this study is based on the Islamic education policy process in countries with a majority Muslim population and countries with a majority non-Muslim population. This research was conducted using a qualitative approach, and data was collected from books, journals and experts' thoughts related to the research theme. Data was obtained with the help of an electronic database site with a Scopus-indexed national and international journal search site, which was then mapped by searching for inclusive and exclusive criteria. The next step was selecting studies, collecting data, and extracting data, and the data was analyzed using comparative techniques. Based on the findings, Islamic education policies have been implemented in Indonesia and Russia, as evidenced by the policies issued by the government for implementing Islamic education from the lowest level of education to the highest level of education. Indonesia implements an integral curriculum policy combining religious and general education. Russia implements a mandatory curriculum policy that requires students to choose their religious education, including Islamic education. Through this research, it is known that there is still room for Islamic education in secular countries, and secular countries believe that Islamic education plays a vital role in creating a generation of character. Thus, this research significantly contributes to the development of Islamic education at the global level by identifying space for Islamic education in secular countries and emphasizing the critical role of Islamic religious education in creating a society with character. This enriches discussions about the relationship between religion and education in the context of multiculturalism and religious pluralism and provides a basis for developing inclusive and sustainable education policies in various countries.*

Penelitian ini membahas tentang kebijakan pendidikan Islam di Indonesia dan Rusia. Pentingnya studi ini didasarkan pada bagaimana proses kebijakan pendidikan Islam di Negara yang mayoritas berpenduduk muslim dan Negara yang mayoritas penduduk non muslim. Penelitian ini dilakukan dengan pendekatan kualitatif, dan data dikumpulkan dari buku, jurnal dan

⁴  orcid id: <http://orcid.org/0000-0002-3966-0538>

pemikiran para ahli yang berkaitan dengan tema penelitian. Data diperoleh dengan bantuan situs database elektronik dengan situs pencarioran jurnal nasional dan Internasional terindex scopus, yang kemudian dipetakan dengan mencari kriteria inklusif dan eksklusif, langkah selanjutnya adalah menyeleksi studi, mengumpulkan data dan mengekstraksi data, data dianalisis dengan menggunakan teknik komparatif. Berdasarkan temuan, kebijakan pendidikan Islam telah diterapkan di Indonesia dan Rusia, terbukti dengan kebijakan yang dikeluarkan pemerintah untuk penyelenggaraan Pendidikan Islam dari jenjang pendidikan terendah hingga pendidikan tertinggi. Indonesia menerapkan kebijakan kurikulum integral dengan kombinasi pendidikan agama dan umum, dan Rusia menerapkan kebijakan kurikulum wajib dengan peserta didik wajib memilih pendidikan agama yang dianut termasuk Pendidikan Islam. Melalui penelitian ini diketahui bahwa masih terdapat ruang bagi Pendidikan Islam di negara-negara sekuler serta negara-negara sekuler meyakini bahwa Pendidikan Islam berperan penting dalam mewujudkan generasi berkarakter. Dengan demikian, penelitian ini memberikan kontribusi yang signifikan dalam konteks pengembangan pendidikan Islam di tingkat global, dengan mengidentifikasi ruang bagi Pendidikan Islam di negara-negara sekuler serta menegaskan pentingnya peran pendidikan agama Islam dalam menciptakan masyarakat yang berkarakter. Hal ini memperkaya diskusi tentang hubungan antara agama dan pendidikan dalam konteks multikulturalisme dan pluralisme agama, serta memberikan landasan bagi pengembangan kebijakan pendidikan yang inklusif dan berkelanjutan di berbagai negara.

Keywords: *Policy Comparison, Education Policy, Indonesia and Russia, Islamic Education.*

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I. INTRODUCTION

The urgency of education in a country determines the progress of the country's development (Zen, 2019). Education is the basis for preparing future generations and is one of the goals of national development in Indonesia: to make the nation's life smarter (Hermanto, 2020; Kemendikbud, 2020). Government education policies and their implementation in practice directly impact the realization of the nation's ideals. Therefore, government stakeholders must be kept from the education process. The education policy implemented by the government is included in the study of educational politics and is one of the public policies (Hoddin, 2020).

A prominent link in the continuity of the education process is the state's efforts to control the education system. According to Roger Dale, there are usually four ways the state controls educators. *First*, legalize the education system. *Second*, regulations are enforced by the bureaucracy as an education system. *Third*, the implementation of compulsory education (also called education for all). *Fourth*, schools reproduce political and economic ideas in a particular political environment. Politics and education are two essential components of the sociopolitical system in developed and developing countries based on these factors. The two are often considered as different

components that have no relationship. Both influence each other in the process of forming a nation's society.

Moreover, they complement and support each other. The existing political and educational systems largely influence people's actions in a country. Furthermore, it creates a close and dynamic relationship between training and legislative issues in each country. Scientists are concerned with this relationship because it is an empirical reality that has existed since the beginning of human civilization (Mursal Aziz, 2020). Stakeholders also significantly influence educational activities' development and require educational institutions' support to justify and maintain their power.

This statement shows that policy implementation in the education process is critical (Yuliah, 2020). To create basic ideas for controlling the course of the education process in a country. Furthermore, the role of politics in education is the same in every country. Of course not, every country has certain foundations that underlie political practices that influence the education it carries out. The cause of these differences is what underlies the differences in political practices in one country and another.

Regarding geographical factors, culture and beliefs influence a country's political process. In particular, religious beliefs held by citizens are one of the foundations for the government in making policies. So that this policy becomes a reference in the process of state activities, especially in the education process. In Indonesia, where the majority of the population is Muslim, religious education is ingrained in every aspect of the education system. Al-Qur'an Education Parks and Islamic boarding schools are religious educational institutions focusing on social and Islamic values. This kind of implementation is undoubtedly very different from Western countries, which have policies based on the cultural conditions of the people in that country.

According to (Baderun, 2018) states that education and politics are two essential parts of how a country's social system is created and run. The two are very similar in showing uniqueness or national identity. How the government regulates education policy in a country shows this close relationship. Therefore, research on bilateral policies needs to be carried out, even though this research is not comparable between Indonesia and Russia, there is an exciting side to discuss, namely proof that secular socialist countries still have room for educational progress, especially Islamic education.

II. METHOD

This research is part of qualitative research (Royadi et al., 2019), which aims to describe research data in sentence descriptions and arguments, not statistical data or numbers (Busetto et al., 2020). Qualitative research was chosen because the research aimed to discuss Islamic education policies in Indonesia and Russia. To achieve the research objectives described above, the source of this research is a literature review, namely research that seeks data from various written sources such as books and officially published articles (Snyder, 2019). SLR research examines, separates and combines the consequences of existing exploration to obtain the furthest edges of several written works (Rante et al., 2020).

This SLR research method uses the PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis) model by searching for inclusive and exclusive criteria. The next step is searching for electronic databases, selecting studies,

collecting data and extracting data (Page et al., 2021; Pati & Lorusso, 2018). The seeds were read carefully and classified based on the content of the study. This will help make it easier for researchers to collect and organize data on Islamic education policies in Indonesia and Russia. After the research data is collected and classified, the researcher analyzes it using a comparative approach, namely comparing one source with another source and one opinion with another opinion. After that, the researcher determines the position between the existing ideas. So, the novelty of this research will be found in the work of researchers who strengthen and reject existing opinions regarding Islamic education policies in Indonesia and Russia (Ikhwan, 2021).

III. RESULT AND DISCUSSION

Islamic Education Policy in Indonesia

Countries with a dominant number of Muslims (Darussalam et al., 2021) and the highest percentage of Muslims are the basis for influencing various things, especially in political practices and policy making. The politics of Islamic education in Indonesia has gone through several long phases. These phases include the pre-independence period, the new order, the old order and reform, where each development phase has a policy direction according to its characteristics. Various policies have influenced Islamic education in Indonesia during the political development of Islamic teaching. So Islamic education fluctuates; this also depends on the stakeholders or policymakers (Hoddin, 2020).

Based on his explanation, four portraits of the relationship between politics and Islamic education in Indonesia exist. First, in the pre-independence period, the policies issued by the Dutch and Japanese governments were more discriminatory. Second, the Old Order government made efforts to improve Islamic education policies. Still, the uncondusive political temperature resulted in the implementation of these policies not being optimal, including conflicts between nationalist, secular-communist and Islamic groups. Third, through MPRS Decree No. 27 article 1 dated July 5 1966, the New Order government stipulated that "Religion, education and culture are absolute elements in the nation and state", but obstacles still exist in these centralized policies. In implementing curriculum policies, Fourth, in UUSPN number 20 of the Year 2003, as stated in article 12 paragraph 1 (a), during the Reformation period was a very positive development for Islamic education. However, there were still pros and cons, and UUSPN number 20 of 2003 was more meaningful and implemented because it was a very positive development for the education of Islam during the Reformation period. However, there are still pros and cons and UUSPN number 20 of 2003 is more meaningful and implements the Primary and Elementary School Content Standards. Secondary Education with the issuance of Minister of Education and Culture Regulation Number 64 of 2013 (Hoddin, 2020).

During the New Order government, a Decree of 3 Ministers was issued which was the beginning of the integration of Islamic education into the national education system, thus having implications for the social and vertical mobility of madrasa students and opening up opportunities for students. Enter employment in the modern sector. This is indirectly a result of the relationship between Muslims and the state (power) which is flexible, romantic, inclusive, and willing to compromise with power (the state) (Amirullah, 2018). However, the journey of Islamic education in Indonesia still has many obstacles, such as the stability of the existing political conditions. However,

when the SISDIKNAS Law was issued in 2003 after political and security conditions stabilized, a new direction or educational reform took place, including Islamic education (Maghfuri, 2020).

In Indonesia, religious education is one of the government's priorities. Indonesian citizens have the right to choose their religion, and all Indonesian citizens have the right to education. This is stated in Law Number 20 of 2003 which regulates the national education system, and Government Regulation Number 55 of 2007 (Sobri, 2019). The latest law related to Islamic Education, Law Number 18 of 2019, focuses on Islamic boarding school education, and it is the government's recognition of the existence of Islamic boarding schools (Panut et al., 2021; Zaini, 2021). Government support is a form of moderation of institutional policies carried out significantly by improving the quality of human resources and developing Islamic education. Islamic educational institutions in Indonesia have the authority to regulate, develop and regulate all existing authorities in their Islamic educational institutions (Zailani et al., 2022). Political policies and educational institutions have an interdependent relationship and balanced impact on both, which brings us to Islamic educational institutions, one of the educational institutions recognized by the government (Sisran et al., 2021).

Policies in Islamic education in Indonesia are implemented in a decentralized manner. This can encourage each institution to realize Islamic education through the ideals of institutions in each region. Still, it requires participation from various parties, such as government, institutions, educators, the community, and others. others (Kultsum et al., 2022). Through decentralization policies, progress in the education system and curriculum policies is the obligation of all local governments (Hadi et al., 2019; Sidiq & Ikhwan, 2018). Because the government is considered to be paying little attention to Islamic Education, the National Education System Law Number 20 of 2003 helps Islamic Education institutions. With the National Education System Law Number 20 of 2003 and Government Regulation Number Islamic Boarding Schools and Madrasah Educational Institutions have received support and assistance from the government in terms of licensing, educational facilities and financial aid so that they can continue to develop better by Article 55 of the 2007 National Education System Law concerning the equality of religious education with formal education (Sobri, 2019). Leaders have a significant influence on the progress of Islamic education. Efforts to improve Islamic education through the strategies used by each Islamic educational institution are different, but the quality strategy of a leader's presence has a significant influence (Baharudin et al., 2022). Quality Islamic boarding schools and madrasas can be realized if every component, both from the government and institutions, supports the learning process and strengthens the integration of Islamic Boarding School curriculum policies (Munjiat, 2021).

The Islamic Education Policy in Indonesia is supported by Government Regulation Number 20 and implemented by the National Education System Law Number 20 of 2003. 55 of 2007. Because the government is concerned with the growth of religious education, this policy makes Islamic Education in Indonesia. Indonesia is one of them. Tasks that the government must prioritize. Because of this policy, Islamic educational institutions can freely develop themselves. Implemented policy practices will influence the learning curriculum policy process. The growth of Islamic Education in Indonesia is increasing day by day. This can be seen in the system implemented in one of the Islamic Education institutions called Islamic Boarding Schools, which is now

starting to experience changes; from specifically learning only on religious aspects, Islamic Boarding Schools are open to accepting learning. Outside of religion, Islamic boarding school curriculum policies and Islamic boarding schools are connected to the national education system (Ikhwan & Yuniana, 2022; Isbah, 2020).

Education aims to develop all the potential possessed by each student, both intellectual and social, and develop the student's potential. The experience of developing this potential must be felt by all students equally, without discriminating against ethnicity, social level, religion, language and other differences. The curriculum policy that is formed must be handled by all students in every school (Mukminin et al., 2019). The moral degradation of the younger generation backfires in every nation. However, integrating spirituality into Islamic education can be a solution to improve the ethical quality of the younger generation. Through this integration, the impression of power in religious education will be eroded and religious education can be corrupted. Easy to understand by all ages (Machouche et al., 2019). It's just that the integration of spirituality has challenges both in curriculum policy and learning (Chanifah et al., 2021).

The development of Islamic Education curriculum policies varies in each educational institution. Digital-based learning does not only stop at the method aspect; the method must have an Islamic pattern to give birth to a positive generation in outlook and actions. However, the decision to change curriculum policy with digitalization methods with Islamic characteristics is returned to the policies of each Islamic educational institution (Assa'idi, 2021a). Teacher resolution is a teacher's effort to provide the best service to students (Qoyyimah et al., 2020). Indonesia has implemented an integrated curriculum policy in Islamic Education. The curriculum policy of integrating religion with various aspects of life has been taught at almost all levels, both at elementary and upper levels, namely classes I, II, III, IV, VI, VII, IX, XI, and XII. The Religious Education curriculum policy integrates Islamic Education with Environmental Education about oneself, fellow creatures and the relationship of worshipping Allah (Wakhidah & Erman, 2022).

The development of the Islamic Education curriculum policy in Indonesia has shown significant results, starting from educational institutions that only taught religious subjects; now, they have implemented an integrated curriculum policy by juxtaposing various aspects of science so that students gain much broader knowledge with the integrated curriculum policy. In this case, what is meant by religious elements does not only revolve around the implementation of worship and its theories, but Islam regulates various aspects of life.

Islamic Education Policy in Russia

The Soviet Union, which had existed for more than seven decades, was torn apart by revolution at the end of the 20th century. The Soviet Union officially ended on December 25, 1991, when Soviet President Mikhail Gorbachev announced his resignation in response to political upheaval following a failed coup in mid-August 1991. Russia is one of the new countries that emerged after the dissolution of the Soviet Union. The first meeting of the People's Consultative Assembly of Soviet Russia on June 12 1990, marked the official declaration of Russian independence. In Russia's democratic era, freedom of religion has been included in the constitution, and everyone has the right to choose, broadcast and teach the religion they adhere to. This country, inherited from the Soviet Union, has just started a new chapter after the

collapse of the Soviet Union as a democratic country. For approximately 70 years, Russia has experienced a vacuum of religious activity (Tafsin, 2014).

Russia has declared its independence and implemented social and economic reforms. Muslims used this moment to restart their religious activities accompanied by the Mufti Council. The Council of Muftis of Russia is a new Islamic organization founded post-Russia in 1996 to unite the Russian Muslim community. The association participates in the socio-political field and is in correspondence with the Russian Government. The organization of the Council of Muftis of Russia was born from the desire to revive Muslims in Russia. Muslims in Russia spread throughout the country and began to realize the importance of establishing religious assemblies. With the formation of the Russian Mufti Council, all complex spiritual needs, including Islamic education, can be met. Religion was not included in the system of state life during the previous Russian empire. So that when Lenin's revolutionary movement against the monarchy turned into the Socialist Republic. Finally, after gaining support and overthrowing the monarchy, the revolutionary Government returned to Russia to implement strict restrictions on religious groups (Yunus, 2017).

Likewise with the state's position on religion. It should be noted that equality and freedom of religion are enshrined in the 1936 constitution of the Soviet Union. This is stated in Article 123, which states that regardless of race or nationality, the state guarantees equal rights for every citizen in all fields. Economic, social, cultural and political life. The article also emphasizes that chauvinism, racial hostility or insults will be dealt with according to the law. However, even though the state guarantees freedom of religion, the government in power does not implement this freedom by the agreed law. The government even carried out provocations by inciting hostility towards individuals and religious groups. Religious communities are now limited in their ability to carry out religious activities.

After the collapse of the Soviet Union was the era of the Russian Federation. Society views this period as a time of freedom, even in matters of religion as the Indonesian people have the right and freedom to practice their religion, worship and practice their teachings by their beliefs (Yunus, 2017). More than 70 religious denominations and religious sects thrive in Russian society, where the constitution guarantees freedom of religion. This is seen in the 1993 Russian constitution, which states that “everyone is guaranteed the right to freedom of conscience, freedom of worship, including the right to profess, individually or jointly with others, any religion, or not to recognize any religion”, and that “everyone is guaranteed the right to freely choose, have and spread religion or other beliefs, and act by it”. The article shows that Russia's new citizens immensely enjoyed religious freedom. In this country, religious freedom means that every citizen, individually and collectively, has the right to choose, practice and spread their religious beliefs. After being stripped of its religious freedom for more than 70 years, Russia is now alive again. This rule has the impact of opening up the life of worship that Muslims usually carry out in secret. Activities aimed at advancing Muslims in Russia began after Muslims were given political representation and religious freedom. These factors ultimately encourage Muslims to continue spiritual and religious activities and Islamic education (Tafsin, 2014).

Religious life was closely monitored throughout history, especially during the Russian Empire and the Soviet Union. In the 16th to 19th centuries AD, Islamic countries in Central Asia began to join the Russian empire. Since then, religious life has been

regulated by the official government. The Mufti heads the Kazan Tatar council and is responsible for all religious activities. Religious activities continued during the Soviet Union but were highly restricted. Many madrasas and mosques were closed. Muslims are not allowed to go to the mosque every day, and Arabic books are also prohibited. Russia begins to recognize Islam, reversing previous trends. The Russian government acknowledged the existence of Islam by issuing regulations requiring the official return of all mosque buildings and land that the state had taken over. The government also assists with renovating and constructing houses of worship and structures used for religious activities. Likewise, Sufis made extensive use of government financial support for the spread of Islam. The fact that mosques, schools and other religious institutions in Russia are primarily funded by Muslim community organizations and neighbouring Muslim countries, especially Middle Eastern countries, makes congregations a vital component.

In national and international discussions, religious education is widely discussed. However, many secular countries still question the relationship between religion and educational goals, even though religion for them is included in the category of belief. Many Russian people still have questions about regulating religious education, how to introduce it in schools and how it is implemented (Skuratov et al., 2019). Russia, a secular country, has exceptional attention to religious education. Choosing a religion is a freedom for Russian citizens protected by the state. Every student has the right to select various religious modules recognized by the Russian government, for example Islam being one of them. One religion recognized by the Russian government many things influence students in choosing a religion. This influence comes from various factors, including ethnicity, religion, village or city conditions, and education. Their determining factors in selecting modules are also related to multiple things, including parents, teachers, students, scholars and the institutions that house them (Lavrentieva et al., 2020; Lutovinova et al., 2021; Nadyrshin, 2020).

Religious education policies, especially Islam, in Russia are regulated in article 87 paragraph 9 of the National Education Law and paragraph 3 of Article 19 of Law 29 of 2012, Federal Law on Education in the Russian Federation 273-FL, Federal Law of 26 September 1997, Concerning Freedom of Heart Conscience and Religious Unity, No. 125-FL on Freedom of Conscience. With the Freedom of Conscience Law, all religious education organizations can issue educational diplomas and qualifications; the organisation makes religious education diplomas independently. Education diploma holders have the right to carry out religious education functions. Religious education is a fundamental right of every citizen and cannot be revoked. Relations in the field of religious education, especially Islamic religion in Russia, are regulated by the Constitution of the Russian Federation. Thus, the Federal Law on Freedom of Conscience and Religious Association, No. 125-FL concerning Freedom of Conscience dated 26 September 1997 No. 125- FL establishes the right of every person to receive the religious education of his choice individually or with others. Religious organizations can follow their laws and the Laws of the Russian Federation by establishing educational institutions. Spiritual education organizations are non-profit organizations and have the right to organize religious education programs from elementary to tertiary level (Lutovinova et al., 2021).

Signs of the development of Islamic education in Russia can also be seen in the widespread construction of mosques and the formation of Muslim communities and Islamic organizations in various regions. However, this development has also resulted

in multiple problems such as competition between muftis, divisions between groups, obstruction of legal and administrative regulations which can hamper social religious activities (Fazliev & Nafikov, 2015). Russia strengthens and develops the national system of Islamic education so that Muslim citizens can begin to choose Muslim schools (Khabibullina, 2018). However, this statement is not the opinion of (Lysenko, 2018) The Russian Ministry of Education and Culture can handle Islamic education in the regions. The Russian Empire and Contemporary Russia do not yet appear democratic (Saidov & Yakhyaevna, 2021), but this is contrary to Nadyrshin's research that every student has the right to choose various religious modules recognized by the Russian government (Nadyrshin, 2020).

The government is the main factor in the progress of Islamic education (Indriya et al., 2021; Munjiat, 2021). Research by (Samorodova, 2018) shows that the government is the main factor in the progress of Islamic education. The Law of the Russian Federation has established religious subjects in educational institutions (Lutovinova et al., 2021). Thus, it can be understood that the Law of the Russian Federation has regulated religious education policies, including Islamic Education policies; all students have the right to choose their own beliefs because religious education must be obtained. Citizens under the auspices of the Russian secular state by the Law of the Russian Federation on Freedom of Conscience. The policy practices that have been implemented impact learning curriculum policies in Russian schools.

Russia's curriculum policy still refers to the Soviet Union's curriculum policy. Although it is different, changes in curriculum policy have not shown significant changes. This is obtained from an analysis of Russian curriculum policy standards and teaching materials used in education in Russia (Karp, 2021). One of the areas with the largest Muslim population is Tartastan. Other groups look down upon the Salafi group in Tartastan; even though they are very active in publishing their works, they translate their works so that people outside Tartastan can understand Tartastan's Salafi ideology. The Republic of Tatarstan is very obedient to its mother tongue and has been known since the 1980s to 1990s (Bustanov, 2017).

The Russian religious education curriculum policy, especially Islamic Education, requires "Fundamentals of the Spiritual and Moral Culture of the Russian People" in the basic general education curriculum policy and is included in the mandatory part of the curriculum policy. This subject is aimed at developing students' abilities in spiritual development, improving moral self, respecting religious feelings, and fostering tolerance, which is applied in the Russian Federation in educational institutions by mastering educational programs whose religious content is in the form of cultural studies. The foundations of each religion, particularly Islam and the foundations of Russian society's spiritual and moral culture. The curriculum policy for religious education, including Islam in Russia, has been implemented at every level of education throughout Russia, has made significant progress, and has become a mandatory curriculum policy. The Russian Federation aspires to develop the spirituality of the Russian generation to create a generation with high morals and tolerance.

Comparative Analysis of Islamic Education Policies in Indonesia and Russia

Islamic education in Indonesia which is carried out 24 hours a day is Islamic boarding school education. Islamic boarding schools are not only seen as schools that breathe Islam but also all knowledge, scientific approaches, and values of education and

culture that are fundamental to Islamic teachings. The Boarding School education system can help students achieve the best position in the eyes of society because the Boarding School is an educational reformer that can bring about change in society at large (Assa'idi, 2021b). Islamic education institutions in Indonesia, madrasas and boarding schools have a strategic role in building the Islamic character of the nation's generation (Yusuf et al., 2021).

Islamic education has moderate Islamic values, which are very important for improving the quality of students' morals and intellectual development and instilling a sense of nationalism in students' hearts (Jamilah, 2021). Islamic boarding schools are considered capable of providing good values and character education and instilling nationalist values that strengthen the unity of the Indonesian state. World peace can be fostered from education in Islamic boarding schools because the learning implemented upholds human values and tolerance above all differences, so Islamic boarding schools are considered by the mission of realizing world peace (Anam et al., 2019). In essence, the presence of Islamic education aims to create a generation with noble character, high tolerance and a nationalistic attitude. Based on the research results above, it can be better understood from the analysis table below.

Table 1. Comparative analysis of islamic education policies

Variable	Indonesian	Russian
Policy: Government Regulations Concerning Islamic Education	National Education System Law no. 20 of 2003, Public Policy no. 55 of 2007, and Islamic Boarding School Law no. 18 of 2019 In accordance with the Islamic Education decentralization policy, each institution has the authority to develop the Islamic Education process according to its respective conditions.	Federal Law "On Education in the Russian Federation" No. 29 December 2012, Article 87, Paragraph 9 of the Law, and Article 19, Paragraph 3 of the Law, Federal Law no. 273-FL, dated 26 September 1997, Concerning Freedom of Conscience and Religious Assemblies, 125-FL The Islamic Education decentralization policy states that each organization has the authority to determine Islamic Education procedures and distribute diplomas in accordance with these procedures.
Orientation: Islamic Education curriculum policy	Integrated curriculum policy by integrating Islamic religious lessons with other aspects of science.	All students have the right to choose their religious education, including Islamic Education, from the mandatory curriculum policy.
Policy Implementation: Islamic Education Program and the Role of Islamic Education for the Country	At every level, Islamic education is implemented. Islamic education can contribute to the formation of national character, tolerance and nationalism in future generations.	At every level, Islamic education is implemented. Islamic education can contribute to the development of national character, tolerance and nationalism in future generations.

Through the results of this analysis, it can be understood that Islamic education policies have been implemented in each country. Still, in practice there are slight differences between countries where the majority of the population is Muslim and countries where the majority of the population is non-Muslim. In this case, the Islamic education policy in Indonesia has been implemented at every level of education from the elementary to the highest level, and the Islamic Boarding School Law has

regulated the icon of the Indonesian Islamic education policy. This indicates that Islamic education in Indonesia which is very strong in Islamic culture is education. in the Islamic boarding school. In formal schools, Indonesia has also implemented Islamic education in every class.

Based on the results of this analysis, it can also be understood that Islamic education has been implemented in Russia. Still, the implementation of educational policy is focused on various religions because the majority of the population in Russia is not a Muslim community. However, with the implementation of the policy, all students have the right to choose their religious education. This indicates that there is room for Islamic education to continue to be taught in formal education in Russia.

IV. CONCLUSION

Based on the results of comparative analysis research on Islamic education policies, it is known that several aspects of Islamic education are similar in Indonesia and Russia. The similarity of this aspect can be seen in the policy variables and policy implementation, where the policy variables explain the policies implemented in each country regarding Islamic education. Meanwhile, in the aspect of policy implementation, it is known that both Indonesia and Russia provide religious education at all levels of education, they believe this will impact the quality of the nation's generation to become a society with character, tolerance and nationalism. The practical implications of this study are significant in the context of the development of Islamic religious education in both countries and other countries with diverse cultural and religious backgrounds. Both countries believe that Islamic religious education can impact the quality of the nation's generation, which will help it become a society with character, tolerance, and nationalism. Therefore, the Islamic religious education curriculum has implications for strengthening character education and tolerance values. The government needs to pay special attention to developing learning programs that encourage strong character development and tolerance towards differences.

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