

Exploring the Implementation of the Religious Education System in Vocational High Schools: Strategies and Outcomes

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ABSTRACT

This study evaluates the enactment of the Minister of Religion Regulation Number 16 of 2010, focusing on the management of religious education in schools, specifically at SMK Yadika Baturaja. Employing a descriptive qualitative methodology, data collection involved observation, interviews, and documentation review. The data underwent stages of reduction, display, and conclusion drawing. The findings reveal compliance with the Regulation, notably Article 4, paragraphs (3) and (4), which mandate religious education based on the number of students sharing the same faith. According to these paragraphs, a minimum of 15 students sharing a religion necessitates the provision of religious education at the school, whereas fewer than 15 require collaboration with nearby schools or religious institutions. The study identifies significant obstacles, including the lack of a dedicated Religious Education Laboratory and adequate worship facilities for non-Muslim faiths. Although the implementation of religious education aligns with regulatory requirements, enhancing facilities is essential to better serve each religious community.

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1. INTRODUCTION

The discourse surrounding students' rights to religious education in Indonesia has been both prolonged and pivotal. Since the era of President Soekarno and extending to the enactment of the National Education System Law in 2003 during President Susilo Bambang Yudhoyono's administration, various policies have shaped the landscape of religious education within the Indonesian education system (Listia, 2007). Throughout these periods, the mechanisms through which students access their right to religious education have evolved significantly. Initially, the decision for a student to participate in religious education primarily rested with their parents, necessitating a signed letter of consent (Libriyanti, 2019). This practice highlights the dynamic and evolving nature of educational policy concerning religious instruction in Indonesia.

One concrete proof of the implementation of the National Education System Law No. 20 of 2003, Government Regulation No. 55 of 2007, and Minister of Religion Regulation No. 16 of 2010 is the accessibility of religious education. However, the term accessibility of religious education is not explicitly mentioned in the policy. Effective religious education policies can be achieved by paying

greater attention to religious education for students in a multicultural and pluralist era. This would ideally result in greater access to religious education. Educators, operational assistance, construction of facilities, infrastructure and religious education facilities can provide such attention. However, such ideal conditions still seem to be defined according to the context of the region in question. The previous policy, which did not require educational institutions with certain religious characteristics to provide education in religions other than their own, influenced whether students were given religious education according to their respective religions in schools in areas with the predominance of certain religions (Libriyanti, 2019).

Thus, the laws from the UU to the PMA mandate that every formal education unit, including public, private, and Indonesian schools operating abroad, provide religious education to students that aligns with the religion professed by the students themselves. These educational institutions are required to ensure that teachers sharing the same faith as their students deliver the religious education. This stipulation guarantees that the religious teachings are imparted by educators who not only understand the religious content but also embody the religious practices, thereby enhancing the authenticity and impact of the instruction. In other words, it is essential for teachers of a given religion to instruct students in that same religion, ensuring a congruence between the educators' beliefs and the religious education provided. This approach promotes a more personalized and culturally sensitive educational environment.

Religious education is integrally linked with faith and behavior, encompassing both the transcendental aspects—where it is rooted in the belief value system emphasizing the relationship between the individual and their deity—and the horizontal dimensions, which focus on fostering good interpersonal relations. M.C. Kitshoff (1996) refers to these core elements of religious education as "religious lines." He describes the educational process as one that is deliberately structured to influence learner behavior in alignment with these desired religious principles.

There are five principles of religious knowledge that strengthen the understanding of religious education. First, because human life is not divided into fields, science and technology must be an important part of the life of a religious follower. Second, because human life is essentially intended to worship Almighty God, science and technology must be value-oriented and committed to human happiness and environmental sustainability. Fourth, progress in science and technology must be based on clear moral principles. Fifth, this progress must be positively correlated with increasing faith in God Almighty (Yusuf, 2001).

Based on a moral perspective, religious education is also interpreted as moral-based education. This means that religious education in this context regulates not only the cultivation of beliefs in a particular religion, but is also related to the extent to which students' morality can be formed in order to play a role in social reality, especially related to respect for the values of other religions. So religious education has a role in what Lita calls 'to establish peaceful communities' (Lita, 2012). In moral education, religious education is an effort to instill values in students so that they become adult humans who try not to violate community laws and religious norms. The success of religious education as moral education depends on behavior that is in accordance with the rules and norms that must be followed (Zuriyah, 2007).

Considering the importance of religious education as moral education, Muhadjir (1993) emphasized that humans can survive because of their commitment to moral values taken from religious teachings. If everyone never kept their promises, was indifferent to responsibility, cheated, played around with the rules of morality, you can imagine the destruction of human society. This is the urgency of religious moral education that can build human character. With religious education, students are helped to understand the essence and importance of religious moral values and are able to develop all their potential to realize these moral values in real behavior, both divine and human values.

Furthermore, the significance of religious education in the context of forming personality and behavior as a provision for students to enter social life, was also emphasized by Kohlberg (1971),

professor of education and social psychology at Harvard University. Based on his research, Kohlberg stated that the process of moral and behavioral development in every human being is never finished, from in the womb until the end of life (Nurudin, 2015).

In this research, the object where the researcher conducted the research was the Abdi Karya (Yadika) Baturaja Foundation with a research focus on SMK Yadika Baturaja. SMK Yadika Baturaja is one of the educational units at Vocational High School (SMK) level where in carrying out its activities it is under the auspices of the Ministry of Education, Culture, Research and Technology.

From the results of initial observations carried out by researchers at SMK Yadika Baturaja, it was found that the students at the school consisted of various religions, including Islam, Protestant Christianity, Catholic Christianity and Hinduism, including students in the tenth grade up to existing students. in twelfth grade. All students at SMK Yadika Baturaja receive Religious Education lessons, according to their respective religions and are taught by religious teachers who share their religion.

From the results of observations, it was concluded that the number of students at SMK Yadika Baturaja was 198 people. Where there are 180 Muslim students, 10 Christian students, 7 Catholic students, and 1 Hindu student. So if you take the percentage at SMK Yadika Baturaja, 91.56% are students who are Muslim, even though in fact the school is a school owned by non-Muslims. From the data above, it can be seen that the SMK Yadika Baturaja is a Christian school, but its educators and students are dominated by Muslims and non-Muslims are a minority.

Several previous studies have been carried out, including Fatmawati (2016), the management of religious education in schools is understood theoretically and applied in several forms of activities to cultivate the practice of religious teachings; Nainggolan (2018), the implementation of this policy has not been in accordance with what was mandated due to the lack of quantity of teaching staff; Qowaid (2017), Religious education has been provided to students according to their respective religions; Zainiyati (2007), the importance of dialogue and tolerance in the implementation of multicultural education; and Nurudin (2013), some schools have not provided religious education to students. In contrast to previous research, Yadika Baturaja Vocational School is the only Christian school that provides religious teachers according to the religion of its students. Therefore, this research aims to analyze the implementation of Minister of Religion Regulation Number 16 of 2010 concerning Management of Religious Education in Schools at SMK Yadika Baturaja.

2. METHODS

This research is an exploratory research with a phenomenological approach. Primary data sources in this research include two things, namely: data obtained through participant observation and data obtained through in-depth interviews. Primary data sources in this research include: DBI (Principal of SMK Yadika Baturaja), LA (Curriculum Supervisor), IUA (Islamic Religious Education Teacher), MS (Christian Religious Education Teacher), M (Education Teacher Catholic Religion), AA (Head of Administration), MD (Teacher of Hindu Religion). Secondary sources in this research are literature and documents related to the title of the research. When viewed from the perspective of their type, these sources can be classified in the form of official documents or reports, literature books or articles, magazines, bulletins, journals, and research results related to this research.

In this research, the technique of involved observation (participatory observation) is carried out by researchers being directly involved with various activities in the community, recording or directly observing social processes, situations and habits that occur all the time in the field. Researchers observe various places and events at the research location that have a strong relationship with the research objectives. Observations were carried out at SMK Yadika Baturaja.

Next is the in-depth interview technique. In-depth interview techniques were obtained through informants who were related to or involved in this research, including the principal of SMK Yadika Baturaja, Deputy Principal for Curriculum, Ka. TU and the religious teachers who teach there. As stated above, this research also carried out a literature review, namely by collecting archives and other written

references, internet websites and so on. Data analysis includes data reduction, data presentation, and drawing conclusions/verification.

3. FINDINGS AND DISCUSSION

3.1. General Review of Minister of Religion Regulation No. 16 of 2010

Minister of Religion Regulation No. 16 of 2010 was issued and ratified in order to manage religious education in schools. It is stated in article 1 that Religious Education through Minister of Religion Regulation Number 16 of 2010 is described as education that provides knowledge and can shape students' attitudes, personalities and skills to practice the religious teachings they adhere to, implemented or stated in subjects at all paths, levels and levels. type of education. With the passing of this regulation in 2010 by Suryadharma Ali, it is hoped that religious education will be implemented in accordance with common wishes. This regulation consists of twelve chapters and 30 articles, each of which is divided into certain areas.

Chapter 1 in Minister of Religion regulation number 16 of 2010 is the initial part which consists of 4 articles and explains the meaning, objectives and scope, as well as obligations. In article 1, the aim of managing religious education is explained, namely to ensure the implementation of quality religious education. The religious education in question is Islamic Religious Education, Catholic Religious Education, Christian Religious Education, Hindu Religious Education, Buddhist Religious Education and Confucian Religious Education.

Chapter II contains content standards, consisting of articles 5 and article 6. In article 5 content standards, the Minister formulates and evaluates content standards for religious education as input for the National Education Standards Agency. Article 6 then explains the purpose of formulating content standards for religious education. The aim of this research is to deepen and broaden students' knowledge and insight into diversity and to create harmony between religious communities.

Chapter III discusses the Religious Education curriculum which is prepared, developed and implemented by educational units in accordance with National Education Standards. Developing a religious education curriculum by considering the potential and resources of the school and regional environment. This curriculum was then approved by the Head of the Regency/City Ministry of Religion Office.

Chapter IV contained in Minister of Religion Regulation number 16 of 2010 contains the learning process consisting of four articles, namely articles 8, 9, 10 and article 11. The religious education learning process carried out must prioritize exemplary and habituation to noble morals and the practice of religious teachings. Learning must also be supported by various learning sources and media to encourage the achievement of the goals of religious education. Implementation of religious education learning can be done through intracurricular and extracurricular activities. The intracurricular learning process includes preparing learning implementation plans, implementation, assessment and supervision to carry out effective and efficient learning. The extracurricular learning process consists of deepening, strengthening, familiarizing, expanding and developing intracurricular activities.

Chapter V, which contains article 12, discusses Graduate Competency Standards. Graduate Competency Standards aimed at religious education are formulated by the Minister together with the National Education Standards Agency, then determined by the Minister of National Education. Expansion and development at the Regency/City level is approved by the Head of the Regency/City Ministry of Religion Office. Provisions regarding the development of Graduate Competency Standards are determined by the Director General or an official appointed by the Minister.

Chapter VI contains about educators and educational staff. The educators in question are religious education teachers, with a minimum requirement of having a Stara 1/Diploma IV academic

qualification, and from a religious education study program or religious studies program from an accredited tertiary institution and having a professional certificate as a religious education teacher. As is known, educational staff are people who are entrusted with the responsibility of carrying out administration, management, development, supervision, and technical services to support the learning process.

Chapter VII in Article 24 of the Minister of Religion Regulation number 16 of 2010 regulates facilities and infrastructure. That every school is obliged to have facilities and infrastructure that comply with national education standards for the provision of religious education. These infrastructures include learning resources, places of worship, libraries, learning media, and religious education laboratories. Learning resources can consist of holy books, textbooks and supporting books, reference books about religion, print media and electronic media to increase insight into religious education.

Chapter VIII regulates financing, that financing the implementation of religious education in schools is the responsibility of the government, regional government and the community. This funding is aimed at several things, namely religious education facilities, intra-curricular and extra-curricular activities for religious education, incentives and allowances for teachers and supervisors, as well as assistance with operational costs for professional organizations of educators and religious education education staff.

Chapter XI includes rules regarding the assessment of learning outcomes, namely the assessment of learning outcomes carried out by educators, educational units and the government. Assessment of learning outcomes is carried out in various forms such as tests, assignments, behavioral observations and practice. The assessment can be carried out in the form of written exams and practical exams. As is known, this form of examination is usually carried out nationally.

Chapter X concerning management evaluation reads: evaluation is carried out to ensure the quality of religious education; This evaluation is carried out on content standards, learning processes, curriculum, competency of graduates, educators and education staff, administration, facilities/infrastructure, financing and assessment. The evaluation is carried out by the Director General or certain officials by adhering to the principles of objectivity, transparency and accountability.

Chapter XI contains sanctions, namely in the form of administrative sanctions. This administrative sanction takes the form of a warning in the form of a verbal warning, three written warnings, and closure in the form of revocation of the establishment's operational permit. This administrative sanction is given after coaching is held. Lastly, Chapter XII is the conclusion, reaffirmation of the enactment of Minister of Religion Regulation number 16 of 2010.

In this PMA it is explained that the aim of managing religious education is to ensure the implementation of quality religious education in schools. This objective provides an understanding and meaning of the government's good intentions in developing and advancing religious education in Indonesia. So the government is trying to protect the management of religious education including content standards, curriculum, learning processes, competency of graduates, educators and education staff, administration, facilities and infrastructure, financing, assessment and evaluation (Darlis, 2018).

There are several basic principles of religious education that are important to teach in schools. First, the philosophical foundation of the Indonesian nation is Pancasila, the first principle of Belief in One Almighty God, which means that every citizen is obliged to believe in God. To realize this, of course religious education must be provided. Second, the constitutional basis of the 1945 Law Article 29 paragraph 1 and paragraph 2 concerning the state is based on the belief in One Almighty God and the state guarantees freedom to embrace religion and worship according to one's religion and beliefs. It is impossible for people to worship according to their religion but only with religious education.

Therefore, religious education needs to be implemented. Third, the socio-religious foundation of Indonesian society, which has long been known as a religious (religious) society (Abunawas et al., 2022; Sofanudin, 2019).

3.2. Implementation of Minister of Religion Regulation No. 16 of 2010 in the Religious Education System at SMK Yadika Baturaja

Minister of Religion Regulation number 16 of 2010 consists of XII chapters, therefore this research will be limited to three chapters, namely Chapter 1 concerning general provisions; Chapter VI concerning educators and education personnel; and Chapter VII concerning facilities and infrastructure. Chapter 1 which is discussed, is the third part of article 3 paragraphs (1) and (2) and article 4 paragraphs (1), (2), (3), and (4). Chapter VI which will be studied is the first part of Article 13 concerning religious education teachers. Lastly, in CHAPTER VII we will examine article 24 paragraphs (1), (2), and (3).

Before discussing the implementation of the policy, the following reads from Chapter 1 article 3, paragraphs (1) and (2), namely “every school is obliged to provide religious education, and every student at the school has the right to receive religious education in accordance with the religion he adheres to and taught by qualified educators. co-religionist.” This regulation emphasizes that every school must at least provide a religious teacher for each student based on their religion. This indicates that schools must be prepared to monitor or record each student in order to determine the students’ religious diversity.

In connection with this written policy, SMK Yadika Baturaja has contributed to supporting the implementation of this regulation. In fact, at SMK Yadika Baturaja itself, this policy has been implemented in accordance with existing objectives. In line with Leli’s (2023) statement as the curriculum supervisor, that SMK Yadika Baturaja has implemented what is contained in the Minister of Religion Regulation Number 16 of 2010. The management of the religious education system at SMK Yadika Baturaja has been prepared in the form of the SMK Yadika Baturaja Education Unit Level Curriculum (KTSP). Furthermore, Haryoko (2023) explained that the management of the religious education system at SMK Yadika Baturaja has been outlined in learning tools, both in the Annual Program, Semester Program, Syllabus and in the Learning Implementation Plan.

Policy implementation can proceed considering that SMK Yadika Baturaja has diverse religious adherents, including teachers, education staff, and students. The religious education provided at SMK Yadika Baturaja includes Islamic religious education, Christian religious education, Catholic religious education, and Hindu religious education.

The implementation of this policy from the Minister of Religion is also recognized and strengthened by the availability of teachers from various religions (Aperiandi, 2023). There are teachers who are Muslim, there are also teachers who are Christian, Catholic, and teachers who are Hindu (Siagian, 2023). Recruitment of religious education teachers depends on the religion adhered to by the students. Students study religious education from grade 1 to grade 3. If after that, there are no non-Muslim students, then the teacher concerned will be given a break first, and will be called again once the non-Muslim students return (Irfandi, 2023). The implementation of the Minister of Religion’s policy regarding religious education also implies that at the Yadika Baturaja school there is mutual tolerance between religions.

The biggest element to support the realization of this policy from the Minister of Religion is the availability of teachers based on the students’ religious beliefs at the SMK Yadika Baturaja. Interestingly, even though the number of students belonging to a particular religion is less than 15 people, the school still provides a religion teacher for each student according to each student’s religion (Irfandi 2023). If you look at the research data in Chapter IV, it can be seen that the total number of minority students is less than 15, but the school states that the school has carried out its obligations by providing religious education in accordance with each student’s religion and the teachers who teach religious education are of the same religion as the students. taught. Even the schedule for religious

education lessons is made as best as possible. Implementation of Islamic Religious Education and Christian Religious Education is according to a predetermined schedule, namely between Monday and Thursday. Meanwhile, Catholic and Hindu religious education was agreed on Friday. Study schedules are still made and implemented without counting the number of students who are minority religions.

Educators or teachers at SMK Yadika Baturaja have various qualifications, namely bachelor level 1 and Diploma 4. Likewise, the educational staff at SMK Yadika Baturaja vary from level 1, high school, vocational school and elementary school. The recruitment system for educators and education personnel at SMK Yadika Baturaja does not involve religious, racial, ethnic, cultural or regional discrimination. All prospective educators and educational staff may be Muslim, Christian, Catholic and Hindu, and may be from any ethnic group, as long as the qualifications set by the school are S1 or D4 and have a professional teacher certificate. This condition is in line with Minister of Religion Regulation No. 16 of 2010 in CHAPTER VI concerning Education and Education Personnel, Part one, article 13 concerning Religious Education Teachers. This article explains that Religious Education Teachers must have a minimum of Strata 1 / Diploma IV academic qualifications, from a religious education study program and/or religious studies program from an accredited university and have a professional certificate as a religious education teacher.

The educators who have been provided by schools for each religion will then be able to develop if they are supported by the availability of learning resources for each religion. The discussion in article 24 paragraphs (1) (2) and (3) is about learning resources, where learning resources are everything that students use to achieve learning goals. Learning resources in paragraph (1) are also explained in paragraph (2) in the form of holy books, textbooks, supporting books, religious reference books, reading materials, print media and electronic media. Then referring to the Minister of Religion Regulation No. 16 of 2010 CHAPTER VII Article 24 concerning facilities and infrastructure in article 24 paragraph (1), that every school must be equipped with facilities and infrastructure in accordance with national education standards for religious education providers which include, among other things, resources. study, places of worship, learning media, libraries, and religious education laboratories.

In Islamic religious education subjects, there are learning resources in the form of the Holy Koran, there are also textbooks and supporting books such as prayer guides, prayer books and Juz'amma. Meanwhile, Islamic religious reference books at Yadika Vocational School include books about the history of Islam, there are also reading materials in the form of story books about the Prophet, there are also magazines as print media and the Internet and cellphones as electronic media (Abidin, 2023).

Milhan Siagian (2023), a Christian religious education teacher, also commented on tools that can support the learning process in Christian religious education. Milhan said that in the teaching and learning process of Christian religious education there are still learning resources, apart from Christian Religion Teachers, the school also provides holy books, namely the Rhema Bible, story books about Jesus Christ, print media is in the form of spiritual magazines, and there is also electronic media that can be accessed via the internet.

Talking about learning resources, Catholic religious education is the same as in other religious education. Catholic Religious Education has learning resources in the form of its own religious teachers, also equipped with learning facilities in the form of the Bible, spiritual books, reading materials about the holy spirit, printed media in the form of spiritual magazines, and there is also electronic media that can be accessed via Internet (Maryono, 2023).

Hindu religious education is also one of the lessons at SMK Yadika Baturaja. Thus, Hindu Religious Education also has learning resources in the form of Hindu Religious Education teachers, supported by learning facilities such as the Vedas as the holy book of Hinduism, reading books about Maharesi Vyasa's journey, prayer books used during religious ceremonies, magazines spiritual Hinduism, plus the availability of the internet which can provide access to electronic sources (Anggraini, 2023).

Based on the information obtained, the Ministry of Religion regulation number 16 of 2010 concerning religious education has been implemented well. In essence, the implementation of this

policy explains that education for all students can be well facilitated. In this case, Muslim students are taught by Muslim teachers, Christian students are taught by Christian teachers, as well as Catholic and Hindu students are taught by teachers who match their religion (Jovandra, 2023). This means that students studying religious education are not in the same room but are separated.

Talking about the house of worship at SMK Yadika Baturaja, the new school provides a house of worship for the Islamic religion. For Muslim students, there is already a mosque building, while for Hindu, Christian and Catholic students, special rooms are provided which can be decorated according to the attributes of each religion (Irfandi, 2023). According to Dwi Budi (2023), buildings for places of worship for other religions are not yet available, not because of cost factors but when confirmed with religious leaders, in building a house of worship, there are many requirements that must be met in accordance with the rules of each religion. This means that it is possible that in the future religious facilities will be available for all religious adherents at SMK Yadika Baturaja.

In terms of activities, the school always supports the activities of each religion. Likewise among students, every time there is a religious activity, the students always work together and help each other in making the religious activity a success without coercion from any party and of course only through social relations (Irfandi, 2023). If mutual cooperation between religions is carried out by students, then the form of support provided by the school is in the form of activity funds (Abidin, 2023). Apart from creating tolerance between students, tolerance is also created in general at school. Another case example, for example regarding clothing, is that female students who are Muslim are not forced to wear the hijab, but because the majority of Muslim students wear the hijab, all female students end up wearing the hijab too. This condition actually gives a new meaning that even though they are in a diverse religious environment, it actually strengthens each student in the religion they adhere to even though it is still in the context of clothing.

Even though policy implementation has been underway, the reality is that it is still not optimal. If it is related to the policy of the Minister of Religion, religious education providers must provide infrastructure in the form of places of worship, learning media, libraries and Religious Education Laboratories. At SMK Yadika Baturaja there is no place of worship for students of religions other than Islam, and there is also no religious laboratory for all religious education.

It can be concluded that the socialization and implementation of the Ministry of Religion's policy regarding religious education has been carried out well, but it needs to be maximized by adding supporting facilities for every religious adherent. However, if you only refer to article 4 paragraphs (3) and (4) in Chapter VII of the Minister of Religion Regulation no. 16 of 2010, then its implementation can be said to have been fulfilled. As for the sound of article 4 paragraph (3), which states that if the number of students of the same religion in a school is at least 15 (fifteen) people, then religious education must be carried out in that school. Article 4 paragraph (4) states that in the event that the number of students of the same religion in one school is less than 15 (fifteen) people, then religious education is carried out in collaboration with other schools or religious institutions in the area.

3.3. Supporting and Inhibiting Factors for Implementing Minister of Religion Regulation No. 16 of 2010 at SMK Yadika Baturaja

The implementation of Minister of Religion policy number 16 of 2010 is not without obstacles at all. Basically, the policy at SMK Yadika Baturaja can be said to have been implemented, but there are still many shortcomings that need to be evaluated. The basic thing is more about the availability of adequate infrastructure.

There is a basic thing that supports the implementation of Minister of Religion Regulation Number 16 of 2010, namely, the availability of competent religious education teachers according to each student's religion. Apart from that, there is support for the attitude of religious tolerance from teachers and students at SMK Yadika Baturaja. This statement is supported by facts in the field, for example when accepting and selecting applications for religious education teachers, SMK Yadika Baturaja is very selective and adapts to the needs of its students.

In terms of teacher recruitment, SMK Yadika Baturaja is very transparent. There is also no distinction between religions, no distinction between ethnic groups, no distinction between genders and so on. The criteria for teachers who apply are more about recent educational qualifications. Religious education teachers accepted are teachers with a Bachelor's or D3 education who have a teaching certificate (Irfandi, 2023). In fact, it can be seen that the teachers who teach at SMK Yadika Baturaja are male and female, some are from the Javanese, Ogan and Batak tribes with educational backgrounds namely S1 and D3.

The attitude of tolerance that grows at SMK Yadika Baturaja further supports the process of interaction between religions. There is support provided by SMK Yadika Baturaja at every celebration of major holidays of all religions at SMK Yadika Baturaja. There was also mutual cooperation between students in celebrating a religious holiday at Yadika Vocational School. This condition has a positive effect in terms of religious tolerance, even if only in general terms. Even though tolerance is high, faith is still prioritized, because when it comes to matters of faith, SMK Yadika Baturaja strictly forbids its students from taking part in large celebrations of one of the religions at the school.

Regarding the inhibiting factors in implementing Minister of Religion Regulation No. 16 of 2010, as mentioned above, this inhibiting factor is more about facilities. There is no Religious Education Laboratory at SMK Yadika Baturaja. This means that there is no Islamic Religious Education laboratory, there is no Catholic Religious Education laboratory, there is no Protestant Religious Education laboratory, and there is no Hindu Religious Education laboratory. Furthermore, at SMK Yadika Baturaja there is no house of worship available for non-Muslim religions, there is only a mosque as a place of worship for followers of the Islamic faith. In fact, religious education laboratories and places of worship are one of the supporting elements in implementing Minister of Religion Regulation No. 16 of 2010, specifically in CHAPTER VII Facilities and Infrastructure Article 24 paragraph (1).

4. CONCLUSION

This study finds that the socialization and implementation of the Ministry of Religion's policy on religious education, as outlined in Minister of Religion Regulation No. 16 of 2010, have been effectively conducted. Notably, the requirements set forth in Article 4, paragraphs (3) and (4) of Chapter VII, which stipulate the minimum number of students needed to justify the provision of religious education directly at the school or through collaboration with other institutions, have been largely met. However, the study reveals that the full potential of these educational efforts is not being realized due to inadequate supporting facilities for religious adherents. Specifically, SMK Yadika Baturaja lacks a Religious Education Laboratory and appropriate places of worship for non-Muslim religions, with only a mosque available for Islamic adherents. These facilities are crucial for the comprehensive implementation of the regulation, particularly under Chapter VII, Article 24, paragraph (1), which emphasizes the importance of adequate facilities and infrastructure.

The limitation of this research is its focus primarily on regulatory compliance and infrastructure availability, without a detailed examination of the qualitative impact of these facilities on religious education outcomes. Future studies should explore the effectiveness of religious education in enhancing students' spiritual and ethical development. Additionally, investigating the potential benefits of multi-faith education environments in fostering religious tolerance and understanding in a diverse student population could provide valuable insights. Further research could also evaluate the feasibility and impact of virtual religious education laboratories as a solution to the lack of physical facilities.

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