



MADRASAH FOR ALL A CRITICAL DISCOURSE AND POLICY ANALYSIS OF EDUCATIONAL ACCESS FOR NON- MUSLIM STUDENTS IN INDONESIA

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Abstract:

This study examines the phenomenon of non-Muslim students enrolling in Indonesian madrasahs and analyzes the educational policies governing their admission, with particular attention to the implementation of their right to receive religious education according to their faith. This study employs qualitative library research using Fairclough's Critical Discourse Analysis (CDA) combined with Public Policy Analysis, which involves a review of Government Regulation No. 55/2007 and various related media sources. The results show that although the legal framework guarantees non-Muslim students the right to religious education, its implementation remains inconsistent. Consequently, many students continue to experience uncertainty and unequal treatment in the fulfillment of these rights. The findings indicate that these challenges can be overcome through more inclusive and adaptive policies, as well as raising awareness among stakeholders about the importance of diverse education in madrasahs. Recommendations include revising regulations to clarify admission procedures, developing inclusive curricula and training teachers in managing diverse classrooms, so that madrasahs can serve as agents of social change that support interfaith integration and tolerance in Indonesia.

Keywords: *Access Religious Education; Non-Muslim Madrasahs; Non-Muslim Students.*

INTRODUCTION

The standard and quality of madrasa education, along with their presence throughout Indonesia, have a unique appeal and contribution to the surrounding community. Even in other countries, such as West Bengal, India, a January 2009 survey of Islamic schools found that due to the higher quality of education in madrasah, even non-Muslims actively enrolled in them. (Ali, 2009) . Madrasah have attracted the attention of non-Muslim communities to enroll their children in madrasah. This is concrete evidence of a sense of togetherness in making changes. (Asrori & Fathoni, 2017) . The Secretary of the Directorate General of Islamic Education at the Ministry of Religious Affairs considers the issue of students attending schools of a different religion to be a non-issue. (Attar, 2023)

However, inclusive education policies in madrasah are still limited to normative and regulatory aspects, and have not been fully monitored at all levels of education. (Muskania, 2022) . In reality, there are still inequalities in access to education in Indonesia that have not been resolved; one of which is the fulfillment of students' right to religious education in accordance with their beliefs is still a

problem that has not been resolved until now. It is unclear how education responds to the reality of this multicultural Indonesian society. (Raihani, 2013) Although the rules have stipulated demands to ensure that the rights of every student at all levels and types of education are fulfilled in educational institutions; have the right to receive religious education according to their religion and be taught by educators of the same religion. (Government Regulation of the Republic of Indonesia Number 55 of 2007 , 2007) But, in reality, there is still a lot of discrimination in religious education services against students who have minority beliefs. (Raihani, 2016) .

We still remember several incidents in this country that forced students in certain schools to follow the religious rituals of the majority religion in schools without paying attention to the rights of students who adhere to minority beliefs, such as the case in 2021 where three students who adhere to the Jehovah's Witness faith were not promoted to the next grade for three consecutive academic years at a public elementary school in Tarakan. (Bbc, 2021) The case of children who adhere to beliefs who are not facilitated in Solo (Irawan Sapto, 2022) At least based on KPAI data, which divides the trend of cases of fulfilling children's rights into several clusters, cases of fulfilling children's rights in 2021 in the education cluster, use of free time, cultural activities, and religion, there were 412 violations. (Susanto, 2022) This shows that the number of violations is still high.

This inequality in receiving religious education will lead to negative views of other groups and feelings disturbed by the activities of other religious groups. (Girivirya, 2022). Conversely, high religiosity will lead to reduced discrimination against minority religions. (Fox et al., 2021) . Education is one of the options offered to foster religious tolerance. (Anwar, 2016) So it is necessary to ensure that students can access it and also need to regulate how to make complaints if they cannot get access. (Rini, 2018) . In Sungai Penuh and Kerinci themselves, with the largest Muslim populations, it can open access to non-Muslim minority communities to be open to accepting them to pursue education in madrasah in the City and Regency.

Our attention to cases of student discrimination in accessing religious education should not only focus on how to fulfill students' educational rights in schools where the majority of students and/or residents around the school adhere to a particular religion, but also on how to fulfill students' rights to access religious education for minority students in schools that provide education with specific religious characteristics, such as madrasah and other religious schools. Madrasah should accommodate non-Muslim students who study at these institutions.

Madrasah is a formal educational unit under the auspices of the Minister of Religious Affairs that organizes general and vocational education with Islamic religious characteristics (PMA Number 60 of 2015, 2015) where the regulations in the regulation of student acceptance requirements do not regulate the specific regulations of students accepted in madrasah must be Muslim, so that every Indonesian citizen with any religious background as long as they meet the requirements according to the rules, then have the opportunity to become a student at madrasah. This was also emphasized by M Isom Yusqi (Director of KSKK Madrasah) that madrasah, which is part of a school educational institution with Islamic characteristics, does not reject prospective non-Muslim students who want to study at madrasah, even though there are no regulations related to the acceptance of non-Muslim students. However, in reality, some madrasah principals, with independent decisions and based on mature considerations and

strong reasons, with awareness of the risks and a high spirit of tolerance, still open the door to non-Muslim students. They believe that access to education is a right for all citizens. (Yusqi, 2022)

Previous studies have not analyzed the rights of non-Muslim students in Muslim-majority schools or madrasah. Previous studies tended to focus on the first three focuses: policies and the perceived impacts on Muslim students in non-Muslim educational institutions. (Possamai et al., 2018) and the availability of educational access for Muslim students in non-Muslim-majority schools (Idris et al., 2022) . In fact, the rights of non-Muslim students are actually an important focus. However, the research by Idris et al. above shows that the practice of religious discrimination based on educational accessibility is real. Second, how non-Muslim students view Muslims and Islam and what tendencies, environmental factors, and experiences predict their attitudes toward Muslims (Dacholfany, 2020; Rockenbach et al., 2017) and how non-Muslim majority students view Muslim students after the incident of an irresponsible group of people who use the name of Islam (Abdul Wahib, 2011) . The third focus focuses on how non-Muslim students learn about Islam. (Husnaini et al., 2021) such as non-Muslim students' perceptions of Islamic religious learning (Wakhidah & Adityarini, 2020) for example, Arabic language learning for non-Muslims based on religious moderation (Hidayah & Muyassaroh, 2023) .

Of these three categories, there is no specific focus on the rights of non-Muslim students in predominantly Muslim madrasah. There has been no research on non-Muslim students studying in madrasah. (Yusqi, 2022) . However, according to Abdul Mu'ti (Mu'ti, 2016) some Islamic educational institutions, for example, those under the auspices of the Muhammadiyah organization, provide education open to all groups; education for all. These Muhammadiyah educational institutions accept students without regard to religion, ethnicity, citizenship, or economic status (non-discriminatory).

This analysis reveals three categories of religious education rights for non-Muslim students in predominantly Muslim madrasah, which have not yet been able to address their religious education rights within these institutions and regions, both in terms of legal standing and in practice. Indicators of religious education rights for non-Muslim students require further study. In this regard, an analysis of the religious education rights for non-Muslims in predominantly Muslim madrasah reveals a link.

Thus, the purpose of this study is to explain the phenomenon of non-Muslim students studying in madrasah whose students are predominantly Muslim. Further details will be explained: the policy of access to education for non-Muslims in madrasah and their rights. Initially, this study was designed with a case study analysis in three provinces, namely North Sumatra Province (South Tapanuli Regency), Riau Province (Indragiri Hulu Regency), and Jambi Province (Sungai Penuh City), but due to limited funding and research time, this study will then be analyzed using library research.

METHOD

Research is a series of scientific activities aimed at explaining and finding alternative solutions to a problem, rather than providing a direct solution. Research methods must be conducted scientifically, characterized by being rational (reasonable), empirical (observable and testable by the human senses), and systematic (following specific logical steps). The primary goal is to obtain data

that can be used to provide explanations and alternative solutions to larger problems.

A qualitative approach was used to deepen understanding of the phenomena under study based on the references used. The focus was on rich and in-depth descriptions of the context and nuances present in the data. This study employed library research methods with a qualitative approach and content analysis as its research design.

Data and Data Sources

This study uses relevant document analysis techniques to answer the research questions and achieve the research objectives. These document sources include various legal documents and government regulations, previous research results, journals, and related books as the primary sources of the research.

Primary Sources: The primary data source in this study is government policy regarding madrasah. Secondary Sources: 1) Meanwhile, the secondary sources are as follows. 2) Relevant books that discuss religious education, educational policies, and studies related to madrasah. 3) Scientific journals that discuss educational issues, religious tolerance, and student rights in the context of multicultural education. 4) Previous research results relevant to this research topic. 5) Articles that examine the phenomenon of education in madrasah for non-Muslim students.

Researchers will use these sources systematically to collect, process, and conclude data relevant to research on educational access policies in madrasah for non-Muslim students.

Research Instruments

Human Instrument: The primary instrument in this study was the researcher herself, acting as the human instrument. The researcher possessed in-depth knowledge of moral values education theory, which served as the primary basis for analyzing the collected data.

The researcher acts as the main instrument who: Identifies moral values in the documents being studied, interprets data based on moral value education theories, and draws conclusions from the data that has been analyzed.

Data Tools: In addition to the researcher as the main instrument, this study also uses tools in the form of data tables. Data tables are used to record and organize all data obtained after the process of reading and analyzing documents. The functions of data tables are: Recording Data: Helping to record every moral education value found in the book. Identifying Patterns: Making it easier to identify patterns and themes of the moral education values analyzed. Organizing Information: Helping to organize information systematically to facilitate further analysis.

Instrument Relevance to the Research: In the context of your research on the phenomenon of non-Muslim students in a predominantly Muslim madrasah, the research instrument consisting of the researcher as the human instrument and the data table as the supporting tool is very relevant and important. Researchers must use their knowledge to assess how educational policies and practices in the madrasah reflect moral values and inclusivity.

This instrument enables in-depth analysis: Researchers can conduct in-depth analysis of educational policies and the experiences of non-Muslim students in madrasah. Data credibility: Using researchers as the primary instrument ensures that data interpretation is carried out by individuals with in-

depth knowledge and competence in this field of study. Efficient data organization: Data tables help organize and analyze information systematically, which is essential for presenting clear and structured findings.

Data Validity Test

To establish data validity, this study prioritizes credibility testing through triangulation techniques. Triangulation allows researchers to reach the truth about the phenomenon being studied, as well as prioritize the effectiveness of the process and the desired outcomes. Three types of triangulation were used: triangulation with sources, direct observation, and documents. By utilizing these techniques, the study can reduce the possibility of errors in data collection and interpretation. Given time and funding constraints, we focused our efforts on policy document analysis as the primary method of data collection and testing.

Policy document analysis allows us to explore and evaluate various regulations, rules, and official documents related to education policies in madrasah, particularly those governing the admission of non-Muslim students. We reviewed Government Regulation No. 55 of 2007 as well as internal documents from the Ministry of Religious Affairs and relevant educational institutions. In this way, we sought to identify and understand the principles of inclusion embodied in these policies.

Through this analysis, we assessed the consistency between policy objectives and their implementation on the ground. We also considered the social and cultural context in which the policies were implemented, as well as how they were received by the community. By examining these documents, we were able to gain insight into whether madrasah education policies encompass the rights of non-Muslim students and the challenges faced in their implementation.

Although the document analysis did not provide the comprehensive picture expected from a more comprehensive triangulation method, we believe this policy analysis still provided valid and relevant data. The results of this data validity test serve as a basis for developing appropriate and informed recommendations, allowing this research to contribute to the formulation of policies that are more inclusive and responsive to the needs of non-Muslim students in madrasah.

Data analysis

In this study, Norman Fairclough's Critical Discourse Analysis (CDA) model focuses on offering linguistic descriptions subject to political motivations and policy assessments. (Poole, 2010) . Furthermore, this analysis also utilizes Public Policy Analysis. (Browne et al., 2019) These are used simultaneously to provide a comprehensive overview of educational access policies in madrasah for non-Muslim students. The combination of these two analyses strengthens understanding of the issues raised by connecting policy discourse with practical implementation in the field.

AWK was used to identify narratives, ideologies, and power structures that emerged in policy documents, official speeches, and public discourse related to the inclusion of non-Muslim students in madrasah. Through this approach, the research explored how the policy was communicated and how the resulting narratives influenced public acceptance of inclusion policies in madrasah.

Meanwhile, Public Policy Analysis was applied to evaluate the effectiveness of the policy's implementation, focusing on how the policy is implemented in practice and its impact on non-Muslim students studying in

madrasah. This approach allows researchers to explore the gap between policy discourse and its implementation, as well as identify barriers that hinder the implementation of inclusive policies. By using these two approaches in an integrated manner, this study cannot only assess policy theory and its accompanying discourse but also provide a critical assessment of policy implementation within the social, political, and educational contexts in Indonesia.

Result

Madrasahs in Indonesia are understood as educational institutions affiliated with the Ministry of Religious Affairs and open to all students, including non-Muslims. However, there are no specific regulations governing the provision of religious education for non-Muslim students in madrasahs. Although religious character education in madrasahs aims to foster tolerance among students, there is still potential for intolerance that needs to be addressed. (Atmanto & Muzayanah, 2020) , leading to uncertainty in fulfilling their rights. Conversely, Akhwan (2008) stated the importance of madrasahs as inclusive education within the Indonesian national education system. Since the enactment of a joint decree by three ministers in 1975, madrasahs have been considered equivalent to public schools in terms of curriculum, allowing students to transfer between educational institutions.

This research essentially examines how education policies in madrasah can accommodate the rights of non-Muslim students, particularly regarding religious education. Although madrasah do not explicitly restrict access for non-Muslims, there is no clear system in place to ensure these rights are met. Madrasah play a crucial role in providing access to education for all, and as part of an inclusive national education system, they also adapt to global educational needs.

This research highlights significant challenges in ensuring the rights of non-Muslim students in madrasah, particularly in fulfilling their right to religious education. Therefore, clearer reforms are needed to guarantee the rights of all students, including non-Muslims. To analyze this, bibliographic data is needed so that this research can provide constructive suggestions through Norman Fairclough's critical discourse analysis, compiled from bibliographic references, including articles, news reports, and opinion pieces.

List 1. Bibliography References

No	Title	Source
1	Learning Tolerance from Muhammadiyah Sikka School	https://muhammadiyah.or.id/
2	Mainstreaming Madrasah in the Year of Tolerance	https://kemenag.go.id/
3	Five Non-Muslim Students Represent Madrasahs in Maluku in the 2022 National Islamic Day Arts Performance, MI in Buru Becomes Agent of Religious Moderation.	https://referensimaluku.id/
4	MIN 1 Bintan, a Mirror of Moderate Madrasahs in Border Areas	https://kemenag.go.id/

5	PBNU Chairman Proposes Madrasahs Accept Non-Muslim Students, Gus Noval: The First Lessons Are Ablution and Prayer, This Is Madrasah	https://fajar.co.id/
6	The PBNU Chairman proposed that madrasah accept non-Muslim students to eliminate religious identity discrimination.	https://www.jawapos.com/
7	Madrasah Science Competition, Also Participated by Non-Muslim Students	https://langit7.id/
8	Wow, the PBNU Chairman Proposes Madrasah Accept Non-Muslim Students	https://www.koranmerah.com/
9	Ministry of Religion: Non-Muslim Teachers Can Teach in Madrasah	https://www.kompas.com/
10	PBNU Chairman Gus Yahya Proposes Madrasahs Accept Non-Muslim Students, Part of Madrasah Reform	https://www.bangsaonline.com/

Furthermore, this study identified significant disparities in access to religious education for non-Muslim students in madrasah, particularly regarding the fulfillment of their religious rights. Despite a clear legal basis, such as Government Regulation No. 55 of 2007, which stipulates the right of every student to receive religious education in accordance with their respective beliefs, the reality on the ground shows that the implementation of this policy remains far from expectations. Therefore, government regulations in this case will serve as a Public Policy Analysis to help assess the effectiveness and impact of existing policies regarding the admission of non-Muslim students in madrasah. This analysis involves evaluating policy objectives, implementation, obstacles, and their impact on diversity and social integration.

DISCUSSION

Critical Discourse Analysis

Microstructural Analysis (Text and Language Structure)

At the microstructural level, data (1) uses terms that reflect the spirit of inclusion and diversity in education. Terms such as "inclusion," "tolerance," "inclusive competition," and "moderation madrasah" serve to create a positive impression that educational institutions, particularly madrasahs, are committed to being welcoming to all groups, including non-Muslim students. The use of emotive words and statistics, such as the high percentage of non-Muslim students at Muhammadiyah institutions, reinforces the narrative that madrasahs are welcoming and supportive environments. (Ardianto, 2021) . Furthermore, data (7), showing direct quotes from participants, such as Bryan and Felicia (non-Muslim students), adds an emotional dimension that gives voice to their experiences in adapting to the Islamic context in competition questions, demonstrating their concrete efforts to integrate. (*Madrasah Science Competition, Also Followed by Non-Muslim Students* , 2024) . Although the clear and straightforward sentence structure makes it easier for readers to understand, there are also indications of limitations in accepting non-Muslim students, which include certain requirements for taking certain religious lessons, as in data (5) (Rif'an, 2023) .

Mesostructural Analysis (Context of Text Production and Distribution)

These texts are produced within the institutional context of the Ministry of Religious Affairs and the media, which serve as platforms for disseminating positive views on inclusive education. In data (5), statements from figures such as Gus Noval provide legitimacy and authority for the Nahdlatul Ulama Executive Board (PBNU) in determining the direction of religious education policy in Indonesia. The clear communication goal in data (2) is to inform the public about concrete steps taken to accommodate non-Muslim students and promote madrasah as institutions that support diversity. The power relations seen here confirm that the PBNU has a significant influence in shaping the discourse on religious education, emphasizing the importance of accepting students from diverse religious backgrounds and how religious education can serve as a means of building bridges between different groups.

Macrostructural Analysis (Broader Social and Cultural Context)

At the macrostructural level, these texts reflect national efforts to promote tolerance and pluralism in Indonesia, particularly in addressing the often-concerned issues of ethnicity, religion, race, and intergroup relations (SARA). By declaring a "Year of Tolerance" and proposing the admission of non-Muslim students to madrasah (data 2), this plays a role in promoting the narrative of madrasah as educational institutions that can support social integration and reduce religious segregation, as shown in data 6 (Setiawan, 2023) . This emphasizes that education in madrasah can be a bridge to building better social relations in a pluralistic and diverse society. The involvement of non-Muslim students in the Madrasah Science Competition (data 7) also shows that religious educational institutions, such as madrasah, can adapt to the needs of an increasingly pluralistic society, as well as encourage inclusive educational reform. (*Madrasah Science Competition, Also Followed by Non-Muslim Students* , 2024) . This idea has the potential to influence broader educational policy, emphasizing that inclusive and diverse education is crucial for building a harmonious society.

A critical analysis of various texts related to madrasah education in Indonesia reveals several significant findings regarding inclusion and diversity, particularly regarding the admission of non-Muslim students. First, at the microstructural level, the wording and use of terms focusing on "inclusion," "tolerance," and "moderation" create a positive narrative that demonstrates a serious effort by madrasahs to open themselves to students from diverse religious backgrounds. The use of statistical data, such as the high percentage of non-Muslim students in Muhammadiyah institutions, serves to legitimize the madrasahs' success in creating a welcoming and open educational environment. However, there are also indications of limitations in this admission, particularly regarding the requirements imposed on non-Muslim students to attend Islamic religious studies. This suggests ambiguity in the implementation of inclusion policies that requires attention.

Second, the mesostructural context in which these texts were produced demonstrates how the Ministry of Religious Affairs and organizations like the Nahdlatul Ulama (PBNU) play a crucial role in shaping the discourse on religious education in Indonesia. Texts from the media and government officials wield authoritative power that can shape public perceptions regarding the acceptance of non-Muslim students in madrasah. The communicative purpose of these texts

is clear: to raise public awareness of the concrete steps being taken to create an inclusive educational environment. By committing to diversity, these texts also strengthen the position of madrasah as educational institutions responsive to social change.

Third, the broader macrostructural, social, and cultural context underscores the importance of inclusive education in promoting tolerance and pluralism in Indonesia. In the context of rising social tensions related to ethnicity, religion, race, and intergroup relations (SARA), the idea of admitting non-Muslim students to madrasah is not only a symbol of change but also a strategic step in building interfaith bridges. These texts not only express the commitment of educational institutions to adapt to the realities of a multicultural society but also demonstrate that education can serve as a tool to foster social integration and reduce segregation. By declaring a "Year of Tolerance" and creating a platform for interfaith dialogue, madrasah have the potential to become agents of change capable of responding to the challenges of pluralism and building a harmonious society.

Educational inclusion in madrasah is a crucial step in supporting social harmony in Indonesia. With policy reforms supporting the admission of non-Muslim students and ongoing efforts to raise awareness of the importance of diversity in education, madrasah can serve as educational models that not only facilitate the teaching of religious values but also foster universal human values. This is crucial for preparing a future generation that is not only academically intelligent but also capable of coexisting with diversity. Therefore, concrete steps in implementing inclusive policies and support from all stakeholders are essential to realizing fair and equal education for all students, regardless of their religious background.

Public Policy Analysis

The integration of Norman Fairclough's AWK and Public Policy Analysis in this research yields a comprehensive approach to formulating inclusive policy recommendations. AWK plays a crucial role in understanding how policies regarding access to education in madrasah, particularly for non-Muslim students, are constructed and perceived within society. This analysis allows researchers to identify potential biases, exclusions, or ideological preferences implicit in the language and discourse of educational policies in religious institutions. By using AWK, the research can capture social perspectives and public perceptions of madrasah as educational institutions ideally open to all groups.

Meanwhile, Public Policy Analysis empirically assesses the effectiveness and implementation of policies. Through this analysis, researchers can assess the extent to which policies, such as Government Regulation No. 55 of 2007, are truly implemented evenly in madrasah. This analysis examines whether the policy has succeeded in ensuring equal access for non-Muslim students to religious education according to their beliefs, and whether there are obstacles that cause a mismatch between policy and practice. According to Halim (2002) in Nur (Nur & Guntur, 2021), the analysis stages include testing theory with data, identifying new concepts, and evaluating whether these concepts are universal or contextual.

This combination of AWK and Public Policy Analysis enriches the research approach, enabling researchers to formulate comprehensive and applicable recommendations in the context of religious education. AWK provides a foundation for understanding the social and cultural challenges that may hinder the implementation of inclusive policies, while Public Policy Analysis provides a

legal-formal perspective on the need for policy reform to be more responsive to the realities of a multicultural society. By combining these two analyses, the research can produce more effective and in-depth recommendations, such as the development of new policies, increased policy dissemination, development of interfaith education infrastructure in madrasah, and stricter oversight to ensure policies are implemented according to established inclusivity standards. This methodological combination supports the creation of an inclusive and responsive educational environment for religious diversity in madrasah, ensuring equal access for all students regardless of religious background.

Government Regulation No. 55 of 2007 regulates Religious and Religion Education in Indonesia, including in the context of madrasah. This policy emphasizes that all students, without exception, have the right to receive religious education in accordance with their beliefs, including non-Muslim students studying in madrasah. Through this analysis, we can answer two research questions:

1. The Phenomenon of Non-Muslim Students Studying in Madrasah with a Muslim Majority

The phenomenon of non-Muslim students studying in madrasah, especially in predominantly Muslim communities, demonstrates the need for inclusive education that can address the challenges of pluralism. Based on the data and narratives from this study, madrasah, as formal educational institutions managed by the Ministry of Religious Affairs, should be open to all students, regardless of their religious background. However, findings indicate that the admission of non-Muslim students to madrasah often faces obstacles, such as discrimination and uncertainty about fulfilling their rights to religious education.

Government Regulation No. 55 of 2007 states that every student has the right to receive religious education in accordance with their beliefs, taught by educators of the same faith. However, the implementation of this policy remains suboptimal, with unclear implementation often preventing non-Muslim students from receiving equal access to education as their Muslim peers. This creates a visible gap in the phenomenon of non-Muslim students studying in predominantly Muslim madrasah, where they do not fully realize their right to receive an education in accordance with their beliefs.

2. Educational Policy for Non-Muslim Students in Gaining Access to Education in Madrasah

The education policy in Government Regulation No. 55 of 2007 provides a legal basis for non-Muslim students to access education at madrasahs. However, implementation in the field remains challenging. While officially there is no prohibition on non-Muslim students enrolling and studying at madrasahs, in reality, the policy is often not accompanied by a clear system to ensure that their religious education rights are fulfilled.

The analysis shows that despite a commitment to inclusion, many madrasah remain hesitant to admit non-Muslim students, and when they do, there is often no guarantee that their religious education will be in line with their beliefs. Furthermore, policies regarding religious teachers aligned with students' beliefs have not been fully implemented, given that not all madrasah have the resources to meet this need.

For example, based on findings from the text, some madrasah

principals have taken the initiative to open their doors to non-Muslim students, but challenges remain in terms of regulations and support from higher institutions. Thus, although Government Regulation No. 55 of 2007 provides hope for non-Muslim students to receive an inclusive education in madrasahs, the practice on the ground still falls short of expectations.

Recommendations for Access to Education in Madrasah for Non-Muslim Students

To revitalize public policy on access to education in madrasah for non-Muslim students, the Ministry of Religious Affairs needs to take several strategic steps. *First*, amend or clarify regulations regarding student admissions to madrasah, so that non-Muslim students have equal rights to be accepted and receive an education. This includes revising Government Regulation No. 55 of 2007, which should be more inclusive of non-Muslim students by clarifying appropriate admission procedures. *Second*, the development of an adaptive and inclusive curriculum is also essential, so that non-Muslim students can receive an education relevant to their beliefs without feeling pressured to attend Islamic religious classes exclusively.

Third, providing appropriate religious teaching resources for non-Muslim students, including books, materials, and teaching staff, is another crucial step. The Ministry of Religious Affairs can collaborate with non-Islamic religious educational institutions to support teaching in madrasah. *Fourth*, outreach and training for madrasa teachers on the importance of educational inclusion is also crucial. This aims to equip them with the skills needed to manage religiously diverse classes. *Fifth*, in terms of finance, implementing a scholarship program for non-Muslim students who wish to study in madrasah will remove the financial barrier to education and encourage them to enroll.

Sixth, regular monitoring of educational access policies in madrasah is also necessary for non-Muslim students. This could involve surveys gathering feedback from non-Muslim students regarding their experiences in madrasah. *Seventh*, the formation of an interfaith cooperation committee involving religious leaders, educators, and the community can also help design inclusive education programs. *Fifth*, launching awareness campaigns to increase public understanding of the importance of inclusive education in madrasah is essential. Through these steps, it is hoped that non-Muslim students can better enjoy education in madrasah and gain equal access to religious education in accordance with their beliefs.

CONCLUSION

This research examines public policies related to madrasah education that reflect a clear commitment to the inclusion of non-Muslim students. Although Government Regulation No. 55 of 2007 provides a legal framework that recognizes students' rights to receive religious education according to their beliefs, practices still demonstrate inequities and discrimination. To address these challenges, clearer and more comprehensive regulatory revisions are needed to ensure that all students, regardless of religious background, have equal access to madrasah education.

By developing curricula that accommodate the needs of non-Muslim students and providing appropriate resources, madrasah can serve as places that support diversity. Furthermore, training teachers to understand and manage

diverse classrooms will enhance their ability to create inclusive learning environments. With these steps, madrasah will not only fulfill the right to religious education for non-Muslim students but also contribute to the creation of a harmonious and tolerant society.

In Indonesia's multicultural context, madrasah education must be an agent of change that prioritizes the values of humanity, unity, and mutual respect. Through the joint efforts of all stakeholders—including the government, educational institutions, and the community—we can create a just and equitable education system.

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