



# ISLAMIC EDUCATION ON NATIONAL EDUCATION SYSTEM IN INDONESIA

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## Abstrak

This paper is still the first step to detect the position of Islamic education in the National Education System. Further researchers are expected to sharpen data and analysis for a better and more in-depth study. The new challenge of Islamic education is the mental and spirituality of the Islamic community which has not been able to distinguish between Islamic education as a religious institution or a scientific institution. It is recommended that the managers of Islamic educational institutions that have been involved in the National Education System to be more grounded in the community to provide spiritual education.

Kata Kunci, Islamic, Education, National

## A. INTRODUCTION

As written in the 1945 Constitution, that the purpose of national education is to educate the life of the nation. With regard to the purpose of national education, then in the 2003 National Education System Law, religious education as a source of values that educates the nation's life is stipulated as part of the National Education System. The inclusion of Islamic education in the National Education System has a long history in the arena of struggle for Muslims in Indonesia.

This was initiated by the process of redefining a number of madrasas by the Government of the Republic of Indonesia during the New Order era, namely in 1967. This was followed by the emergence of the Three Ministerial Decree in 1975 concerning improving the quality of madrasahs with the recognition of madrasa certificates having the same value as school diplomas. With these two policies, madrasas have become public schools by making religious subjects a characteristic of their institutions and at the same time strengthening the position of madrasas as part of the National Education System.

National Education System. The integration of Islamic education into the National Education System was further strengthened by the enactment of Law No. 2 of 1989 in which

religious education and religious education are recognized as one of the pathways of school education. In the next step, the implications of Law No. 20 of 2003 on the Islamic education system have provided a solid foundation in developing and empowering the Islamic education system within the National Education System.

Thus, it can be concluded, one thing that cannot be separated from the study of the Islamic education system in the national education system is the phenomenon of madrasas that are developing in Indonesia. This institution is an institution that has a very clear central position in the struggle of Muslims so that Islamic education is included in the National Education System. In this paper, we will discuss Islamic education in the National Education System from the beginning of its formation to what can be witnessed to this day. Of course, the discussion about madrasas in this paper is a very important starting point as already mentioned.

## B. DISCUSSION

Since the beginning of independence, the Indonesian people have been very serious and earnest about improving education in the Republic of Indonesia. There are several historical records that show the seriousness and sincerity of the founders of this country to improve education. The historical records are as follows: 1. In 1946, formed a committee to investigate education and teaching. 2. In 1947, the 1st education congress in Solo. 3. In 1948, formed a committee to form a draft education law. 4. In 1949, the 2nd education congress in Yogyakarta. 5. In 1950, the enactment of Law no. 4 of 1950 concerning UUPP. 6. In 1954, the enactment of Law no. 12 of 1954. 7. In 1961, the Law on Higher Education was enacted. 8. In 1965, the National Education Council was born. 9. In 1989, the Law on the National Education System was enacted. 10. 1990, the issuance of Government Regulation 27, 28, 29, 30 of 1990. 11. 1991, the birth of Government Regulation 72, 73 of 1991. 12. 1992, the birth of PP 38, 39. 13. 1999, the birth of PP 60 and 61. 14. In 2003, the Law on the National Education System was enacted (Haidar Putra Daulay, 2004:10-12)

Islamic education that is included in the National Education System can be categorized into two things, the first as a subject and the second as an institution. Islamic education as a subject in its formal form is called Islamic Religious Education, while as an institution, in its formal form it is called Madrasa and Raudhatul Athfal. The madrasas in question are divided into three levels, namely Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah. In subsequent developments, Islamic education as part of the National Education System is not only limited to low and middle level education, but also to higher education levels. This last phenomenon can be seen with the establishment of PTKIN-PTKIN and PTKIS-PTKIS in Indonesia. The PTKINs took the form of institutions called STAIN, IAIN and later became UIN.

PTKIS-PTKIS also experienced very rapid development and were recognized as part of the National Education System. This can be seen by the existence of a government institution called KOPERTAIS whose main task is to become the coordinator of private Islamic universities throughout Indonesia.

### 1. Subjects

The term Islamic Religious Education in Indonesia is used to name subjects in the school environment under the guidance of the Ministry of Education and Culture. These subjects are included in the group of compulsory subjects at every level of education starting from the lowest level to the highest level. Since the Proclamation of Independence of the Republic of Indonesia until the issuance of Law Number 2 of 1989 concerning the National Education System, which was enhanced by Law no. 20 of 2003 concerning the National Education System, the existence of Islamic Religious Education has been recognized by the government as a compulsory subject at all levels of education in Indonesia, starting from the lowest level to the highest level of education.

The government's acknowledgment has implications for government policies, among others, teachers who teach Islamic religious education subjects in schools have the same rights and obligations as teachers who teach natural, social and humanities sciences. Their position can also be equated as a State Civil Apparatus and have the same rights and obligations. At a higher level, the clump of religious sciences, which is a strategic door for the inclusion of Islamic education in the National Education System, is also recognized as part of the sciences managed by the State and is regulated in Law No. 12/2012 article 10 concerning higher education (Hasan Asari, 2018:120).

In madrasas, the strength of the position of Islamic Religious Education subjects will be increasingly visible. The latest policy of the Ministry of Religion to strengthen the Department of Religious Sciences also has implications for the increasing number of subjects called Islamic Religious Education. If previously the subjects of Islamic Education only covered the Qur'an-Hadith, Akidah-Akhlak, Islamic Cultural History and Fiqh, then with this new policy, Hadith Science, Tafsir and Usul Fiqh are also included as part of the subjects called Islamic Religious Education. . Of course, this has implications for the inclusion of these subjects as part of the National Education System. In fact, religious subjects are aligned with their position as part of the subjects in the natural sciences, social and humanities department (Keputusan Menteri Agama No. 183 tahun 2019)

## 2. Institutional.

Islamic Religious Education in educational institutions under the auspices of the Ministry of Cultural Education is only realized as a subject, then under the auspices of the Ministry of Religion, Islamic Religious Education is manifested as a tiered educational unit starting from kindergarten to university. The definition of Islamic Religious Education here refers to religious education units or Islamic religious education institutions. On the other hand, if in Law no. 2 of 1989 concerning the National Education System, only those religious education institutions that are recognized for their existence are in the formal education line, then in Law no. 20 of 2003 concerning the National Education System, this religious education institution is recognized and can be implemented in the non-formal and informal education pathways.

In the author's view, by looking at the definition of education in the education law in Indonesia, namely a conscious effort to prepare students through guidance, teaching, and/or training activities for their role in the future, the position of Islamic education in the National Education System is very important. This is a strategic strategy, especially considering the following quote: The government seeks and organizes a National Education System, which increases faith and piety as well as noble character in the context of the intellectual life of the nation, which is regulated by law. Increasing faith, piety and noble character is part of a religious duty whose role can only be carried out with religious education both as a subject and as an institution.

Studying the position of Islamic education in the National Education System cannot be separated from the importance of religion in the life of the nation and state for the Indonesian people. Once again, conceptually, in the national education law, the position of Islamic education in the National Education System is very strategic, this can be seen by the frequent mention of religious terminology in the national education law and also by the substance contained in the law which very often emphasize the importance of religious values in the educational process. These concepts can be seen in the following quotes:

- a. Article 1 paragraph (2): National education is education based on Pancasila and the 1945 Constitution which is rooted in religious values, Indonesian national culture, and is responsive to the demands of changing times. The history of the journey of the Indonesian nation shows that Islamic education, both as a system and as an institution, is the cultural heritage of the Indonesian nation, which is rooted in the Indonesian nation. Thus, it is clear and unequivocal that Islamic education is an integral part that cannot be separated from the National Education System.

- b. Article 3: The purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. The values of faith and piety are an inseparable part of Islamic education and even the core of Islamic teachings. This shows that Islamic education in the National Education System has a strong, solid and strategic position.
- c. Article 15: Types of education include general, vocational, academic, vocational, religious and special education. What is meant by religious education as explained in the article is education that prepares students to be able to carry out roles that require mastery of special knowledge about the teachings of the religion concerned. It is also clear here that religious education is equated with general education. That is, both have an equal position in the National Education System.
- d. Article 37 paragraphs (1) and (2): The curriculum content of each type and path and level of education (from basic education to tertiary education) must include religious education, citizenship education, and language. In this regard, it is explained that religious education (including Islamic religious education) is part of the basis and core of the national education curriculum. Thus, Islamic education is also integrated and integrated in the National Education System.
- e. Article 53 paragraph (1): The community has the right to organize community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment, and culture for the benefit of the community. (UU Sistem Pendidikan Nasional, No. 20 Tahun 2003).

Furthermore, to see the extent of the relationship between Islamic educational institutions and the National Education System, it is also necessary to look at the points of the following regulations:

- a. Government Regulation Number 28 of 1990 Elementary schools and junior high schools with Islamic characteristics that are organized by the Ministry of Religion are respectively called Madrasah Ibtidaiyah, Madrasah Tsanawiyah. The implementation of the provisions as referred to in paragraph (1) and paragraph (2) shall be regulated by the Minister, while paragraph (3) shall be regulated by the Minister after hearing the considerations of the Minister of Religion. The responsibility for madrasa management is delegated to the Minister of Religion. The procurement, utilization and development of education personnel, curriculum, textbooks, educational equipment from education units organized by the Ministry of Religion shall be regulated by the Minister of Religion after hearing the Minister's considerations.

- b. Government Regulation No. 29 of 1990 Religious secondary education prioritizes the preparation of students in mastering special knowledge about the teachings of the religion concerned. Paragraph (1): The form of secondary education unit consists of: 1. Public secondary school. 2. Vocational high school. 3. Religious high school. 4. High school service. 5. Excellent high school. The naming of each form of secondary school as referred to in paragraph (1) paragraph (1) number 3 is determined by the Minister of Religion after hearing the Minister's considerations.
- c. Decree of the Minister of Education and Culture Number 0489 of 1992 About public schools characterized by Islam organized by the Ministry of Religion. This Decree is realized by Islamic Education institutions called Madrasah Tsanawiyah and Madrasah Aliyah, both public and private statuses are managed by foundations, organizations or Islamic waqf bodies.
- d. Government Regulation Number 60 of 1999 The administration of higher education is a department, other department, or the head of another government institution for higher education organized by the government, or a private higher education organization for higher education organized by the community.
- e. Government Regulation Number 73 of 1991 Types of education outside of school consist of general education, religious education, job position education, official education and vocational education. Chapter III Article (3). Religious education is education that prepares learning citizens to be able to carry out roles that require special knowledge about the teachings of the religion in question.
- f. Law Number 20 of 2003

Madrasas as Islamic educational institutions are stated clearly and unequivocally in the body of the law, namely: listed in Article 17 concerning basic education. Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms and Junior High School (SMP) and Madrasah Tsanawiyah (MTS) or other equivalent forms. Article 18 concerning secondary education. in the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK) and Vocational Madrasah Aliyah (MAK) or other equivalent forms. Article 26, describes non-formal education. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, and taklim assemblies and similar educational units. (Haidar Putra Daulay, 2009:159)

When the Ministry of Religion (now the Ministry of Religion) was established, one of the main tasks of the Education division was to build schools to serve as models for people or organizations who wanted to establish a religion-based private school. In subsequent developments, the Ministry of Religion established madrasas. Madrasah is any place of

education that teaches Islamic religious knowledge as the subject of its teaching. To continue the program, the government also provides assistance to Madrasahs as outlined in government regulations. This assistance is given every year and is only limited to a few residencies in the Special Region of Yogyakarta, Jakarta and Surakarta (Peraturan Menteri Agama No. 7 tahun 1952).

The form of assistance is in the form of money which may only be used for: 1. Providing allowances to teachers. 2. Purchase learning tools. 3. Renting and or maintaining rooms and madrasa buildings. 4. Finance the administration. The regulation also includes provisions that the madrasa should also teach general knowledge at least: a. Indonesian language, counting and reading and writing in Latin letters in low-level madrasah, b. Coupled with the sciences of the earth, history, plant health and nature in advanced madrasahs. According to this regulation, the levels of education in madrasahs are: 1. Low-level Madrasah, with a learning period of at least 4 years and aged 6 to 15 years. 2. Advanced Madrasah with a study period of at least 3 years.

This regulation was later refined by stating that the levels of madrasa education are: 1. Madrasah Ibtidaiyah with a study period of 6 years. 2. Madrasah Tsanawiyah with a study period of 3 years. 3. Madrasah Aliyah with a study period of 3 years. Since 1946 there have been 205 Islamic Low Schools managed by the Government. The care and maintenance was handed over to the Ministry of Religion and the name was changed to Islamic People's School (SRI). Then it was changed its name to Madrasah Ibtidaiyah Negeri (MIN). The same thing happened in Lampung Residency. A total of 19 SRIs changed their names to MIN. In Surakarta Residency, 11 SRIs changed their names to MIN. At that time, the number of MIN in Indonesia had reached 358

Among the efforts of the Ministry of Religion in managing and fostering madrasahs is through organizational restructuring and creating a "pilot project" for pilot madrasahs by converting a number of private madrasahs. Through this method, the existence of various madrasahs is expected to have the same model in their development. Since 1967, there has been an opportunity to nationalize madrasahs that are still private. Given this opportunity, the state Madrasah Tsanawiyah was established in 1967. The conversion of Madrasah Tsanawiyah was originally intended as a model for private Madrasahs. Until 1970 Madrasah Tsanawiyah Negeri which was abbreviated (M.Ts.A.I.N) had 182 units and were spread throughout Indonesia. After restructuring and relocation stands for Madrasah Tsanawiyah. State, from M.Ts.A.I.N changed to MTsN and the number is 470 units. (Mohammad Kosim, 2007:50)

The State Aliyah Madrasah was first established through a process of conversion, as was the case with the State Madrasah Tsanawiyah. In the decision, it was stated that the Madrasah Aliyah AI-Islam Surakarta, Madrasah Aliyah in Magetan, East Java, and Madrasah Aliyah Palangki in West Sumatra were mentioned. Until 1970 the number of Madrasah Aliyah Negeri

as many as 43 units in Indonesia. The abbreviation for Madrasah Aliyah Negeri was originally M.A.A.I.N and then changed to MAN.

Around the end of the 70's and the end of the 80's, the New Order government began to think about the possibility of integrating Madrasahs into the National Education System. The policy was based on the 1974 Joint Decree (SKB) of the Three Ministers concerning Improving the Quality of Education in Madrasahs. The three Ministers are Minister of Religion A. Mukti Ali with Number. 6 of 1975, the Minister of P and K held by Syarief Thajeb with No. 037/U/1975, and the Minister of Home Affairs which was then held by Amir Mahmud with Number. 36 of 1975 dated March 24, 1975. The decree applies to madrasahs and all levels of education, both public and private, madrasahs within Islamic boarding schools and outside Islamic boarding schools. (Abudin Nata, 2014:51).

The climax, with the issuance of the National Education System Law no. 20 In 2003, which emphasized the path or level and type of education, where Madrasahs got the same place and position as public schools with the same curriculum implementation. And this means that madrasahs are no longer second-class education. In response to the Decree of the Three Ministers, the 1975 madrasa curriculum was compiled with a weight ratio of 70% of the time allocation for general lessons and 30% for religious subjects. With this decision, the position of madrasahs is equivalent to public schools managed by the government, in this case the Ministry of Education and Culture. It will even have more value if the madrasa management is optimally optimized. Because in addition to studying all subjects in public schools, madrasahs add religious subjects which of course have their own added value compared to public schools (Zakiah Drajat, 1985:82).

In the context of higher education, Islamic education is also included in the National Education System, Islamic education at a high level is managed by the ministry of religion and is formed in three types of educational institutions, namely State Islamic University (UIN), State Islamic Institute (IAIN) and in Higher Education State Islamic Religion (STAIN). The two Islamic institutions (Madrasah and Universities) formulate their identity as institutions that maintain and pass on the values contained in the Qur'an and Sunnah or what are currently popular with various terms, such as tree of knowledge, revelation guides knowledge, integration, integration- interconnection, transdisciplinary and wahdatul 'ulum.

In fact, until now, Islamic higher education institutions, which have implications for the strong position of Islamic education in the National Education System, which have state status have numbered 58 units with details of UIN = 23 units, IAIN = 29 units and STAIN = 6 units. The 23 UINs are UIN Sunan Kalijaga, UIN Syarif Hidayatullah Jakarta, UIN Ar-Raniry Banda Aceh, UIN Antasari Banjarmasin, UIN Raden Fatah Palembang, UIN Sunan Ampel, UIN



Alauddin Makassar, UIN Imam Bonjol Padang, UIN Sulthan Thaha Saifuddin Jambi. , UIN Sunan Gunung Djati Bandung, UIN Raden Intan Lampung, UIN Walisongo Semarang, UIN Sultan Syarif Kasim Riau, UIN North Sumatra, UIN Sultan Maulana Hasanuddin Banten, UIN Fatmawati Sukarno Bengkulu, UIN Professor Kiai Haji Saifuddin Zuhri Purwokerto, UIN Raden Mas Said Surakarta , UIN Kiai Haji Achmad Siddiq Jember, UIN Maulana Malik Ibrahim Malang, UIN Sayyid Ali Rahmatullah Tulungagung, UIN Sultan Aji Muhammad Idris Samarinda, UIN Mataram.

The 29 IAINs are IAIN Sultan Amai Gorontalo, IAIN Padangsidempuan, IAIN Sheikh Nurjati Cirebon, IAIN Pontianak, IAIN Curup, IAIN Kerinci, IAIN Pekalongan, IAIN Salatiga, IAIN Kudus, IAIN Kediri, State Islamic Institute of Madura, IAIN Ponorogo, IAIN Palangkaraya, IAIN Ambon, IAIN Ternate, IAIN Bone, IAIN Palopo, IAIN Parepare, IAIN Datokarama Palu, IAIN Kendari, IAIN Manado, IAIN Bukittinggi, IAIN Batusangkar, IAIN Lhokseumawe, IAIN Syaikh, Abdurrahman Siddik Bangka Belitung, IAIN Fattahul Muluk Papua, IAIN Zawiyah Cot Kala Langsa, Metro State Islamic Institute and IAIN Takengon. And the six STAINs are STAIN Sorong, STAIN Meulaboh, STAIN Al Kautsar Bengkalis, STAIN Majene, STAIN Sultan Abdurrahman Riau Islands, State Islamic College of Mandailing Natal. (Hendri Hermawan Adinugraha, *et, al*, 2019:70).

However, and this is a new challenge for Islamic education, according to the author's experience and observations, Islamic education which is increasingly mushrooming and quality and has entered the National Education System is increasingly in demand by the Muslim community. They feel safer if they entrust their children to Islamic educational institutions in the midst of rampant juvenile delinquency. However, a new problem arises with this situation, namely the practice of bribery and brokering due to increasingly fierce competition to enter Islamic educational institutions that are increasingly qualified. In fact, this new problem also occurs in some Islamic boarding schools whose religious values are stronger than madrasas or universities.

### C. CONCLUSION

In the early days of independence, the Indonesian government and people still practiced secular education which was a legacy of Dutch colonialism. Islamic education has experienced a long history in order to be included in the National Education System, namely from independence until the issuance of Law Number 20 of 2003 concerning the National Education System. Islamic education has strengthened its position since the issuance of the 2003 National Education Law which include Islamic education as part of the National Education System. Islamic education that enters the National Education System starts from the lowest level of

education to the highest level. High public interest in Islamic education turns out to have to face new challenges, namely the practice of brokering and bribes when fighting for education.

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