


The Position of Islamic Education According to the National Educational System in Indonesia

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ARTICLE INFO	ABSTRACT
<p>Article History</p> <p>Received: March 6, 2022</p> <p>Revised: May 19, 2022</p> <p>Accepted: June 5, 2022</p> <p>Published: June 7, 2022</p> <p>Keyword: Islamic Education; Management; National Education</p> <p>Copyright (c) 2022 firman mansir</p> 	<p>Education is a part of the region that requires state participation to be optimized appropriately. Meanwhile, educational meetings with state power always use education in the name of power interests. Islamic Education as a subsystem of National Education in Indonesia is an important part that cannot be separated. The linkage between education and state power can be seen as well as the linkage between institutions in society and state organizers. Educational institutions in their form in the form of schools, madrasahs, and <i>pesantren</i> eventually intersect with state power. The implementation of Islamic education concerns education management so that system changes can undergo changes and determine the direction of Indonesia's education policy. This research uses qualitative methods in collecting data through literature study studies by collecting various literature spread from multiple journals and research books, which are then analyzed descriptively analytically. Thus, Islamic education has become the axis of state power in the field of education, and it can even determine whether the country is progressing or not, resting on the quality of Islamic education represented by madrasahs, Islamic boarding schools, and other Islamic educational institutions.</p>
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Introduction

Education policy is a simple, complex, detailed, loose guideline decision formulated through the political process for a specific action and program and plan in organizing education, including Islamic education. Education policy was acquired because of problems in the world of education. Common problems surrounding the world of education are usually relevance, capacity, equity, quality, and efficiency. Therefore, Islamic education is an undeniable part and is separated from the context of national education. It is because Islamic education is part of Indonesia's unified and unified education system.

A country usually has only one National Education System (SPN). In Indonesia, it is stated in the SPN Law no. 20 of 2003. Therefore, all efforts to provide education carried out by citizens anywhere, both within the country and abroad, are a subsystem of the SPN. Even universities organized by the Government are also a subsystem of the SPN, including Islamic religious education, which has long been taught in Indonesia. The education system is a strategy or method that will be used to carry out the teaching and learning process to achieve goals so that students can work together actively and complement each other to achieve a goal (Firman Mansir et al., 2020).

Collaboration between students is initiated, felt, carried out, stimulated, and guided by the traditional values they uphold. The factors that affect the education system include organic (living) and inorganic factors (material), such as infrastructure, financing, and other educational tools, both hardware and software. The relationship between values and elements in an educational system is a unity that cannot be separated from others, like "sugar with its sweetness," there is no sugar that is not sweet, but not all sweet stuff is sugar. For example, some fruits are lovely but are not called sugar (Maulida et al., 2019).

Education has a significant position in human life. Because of the need for education for human life, Islam came as the religion of *rahmatan Lil Alamin*, distributing strict attention to progressive education for the welfare of the Indonesian people (Mansir, 2020). So that education can realize all big dreams and benefits for human survival. The foundation of religious education is one of the cornerstones of religious education. Accordingly, Allah has shared knowledge with his creatures regarding revelations to every phenomenon on this earth. The fact is that science is fundamental in the science of religion because it is all brought directly by God through his intermediary. From the religious diversity in Indonesia, Islam has the most believers. To advance Indonesia, the Government agreed that the Islamic religious education system should be included in the national education system because religious education must first be taught to them to cultivate people's morals. Religious education is obligatory even in developed countries because it can improve a person's character. Therefore, people will obey and submit to goodness with faith and purity in their hearts.

Education allows communities or organizations to see their readiness for the future since society will lean heavily on science and technology. As a result, those who do not hone their abilities will be trapped and eventually perish. Therefore,

religious education can potentially be the primary capital to meet future needs. However, in the work environment, the factors that caused the collapse of achievement of Islamic education came from outside (external) and within (internal). To overcome several factors in implementing Islamic education, one of the concessions given by the state to problems in Islamic education is the existence of national education system laws (Sakir, 2014).

Before the enactment of the SPN Law, people used to know it as SPN dualism due to the historical dispute between the history of Muslims and Indonesia's independence. Therefore, political news was heating up due to the dualism of national education, which contains a particular ideology. However, dualism harmed educational institutions in Indonesia, especially in Islamic education. Thus, making academic bodies in Indonesia work hand in hand with the ministry and putting both educational bodies under the same roof. The dualism of educational elements is divided into two parts. First, the distinctive character of general education is under the auspices of the Ministry of Education and Culture. Second, religious education is under the Ministry of Religion, which also has distinctive characteristics. These two faces of education have colored education in Indonesia from the past until now. Therefore, the dichotomy of the education system has historical continuity, both the history of the Indonesian nation and the history of the Muslims.

The 1945 Constitution in Article 31, paragraph 2 states that the Government seeks and ensures the implementation of a national teaching system regulated in the Act. After the independence of the Indonesian nation, Muslims and the Government tried to improve Islamic education in Indonesia because the Indonesian Government included in the RI Law No. Sustainability of the national education system to accommodate Islamic education in the national education system (Jannah, 2013). Therefore, this study used a qualitative approach, while the data collection applied a literature study to obtain in-depth data supported by various facts in the field. This article also used primary and secondary data. Preliminary data were obtained from multiple journals or scientific works. Meanwhile, secondary data was obtained from various print and electronic media following the discussion. Therefore, the data received were then analyzed deductively to produce accurate and empirical data per the research problem.

Research Method

This research uses qualitative methods in collecting data through literature studies. First, data was sourced from various references relevant to research topics on Islamic education in the national education system, both journals, and books of research results. The data is then analyzed in a descriptive-analytical manner by describing, in general, the relevant data so that clarity of meaning and harmony of importance are obtained from one another. The next stage is to analyze the results of organizing data using predetermined rules, theories, and methods so that conclusions result from the answer to the problem formulation.

Results and Discussion

There are three phases in the entry of Islam into Indonesia. The first was when the development of Islamic education began, from Islam's first arrival in Indonesia to the appearance of a new model of Islamic education in Indonesia. Furthermore, new ideas started to exist in Islamic education in Indonesia. In the present era, the ratification of the law on domestic education is as follows: Law No. 4 of 1950 is based on teaching, Law No. 12 of 1954 regarding the importance of Law No. 4 of 1950, Law No. 2 of 1989 on domestic education, Law No. 20 of 2003 on the domestic education.

The first phase was the arrival of simple education. The most attention was paid to this phase by explaining the dignity of Islam, then established Islamic educational bodies accompanied by the presence of *dayah*, mosques, *pesantren*, *surau*, and *rangkring* (Aisah et al., 2020). There were several dominant characteristics in this phase: First, the concentration on the development and deepening of religious knowledge on the subject matter, examples of *fiqh*, monotheism, morality, Sufism, hadith, interpretation, and others. The learning used old Arabic books through *serogan*, memorization, deliberation, and *wetonan* (Mansir, 2020). As a result, the graduates became *Kiai*, *ulama*, or religious teachers (*ustadz*).

The second phase was a critical point where Islamic thought started to flourish. Beginning in the 19th century AD, Islamic thought echoed in all Islamic worlds, starting with the movement for change in Saudi Arabia, Egypt, Turkey, India, and Indonesia. In the educational reform, various prominent figures such as Muhammad Ali Pasha, Muhammad Abduh and his students in Egypt, Sultan Mahmud II in Istanbul, Said Ahmad Khan in Delhi, and Indonesia Abdullah Ahmad. The purpose of the reform movement was to maintain the breakthrough ideas in education.

In particular, reform in education in Indonesia was based on two valuable elements. One element from within (internal) was the condition of the Muslim population in the country who were colonized and determined to spark the change. Furthermore, elements from outside (external) were the return of Indonesian students who disagreed with the knowledge of religion in Arabia and raised the change movement. Several actors play a role in the Islamic education movement, such as Haji Abdullah Ahmad, Sheikh Muhammad Jamil Jambek, Ibrahim Musa Prabek, Haji Karim Amrullah in West Sumatra. In Yogyakarta, there was the caliph Muhammad Darwis with his Muhammadiyah movement. In the Islamic unity movement, there was Haji Hasan. The direction of the association of religious leaders was H. Abdullah Halim, as well as in the Nahdlatul Ulama movement, and there was K.H Hasyim Ashari (Daulay, 2009).

According to (Steenbrink, 1974), the emergence of Islamic education reform in Indonesia is caused by four factors:

- a) The number of Islamic thoughts to return to the Qur'an & Hadith as a benchmark taught by religion and culture since 1900.
- b) The conflicting nature of the country to the leader of the Dutch troops who were in power at that time.

- c) The arrival of encouragement by the Muslims to strengthen their institutions on the economic & social elements.
- d) The ancient methods used in studying the Koran and other religious subjects had been protested.

There were four main updated targets. Firstly, the subject matter conveyed when the ideas for renewal had not yet arrived was centered on religious lessons, which concentrated on the classical books, as previously stated. After the Muslim change, teaching materials did not only deepen monotheism. However, general sciences, such as algebraic measurement, chemistry, economics, state administration, and Dutch/English, were also taught. In the past, it was only based on the *sorogan* method, but now other teaching systems are also applied. In the classic approach, the students were arranged from entry until graduation. Furthermore, educational administration implemented the basic principles of educational administration.

Response to the Indonesian Education System

Madrasas are educational institutions that were successfully born during the renewal period. In Indonesia, the word madrasa has only been heard since the 20th century (Awwaliyah & Baharun, 2019). Madrasas have been heard rapidly since the 11th & 12th centuries AD in the Islamic world. In Indonesia, madrasas symbolize the merging of schools and *pesantren*. There are factors that Madrasas steal from Islamic boarding schools and public schools (Mansir, 2020). Various religious and psychological sciences are factors obtained from *pesantren*, while science and technology, systems, methods, and educational administration are factors in public schools (Mansir, 2020). The next update is class 3. The birth of Law No. 4 of 1950 and Law No. 12 of 1954 was followed by the stipulation of Law No. 2 of 1989, along with the stipulation of several PPs that discuss education (Government Regulation 27-30 of 1990, PP. 72 and 73 of 1991, and PP. 38 and 39 of 1992). Furthermore, the enactment of Law No. 20 of 2003 contained several government regulations described in government regulation No. 14 of 2005.

There are various articles in the Law & PP where managing Muslim education is the most important, already visible in Law No. 20 of 2003. The regulation found several events related to Muslim education. First, the assembly, the ratification of the Madrasah school body, the *Diniyah Raudatul Atfal* boarding school became a legalized body, and the ratification of the presence of Madrasahs as educational bodies that are at the same level as public schools. Second, Muslim education on learning materials is through the ratification of the existence of Islamic religious material both in the Madrasa and in public schools. Third, the three values included several Islamic values in the national education system (Mansir, 2020).

Al-Qur'an and al-Hadith are sources for Islamic systems and teachings, including Islamic education (Mansir, 2020). The Qur'an occupies the main point of Muslim education, which can be understood from the verses of the Qur'an, while al-Hadith is the second primary source. The practice of the Prophet Muhammad SAW

in his daily life is the primary source for Islamic education because Allah SWT has made the Prophet Muhammad an example for others. Making humans servants of Allah or his servants is the essence of the goal of Islamic education. Education indeed intends to make growth equal to the intact character of the earth's creatures, using spiritual, logical, intelligent, generous, and sensitive guidance to (human) stimuli. Therefore, realizing the ideals of education seriously requires hard work and effort since education certainly has accommodated the growth of individual abilities in all aspects, including but not limited to spiritual, intellectual, imaginative, physical, scientific, and linguistic.

Education is the initial place for students to transfer their abilities during teaching and learning (Firman Mansir & Karim, 2020). Students are expected to be active and quickly hone their abilities in religious spirituality, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. National education is based on Pancasila, and the 1945 Constitution of the Republic of Indonesia, which begins with religious values and national culture and is sensitive to changing times. Islamic education is the formation of a Muslim personality, as stated by Zakiah Derajat, or changes the character and nature of a person following Islamic teachings. Muhammad Quthub argued that Islamic education shaped a healthy physical and spiritual body in this life.

From the above definitions, the formation of Islamic character traits with noble character and faith in Allah SWT followed the Qur'an and al-Hadith as the ultimate goal of education. From a cultural point of view, Islamic education is like a cultural heir, as a means of transferring the main cultural factors to successors so that the existence of creatures is maintained in the challenges of the era. Even though Muslim education is said to be not interested in a touch of culture, it can lose its uniqueness but eventually can be broadcast. Not attractive on the sidelines of the movement of global currents. Meanwhile, from the industrial and technological point of view of Islamic education, having experts are essential according to their fields in religious education who bring students into figures who are capable of becoming development actors who adopt, identify, and use diversified cultural, social, economic, political and product movements of science and technology. But at the same time, controlling, leading, inviting, and promoting work that has good meaning according to individuals, social groups, and organizations so that students don't get bored with various active characteristics, and at the same time, they don't collapse in terms of morality.

Judging from the pressure from inside and outside, one of the advantages that must be improved in any country is the quality of human resources. Therefore, a country, especially Indonesia, must have an educational body that becomes a filter and spearhead the negative impact on the global culture. Accordingly, it will produce competitive and superior human resources by not missing the personal character of a creature while carrying the essence of the previous ancestors. In the primary sources of Islamic teachings, several fundamental qualities make up the subject of Muslim education: moral *aqidah*, ability to think, humanity, balance, and grace for the whole world. Muslim education, in its planning, formulation, and

implementation to form a personality that has good morals, thinks broadly to realize the development of human potential in an integrated manner without any limitations, for example, in terms of physical and spiritual, mind and heart, individual and social, worldly and hereafter, and so on. Thus, Islamic education focuses on human beings to be *rahmatan lil alamin* while able to play roles and functions in the broader society.

In the formation of a nation, education has a planned and urgent value. Education strives to ensure the nation's survival because it is through education that the nation's noble values will be passed down from generation to generation (Firman Mansir et al., 2021). Therefore, teaching is aimed at knowing how to know and, more importantly, how to make it happen. Moreover, it is necessary to transfer culture and knowledge. Therefore, issues related to education are critical to discuss. So the importance of a regulation that discusses education, which is one roof in the national education system. The national education system is the fundamental education component that is interrelated in an integrated manner to achieve national education goals.

At the beginning of independence, Indonesia was very serious about improving education. Seriousness and sincerity of the founders of this nation there are several historical records from the chronology that show the severity of improving education. First, it is clearly stated that Indonesia is neither a religious nor a secular nation but a democratic nation (Baharun, 2016). Second, Indonesia is the nation of Pancasila because it has reached a middle path between religious and secular governments. Based on the nation's philosophy, it should not contradict the teachings of Islam, so Islamic education in Indonesia should be a subsystem of national education. Third, since the enactment of the National Education System Law No. 2 of 1989 and the 2003 National Education System Law, it envisions the future. It introduces wisdom and competitiveness as opportunities for Muslim educational elements and institutions.

Muslim scholars must explain the following stages of initiating a bright Muslim education house for undergraduate and equivalent graduates. The same is true for the achievement of the fundamental mission of the word al-Islam, namely Islamizing, which means carrying out education following the wishes and spirit of Islam. Law number 20 of 2003 article 3 in chapter II explains that domestic education's function is to give students the freedom to cultivate and transfer their expertise, which will later be fought for by the nation. The students are prepared to be accounted for before Allah SWT for their faith and piety. They have good character, creativity, and innovation to become a modern society.

The Role of Islamic Education in National Education Politics

The national education system recognizes three things in Islamic education (Baharun, 2016). The first is Islamic education as an institution, the second is Islamic education as a subject, and the third is Islamic education as a value. Islamic education is an institution that is accurately recognized for its existence. He acknowledged that Islamic education is a subject that must be taken from elementary school to college (Firman Mansir, 2020). Furthermore, Islamic education

is like quality, namely, getting the quality of Islam in the national education system. In Indonesia, historical studies of Islamic education have been revealed in three phases. Each phase has its characteristics and characteristics. The first is the initial phase of participating in the search for forms of Islamic education. The second phase is the emergence of renewal dynamics, for example, a change in the institutions, curriculum, methods, and management. Finally, the three stages of building Islamic education are integrated with the National Education System (Fauzi, 1999).

The National Education System is carried out in a comprehensive, global, and integrated way (Rohman, 2016). Global means open to the public and active in all countries; it covers all levels, pathways, and types of education. In comparison, integrated refers to the interrelationship between national education and all national development efforts. The Government's efforts to improve Islamic education in Indonesia are contained in the 2003 National Education System Law, and some articles have not been concretely revised, such as the problem of the education budget contained in Article 49, paragraph 1. The repair efforts made have not been essential because they look so simple. Efforts to improve and develop Islamic education are still incomplete because they are carried out only partially or not entirely, so most Islamic educational institutions have not been processed professionally.

In the Law on the National Education System, it can be seen how the position of religious education is. From various articles, it can be found that religious education has many roots and is part of national education. An essential role in religious education can increase the spiritual abilities that exist in him to be developed. Residents can build a community-based educational institution according to their religion and beliefs, for example, MDM, Al-Maarif, etc. At the initiative of the Islamic community, madrasas were established, aiming to educate students so that they can understand and practice Islamic teachings properly and correctly (Sulhan, 2016). So government regulation number 28 of 1990 emerged in p4a2 concerning elementary and junior high schools with Islamic characteristics, which were processed by the ministry of religion, which we also often hear as madrasas. At the level of education, both elementary, middle, and upper classes, even higher education, the curriculum is different. So Islamic education must be included in every level of education.

Quoting the opinion of M. Arifin, quoted by Abdur Rahman Assegaf, Islamic education still needs to be improved even though it is already required in schools. Given that the influence on student behavior is relatively good compared to before the compulsory Islamic education in schools. More or less, the effect of Islamic education on children is to have the seeds of faith in their hearts, which will be favorable towards negative children's behavior and can even encourage them to practice decency following their religious norms. Research conducted by Miftah Baidlowi in schools in the Sleman district found that religious education in schools provided a significant contribution to the experience of students' religious values (Assegaf, 2004).

From the review of each article in the 2003 National Education System Law above, religious education has an important position in national education in

shaping the character of Islamic education students by focusing on students to learn actively and develop their potential to have spiritual strength and obedience to Allah SWT. However, in reality, Islamic religious education institutions in Indonesia have not run well. Some societal elements still view religious education as low or seconded (Umar, 2010). Moreover, it shows people's lack of awareness about sending their children to educational institutions with elements of religious education, such as Islamic boarding schools and madrasas (Zulkifli et al., 2014). Therefore, with the guarantee of the law, Islamic educational institutions must reform and improve the quality of academic standards to become high-quality public service institutions for the Indonesian people, especially since Indonesia is a predominantly Muslim country.

Conclusion

In Indonesia, the national education system is based on a national curriculum established by the Ministry of Education and Culture. Islamic education is essential to this curriculum and is taught in public and private schools. In general, the goal of Islamic education in Indonesia is to help students understand and practice the principles of Islam's principles and develop their moral and spiritual values. This includes the study of the Qur'an, hadith (sayings and actions of the Prophet Muhammad), and other religious texts, as well as instruction in Islamic law, history, and culture. Islamic education also involves the study of the Arabic language, as it is the language of the Qur'an. In addition to formal classroom instruction, Islamic education in Indonesia may also include extracurricular activities such as religious study groups and youth organizations.

Realizing an education system for social institutions to be resilient and robust is the vision of domestic education to empower all residents of the country to develop into a high-leveled society to answer all the challenges of the ever-changing era. Accordingly, the mission of domestic education is to seek land expansion and equalize opportunities to get high-quality education for all Indonesian people. It is necessary to provide assistance and facilities for the development of the full potential of the country's future generations. To optimize moral education, the Government should increase the opportunity for input and the quality of the educational process. The level and professionalism of the academic body are central to the empowerment of knowledge, skills, experience, attitudes, and values based on national and global standards. Empowering community participation in providing education is following economic principles in the context of the unitary State of the Republic of Indonesia. The emphasis given to aspects of belief and faith in various forms of Islamic education may further develop the orientation of Islamic education concerning socio-political and economic (worldly) problems, which are then encouraged and carried out by adjusting to Islamic education, curriculum, institutions, and teaching systems.

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