ISLAMIC EDUCATION IN INDONESIA: A HISTORICAL ANALYSIS OF DEVELOPMENT AND DYNAMICS

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ABSTRACT: *Islamic education in Indonesia has been going on since the introducing of Islam in Indonesia starting with informal education that personal relationships between broadcasters of Islamic preachers who came to Indonesia with the surrounding community. A relationship that led to the initial recognition of the Islamic community, then began appearing of Islamic education in non-formal centers such as in the mosque. In this place was taken away in non-formal education, diverse learners are still a child and there are also adults. Once the need for education among the Muslim community, they begin to appear formal educational institutions such as schools, Islamic schools and madrasah as well as Islamic universities. Islamic education experience its dynamics in terms of both quantitative and qualitative in the light of the qualitative. Qualitative terms of Islamic education experienced rapid growth throughout Indonesia with thousands of Islamic boarding schools (pesantren), schools and madrasah. In view of the qualitative angle of Islamic education, has evolved from traditional education appears to be a modern Islamic education is able to provide its response to the progress of the times and was able to give contribution to the development of the nation, and the state. On the relation with this, the Islamic education in Indonesia has a very important position and strategic, because that is the Law of National Education System that Islamic education occupies a position as a sub-system of the National Education System.*

KEYWORDS: Islamic Education, historical perspective, Indonesia

INTRODUCTION

The author realizes that a historical discussion of Islamic education in Indonesia covers a wide range of issues, and as such in the following essay, the author purposefully selected several forms of current primary and secondary Islamic educational institutions as a starting point. These two forms of institutions, primary and secondary, are selected due to their ubiquity, existing in most times and places in Indonesian history, accessible to every level of society, unlike tertiary institutions which are accessible only to the elites. In addition, primary and recently secondary education have been made compulsory by the Indonesian government, unlike tertiary institutions which have been optional and seems to remain so for a long time to come.

Islamic education in Indonesia begun through personal and collective contacts between Muslim educator and educational participants. The formation of a Muslim community in a particular area usually necessitated the building of a place for worship, most often a mosque commonly located beside the ulama or a *muballigh* residence. The mosque then functioned as the first Islamic educational institution in the area. Aside from mosques, other establishments which doubled up as places of worship such as *pesantren*, *dayah* or *surau* also played their

part as religious educational institutions. The difference in names arose not so much from the difference of function as from the difference of the establishments' geographical location. In Java and West Sumatra, religious educational institutions were usually called *pesantren* and *surau* respectively, while in Aceh the names *rangkang* and *dayah* were usually used.

Early Indonesian, the Islamic education was centered on the reading of medieval Muslim scholarly works. The knowledge of these works became the hallmark of one's scholarly mastery of religious knowledge. Towards the end of the nineteenth century, the renewal of Islamic thought spearheaded by Muslim revivalists in various Muslim countries –Egypt, India, and Turkey– reached Indonesia. Among the key aspects of this thought was the renewal of Islamic education, which reached its zenith in the beginning of the twentieth century. People were no longer satisfied with existing educational system and institutions. Many improvements were proposed in the area of content, method, system, and management. Some improvements suggested were the inclusion of general knowledge (non-religious sciences) content to the curriculum, the replacement of *sorogan* and *watonan* method, both used to read medieval Arabic texts, with methods perceived more suitable to the age, the replacement of the *halaqah* (sitting in a circle on the floor) with school classroom (with tables and chairs) system, and the implementation of modern school educational management.

Clearly, Indonesian Islamic education history has been very dynamic. After Indonesia independence, three main institutions emerged: *pesantren*, school and *madrasah*, each undergoing major changes through the passage of time. Traditional *pesantren* became modern, religious lessons previously excluded from Dutch schools are now part and parcel of almost every public and private school's curriculum, *madrasah* which previously focused only on religious sciences under the Ministry of Religious Affairs now set as school with distinct Islamic characteristic possessing the same status as schools under the Ministry of Education.

What drove the renewal? Two things: the first being Islamic teaching itself which encouraged the Muslim community to perform *tajdid* (renewal) in the face of the deplorable status of Indonesian Muslims educational state, and the second being the influence of revivalists' thoughts such as Jamaluddin al Afghani, Muhammad Abduh, and Rasyid Ridha. Their renewal agenda could be briefly summarized as replacing outmoded thoughts which kept Muslims beholden to other communities with thoughts which could bring Muslims back in control of the age. Based on these two driving forces, the idea of general knowledge inclusion as well as the utilization of a more suitable educational method to the age were proposed.

Innovation of Islamic education is a necessity considering the purpose of Islamic education as the creation of perfect men and women (*insan kamil*) through the empowerment of all human potentials. As such, along with the passage of time, in different places and societies, Islamic educational innovation needs to be performed to create perfect men and women suitable to the time, places and societies in which they live in.

LITERATURE REVIEW

The Arabic language has three terms for education, representing the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a

formal sense is *ta'līm,* from the root *'alima* (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. *Tarbiyah,* from the root *raba* (to increase, to grow, to rear), implies a state of spiritual and ethical nurturing in accordance with the will of God. *Ta'dīb,* from the root *aduba* (to be cultured, refined, well-mannered), suggests a person's development of sound social behavior. What is meant by *sound* requires a deeper understanding of the Islamic conception of the human being.

Islamic education aims to create perfect men and women (*insan kamil*) developing the whole human potentials, physical and spiritual, harmonizing relationships with God, man, and nature. For further understand Islamic education essence, it is necessary to get a clear understanding of human concept according to Islam. There are other views, the aim of Muslim education is the creation of the `good and religious man' who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the Sharia (Islamic law) and employs it to sub serve his faith (Muhammad, 2013). This relationship is based on ethical authority, who is the religion or the Holy Quran which represents the source of Islamic education that derive their universal values from it, so the task of education to link every human activity or behavior with ideal moral value. Therefore, Islamic education is interested in all activities of the individual at the physical, mental, psychological, spiritual, and try to find a balance between these forces that comprise the human being (Sobhi, 2012).

Al-Qur'an states that humans are God's representatives (*khalifa*) on earth (Al-Baqarah: 30). A *khalifa* is entrusted with God like responsibilities to act as the caretaker of the universe. One particularly important task is to interact with nature in such a way that all earthly creatures benefit. To ensure that humans are able to carry out their representative functions fully, humans are provided by God with physical and spiritual caretaker abilities and potentials. Physical abilities include every visible physical organs, while spiritual abilities are not visible to the naked eye. According to Hasan Langgulung spiritual abilities are composed by *fitra*, *ruh*, free will and intelligence (Hassan, 1986) while according to asy-Syaibani, humans are entrusted with body, mind (*aql*), and spirit (*ruh*), which are like parts of the sides of an equilateral triangle (Umar, 1975).

In addition, Zakiah Daradjat states that human spiritual potentials cover *akidah*, *aql*, *akhlaq*, feelings (heart), beauty, and social dimensions (Zakiah, 1984). Al-Qur'an also points to such spiritual potentials as *al-Qalb*, *al-Fuad*, *an-Nafs*. These potentials are meant to help humans to play their role as the perfect God's representatives on earth. Aside from given the task of *khalifas*, mankind are expected to serve with God (Az-Zariyat: 56) which caused humans to function doubly, one as *khalifah* and as *'abd*. As a *khalifa*, humans are responsible for the management and maintenance on earth for every creature's benefit, while as an *'abd*, humans are responsible to serve none other than God. A comprehensive educational concept is needed among the Muslims to execute both functions seamlessly. A vital problem is thus the design of an educational program manifested in the curriculum. Curriculum in this essay is all activities and educational experiences designed and implemented by educational institutions for their educational participants, be it both inside and outside the educational institutions to achieve educational aims to set by the institutions.

Based on the scope of Islamic education, Islamic educational curriculum is thus oriented to three aims:

1.   Proper *hablum minallah* (relationship with God)

2.   Proper *hablum minannas* (relationship with other people)

3.   Proper *hablum minal 'alam* (relationship with nature).

Islamic educational experts such as al-Abrasyi, an-Nahlawi, al-Jamali, as-Syaibani and al-Ainani had provided their own details of the Islamic education ultimate aims, but in principle their orientations remained the three aims mentioned above. But Seyyed Hossein Nasr declare that while education does prepare humankind for happiness in this life, "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity (Seyyed, 1984)."

RESEARCH METHODOLOGY

This study is a qualitative research. Qualitative research emphasizes description, meaning and understanding of the phenomenon under study. In this qualitative study used an interpretive paradigm (naturalistic). Interpretive study the problems of perspective "in" the subjects studied (inner perspective of human behavior). The location of this research in Islamic educational institutions in Indonesia through field research and reinforced by research literature.

RESULT OF RESEARCH

Islamic Education Sistem in Indonesia

1. *Pesantren* (Islamic boarding School)

Pesantren are the oldest and are regarded as the bastion of Islamic knowledge as well as the main provider of Islamic scholars and teachers. Focusing on the transmission of the classical Islamic sciences, pesantren teach subjects such as *Qur'an, ḥadīth* (collection of sayings and deeds of the Prophet Muhammad), jurisprudence (*fiqh*), Arabic grammar, mysticism (*taṣawwuf*), and the Arab sciences (ālāt) A distinctive feature of pesantren education is the learning of classical Islamic commentaries known as *kitab kuning* (literally, 'yellow books'). Although pesantrens started with teaching purely religious subjects, pesantrens today supplement their religious studies with a general elementary education. This change was partly due to state reforms in the late 1970s. Besides non-religious subjects, many pesantren shave also offered vocational courses such as agricultural skills, vehicle repair and business enterprising skills.

Pesantren as a miniature of the Indonesian Muslim community (Syamsun, 2015) and now tremendous development of *pesantrens*, many definitions of *pesantren* proposed by scholars now should be modified to include the following general characteristics: a). Religious sciences education; and b). The realization of Islamic values in daily life. Familiar definition of *pesantren* is a religious boarding school run on a communal basis, most are located in rural settings and service poor farming communities, it are led by *ulama*, or religious scholars, also known as *kiai* in Java (Greg, 2002).

A recent research by the author discovered five forms of pesantren: a). Curriculum consists of medieval Muslim scholarly works. Lessons occur in non-classroom setting. Students are

evaluated based on their mastery of the scholarly works, with no expectation of earning degrees for job purposes; b). Similar to except lessons can occur in classroom setting with a little of general knowledge taught; c). Curriculum includes general knowledge (science). Certain subjects adopt modified Ministry of Religious Affairs curriculum. Students participate in state examinations; d). Curriculum is emphasized on life-skills in addition to religious knowledge. Life-skills are taught to equip students to face life after pesantren; e). Multi-purpose pesantren, which covers a variety of levels and types of education such as: 1). Medieval Muslim scholarly works mastery; 2). *madrasah*; 3). School; and 4). University (Haedar, 2009).

Robert W. Hafner declare, *pesantren* have been pesantren-like institutions in Java since the Hindu-Buddhist period (i.e. from the second to about the sixteenth centuries), and most likely even before. There is also a state, *Pesantren* derives from the sixteenth century, when learning centers were established, known as a place of learning for the Islamic faithful (*santris*). However many people believe, there founded in the fifteenth or sixteenth century, in times of *Wali Songo* (Nine Saints) was the primary vehicle for proselytization (*da'wah*). Much development has occurred since before. Thousands of pesantren have mushroomed throughout Indonesia. They can currently be grouped under the following six types:

Traditional: Holding fast to well-established system and methods of teaching and learning. This type of pesantren has not been influenced by renewal efforts. Characteristics of these pesantrens are: 1). Curriculum or teaching material taught was classical book written by the ulama hundreds of years ago; 2). All subjects taught were religious sciences, non-religious sciences were ignored. Teaching was done through reading books through *sorogan* (santri read before kyai, with the corrections offered by the kyai when necessary) and *wetonan* (kyai read book before santri, in which santris make notes on their own books) methods; 3). Length of study was not fixed, it is up to the santris how long they should live in pesantren to seek knowledge; 4). Formal degree was not emphasized, what was important was the classical book reading abilities and society acknowledgement of these abilities; and 5). Classroom system was not used, santris were grouped according to the types of books to read. There are educational institutions that are distributed throughout the country. Simplicity, local wisdom and philosophy as well as the pattern of education is rooted in the majority of the people of Indonesia, especially in the Islamic faith-based education (Kamin, 2012).

Semi Traditional: Education system was much like traditional pesantren, except classrooms were used. Santris were taught in classrooms differentiated by levels: first, second and third for junior level, and first, second and third for senior level. In addition, 10% general knowledge (science, life skill, and organization skill) was taught.

Modern: Modern system is used; that is to say, modern *pesantren* have their the curriculum modified in order to be fitted with school curriculum emphasizing the subject of Islamic studies and employing full modern method of instruction (Hamid, 2015). Some characteristics: 1). Balanced religious and non-religious knowledge curriculum, along with extra-curriculum activities such as scout, sports, arts, and organizational skill; 2). Method of learning was not only through reading, but also through other means; 3). Classroom system was used, santris were divided into different classrooms; and 4). Participation in state examination was encouraged.

Life skill: This type of *pesantren* emphasizes life skill, such as farming, carpentry, fishery and animal husbandry. Graduates will become religious teacher in the villages with life skill obtaining from pesantren as means of living.

Multi-purpose: Pesantren in which there are variety of subjects. There are santris reading classical books, santris in madrasah tsanawiyah or aliyah, santris in SMP (junior high school), SMA (senior high school) and SMK (vocational high school), and even santris in institute of higher education (university). Hence, santris are free to choose the levels and kinds of studies they want.

General school: Based on pesantren in which SMP and SMA curriculum from the morning up to afternoon, while from afternoon up to night, pesantren curriculum are used such as, al-Qur'an, Arabic, tauhid, fiqh, hadith, and Islamic history.

Pondok Pesantren nowadays conveys a sense of gratitude and has the right to be proud due to increasing attention from the leaders and society towards the world of Islamic education. Pondok Pesantren institution has evolved from an educational institution with an existence barely acknowledged even with the positive role it has played to the biggest authentic Indonesian education system with a strong hold in the hearts of communities. According to a report by the Ministry of Religious Affairs 2008, the number of Pondok Pesantren institutions in Indonesia has reached 21,000 with a total of 4 million students. The education system of Pondok Pesantren today has been nationally acknowledged by the National Education Laws No II, 1989, that Pondok Pesantren is one of the nationally-recognized education systems. It is therefore hoped that Pondok Pesantren can play a supporting role in ongoing development that is dynamic, spontaneous and constant.

Pondok Pesantren has been succeeded in proving its worth as an established Islamic educational institution. Sociopolitical, economic and cultural changes have not exerted much influence on the continuation of the existence of Pondok Pesantren since its founding and since has proven itself as a stable fortress of culture and religion. How has Pondok Pesantren managed to endure to this day? If compared to other Muslim countries, traditional Islamic education bodies and institutions such as kuttab in Egypt and medresse in Turkey did not manage to last. Most of them disappeared as a result of the development of secular education or having gone through changes becoming a public educational institution and the increasing speed of the waves of change in secular education carried out by the government (Gamal, 2010).

2. School

Schools have been established by the Dutch since the 17th century. The Dutch schools were built throughout Indonesia and in accordance to the prevailing religion neutral Dutch policy, they did not provides religious education. Religious education was only provided in schools in the colonial age after the foundations of schools by Islamic organizations. After Indonesia independence, the government through the Ministry of Religious Affairs and the Ministry of Education and Culture provided religious education in schools. There were three phases to this religious education provision in schools.

The first phase, from 1946 to 1966, usually called structure-seeking and early development phase, laid the foundation to school religious education provision. The second phase began after the General Meeting of MPRS/1996 which resulted in MPRS Decision No.

XXVII/MPRS/1996. Article 1 of the Decision stated that religious education is a subject of primary to tertiary public educational institutions. In addition, Article 4 strengthened the position of religious education in schools curriculum by stating that [education should] (a) "Elevate mental, moral, character and religious conviction" [of educational participants]. The third phase begun with the implementation of National Education System Bill (Bill No. 2 Year 1989) where religious education was made compulsory in every type, stream, and level of education, as stated in Chapter II Article 39 Clause 3 on curriculum content. The curriculum content of every type, stream, and level of education must include: *Pancasila*, religious and civic education.

The situation of religious education becoming strong in the third phase after the implementation of Education Bill No. 20 2003, especially in Article 12 Clause 1 which states: "Every educational participant in every educational unit possess the right to: a) obtain religious education according to their professed religion taught by educators who professed the same religion..." It can be concluded that the situation of religious education as a school subject became strong along with the passage of time in Indonesian history.

In school, the general subjects (science) such as Natural Science, Social Science, English, and Geography are the main program, while religious subjects are just supporting program. The teachers for the religious subjects are prepared by the Ministry of Religious Affair. According to Achmad Asrori, until now the ongoing implementation of Islamic education in schools are still considered to be less successful (not to say "fail") in capturing the diversity of attitudes and behaviors of students and in building the nation's morals and ethics. There are a lot of arguments that can support the statement, among others is some indications that there are weak points of the implementation of religious education in school. Those weak points are: 1). Islamic education cannot change the cognitive science of religion into a "meaningful" and "valuable" science or it can not inspire students to grasp the religious values. In other words, religious education which has been emphasizing more on knowing and doing aspects and not yet leads the aspect of being, i.e., how the students should live according to the religious values (knowing), whereas the core aspects of religious education lay on this; 2). Islamic education cannot cooperate with non-religious education programs; and 3). Islamic education has less relevance to the social changes that occur in the community or less illustrate the socio-cultural context, and are static and separated from history, so that the students are lack of appreciation for the religious values as values in everyday life (Achmad, 2015). Viewed from the perspective of problems, the main issues are the following:

a. Educational participants in general comes from a variety of religious background. Some comes from very religious background, while some doesn't. As such teachers has found difficulty in teaching due to lack of similarity in their theoretical and practical religious knowledge.

b. Quantity and quality of educator. Schools in certain region lack religious teachers. Quality should be reflected from four competences: pedagogical, personality, professional, and social. Hence, teachers should be trained in teacher-training institution and upon completion given educator certificate. This certificate provides legitimacy for the teacher to teach religious subjects.

c. Curriculum should be expanded to include co-curriculum and extra-curriculum components. Presently due to limited intra-curriculum hours, other curriculum components could not be accommodated.

d. Infrastructure and facilities for religious studies are still lacking. Books need to be added. Multimedia such as computer, television, video, and tape recorder should be used.

e. Evaluation should not only be performed on cognition, but also on behavior and attitude.

3. Madrasah

There are two factors underlying the development of *madrasah* in Indonesia. *First*, a *madrasah* Islamic education emerged as a response to the policy of the Dutch Government and *secondly*, because of the Islamic reformation movement in Indonesia which has a fairly intensive contact with the reform movement in the Middle East. Therefore historically, Indonesia's educational dualistic system can be derived from the earlier of Indonesia history. It was the Dutch who introduce dualism in the education with two authorities involved in controlling and supervising our education (Marwan, 1996).

Madrasah in Indonesia started to become popular in the beginning of the twentieth century due to the spirit of Islamic educational renewal. As an institution which emerged after *pesantren* and school, madrasah adopted parts of both *pesantren* and school system. Madrasah dynamics and development after Indonesian independence could also be divided into three phases. In the first phase, from 1945 to 1975, *madrasah* curriculum was focused on religious sciences instruction. Little else were taught, it was not a wonder for *madrasah* to be put under the jurisdiction of the Ministry of Religious Affairs only. Madrasah in this phase is defined according to Minister of Religious Affair Regulation No. 7 Year 1950 as: "A place of education arranged like a school teaching mainly religious knowledge..." The second phase, from 1975 to 1987, begun after the implementation of the 1975 Collective Decision Letter among the Religious Affairs, Education and Culture, and Interior Ministers. Madrasah is defined by the Decision Letter as: "Educational institution which makes the religion of Islam a foundational subject with religious knowledge taught at least 30 percent of the curriculum in addition of general knowledge..." The Letter in essence stated that to increase *madrasah* quality:

a. *Madrasah* degree was made equivalent to general school degree at the same level.

b. *Madrasah* graduate could pursue further studies at the higher level general school.

c. *Madrasah* student could move to general school at the same level. (1975 Three Ministers Collective Decision Letter, Chapter II, Article 2).

The implementation of the Three Ministers Collective Decision Letter implied that:

a. *Madrasah* position in the national education system became clear and strong.

b. General knowledge in madrasah curriculum content was increased.

c. Physical facilities and equipment were improved.

d. *Madrasah* degree carried an accompanying civil effect.

The third phase begun after the implementation of the National Education System Bill No. 2 Year 1989 and accompanied by the Government Regulation (PP) No. 28 and 29. In this phase, the Bill defined *madrasah* as school with Islamic characteristic, which meant that

since the primary to secondary *madrasah* level, school curriculum in addition of religious curriculum were used. Countries studies according:

> "In the early 1990s, these schools integrated religious subjects from the *pesantren* with secular subjects from the Western-style public education system. The less-than 15 percent of the school-age population who attended either type of Islamic schools did so because of the perceived higher quality instruction. However, among Islamic schools, a *madrasa* was ranked lower than a *pesantren.* Despite the widespread perception in the West of resurgent Islamic orthodoxy in Muslim countries, the 1980s saw little overall increase in the role of religion in school curricula in Indonesia."

The following will be explained about the character of the madrasah. Madrasah *ibtidaiyah, tsnawiyah* and *aliyah* includes formal education which implementation is managed by the Ministry Of Religion, but the curriculum is integrated with the National Education Curriculum, resulting in madrasah least reduced (if not arguably lost) religious spirit. However madrasah worth declared successful in character education, proved up to now one has never happened brawl among students in madrasah or among students of madrasah with students of other schools. Reality shows that the practice of National Education Curriculum created and arranged in such a way even been refined many times, not only failed to show a human figure with a personality intact, even it is difficult to imagine its realization.

Especially on higher (*aliyah*) level, *madrasah* were divided into two types, *Madrasah Aliyah* (MA) and Religious *Madrasah Aliyah (*RMA). After the Educational Bill No. 20 Year 2003, *madrasah* position became strong as the word *madrasah* is used for the first time in a State Bill, as stated in Article: "Primary education consist of primary school (SD) and *madrasah ibtidaiyah* (MI) or other similar forms while junior secondary school is junior high school (SMP) and *madrasah tsanawiyah* (MTs) or other similar forms..." and Article 18: "Secondary education consist of senior high school (SMA), *madrasah aliyah* (MA), vocational school (SMK) and vocational *madrasah aliyah* (MAK) and other similar forms."

Madrasah is school with Islamic characteristic. This means that madrasah uses school curriculum in addition of Islamic religious knowledge curriculum. Furthermore, Islamic characteristic means madrasah accepts only Muslims students, in which only the religion of Islam is taught in an Islamic atmosphere and environment.

4. University

Islamic university in Indonesia begun with the foundation of Islamic High Institute (*Sekolah Tinggi Islam -* STI) in 1945 in Jakarta. In 1946, this institute moved to Yogjakarta along with the relocation of Indonesian capital there. In 1947, STI changed its name into Indonesian Islamic University (*Universitas Islam Indonesia -* UII) with four faculties, Faculty of Religion, Faculty of Law, Faculty of Economics, and Faculty of Education. In 1950, the Faculty of Religion was turned over to the government to become State Higher Institute of Islamic Studies (*Perguruan Tinggi Agama Islam Negeri -* PTAIN). In 1957, a Public Service Academy for Religious Studies (*Akademi Dinas Ilmu Agama*) was founded in Jakarta. In 1960, PTAIN was merged with ADIA to become State Institute for Islamic Studies (*Institut Agama Islam Negeri -* IAIN). There are now 15 IAINs throughout Indonesia. In 1997, State Higher Institute for Islamic Studies (*Sekolah Tinggi Agama Islam Negeri -* STAIN), originally faculty branches of IAINs throughout Indonesia, were founded. There are now 32

STAINs throughout Indonesia. Since 2002, the 11 State Islamic Universities (*Universitas Islam Negeri* - UIN) have been founded.

DISCUSSION

Islamic Education Problems

To the author's mind there are three main problems which have been given rise to many other sub-problems in Indonesian Islamic education:

1. Structural Problems

There is an interesting analysis:

"Stakeholders in education have different views on the management of madrasah education under decentralization. The decentralization laws do not clearly state whether madrasah and religious education are decentralized or centralized. This ambiguity gives rise a polemic intensely debated among the stakeholders within the government and community. The debate among the stakeholders range from those who believe that madrasah and religious education should remain centralized to those who believe in it should be decentralized. And there are those for whom this is not the issue; rather the issue is one of ensuring sufficient funds to madrasah in order to raise the quality of education. The issue has not been solved even at the parliament level, because the aspect of politics is so dominant (Abbas, 2013)."

Factually, structurally Islamic education is nationally under the control and management of Ministry of Religious Affairs, including its funding provision. The problem is the funding allocated by the Ministry is small as the Ministry have to fund a variety of other activities under its jurisdiction. This limited funding amount is directly related to the limited facilities and equipment, as well as limited development and improvement of non-physical infrastructure faced by Islamic educational institutions. Ideally, funding should not only be based on structure, but should be based on educational cost per student.

Related to this structural problem, Islamic educational institutions have also been facing problems associated with the implementation of Bill No. 2 Year 1999 on Regional Autonomy. On other hand, Islamic education nationally is under control of a centralized Ministry while on the other hand education is part of responsibilities handed over to each decentralized region. How should the Ministry response to the seemingly contradictive Bills? As such there needs to be careful and wise investigation which provides room for policies maintaining the existence of Islamic educational institution as well as just treatment regarding their funding.

2. Cultural Problems

Islamic educational institutions especially *pesantren* and *madrasah* are perceived by most to be second- rate educational institutions. This perception hinders the Muslim community from sending their children to these institutions. The perception may provide some bitter truth, as the output teachers and infrastructure, to name a few of Islamic educational institutions leaves much to be desired. One of the most obvious outcomes is the rarity of educated and well-off Muslims parents with high-ranking positions, sending their children to study in Islamic educational institutions.

3. Human resource

Islamic educational institutions administrators and management capabilities needs to be increased. Professional teachers are lacking in both quantities and qualities. General knowledge such as Math, Physics, Biology, and Chemistry teachers are insufficient. All these affect the Islamic educational institution outputs.

4. Financing

Financing institutions of Islamic education, generaly was came from the public. People are very few could afford to pay for tuition fee. The cost of which was obtained by the private Islamic educational institutions is lacking. Because it is very influential on the provision of learning facilities and also a variety of activities both intra extracurricular activities, curricular and extra-curricular.

Islamic Education Ideals

Based on the previous discussions, it could be concluded that, in essence of Islamic education should pay attention to the development of whole human beings who possess integrated knowledge. Compartmentalization and dichotomies of knowledge are unwanted. The dichotomy between religious and non-religious knowledge experienced by most Muslims today is undesirable, as stated by the World Conference on Islamic Education:

> "And that there exists at present a regrettable dichotomy in education the Muslim World, one system, namely, religions, education being completely divorced from the secular sciences and secular education being equally divorced from religion, although such compartmentalization was contrary to the true Islamic concept of education and made it impossible for the products of either system to represent Islam as a comprehensive and integrated vision of life".

Future challenges demand that Islamic education be integrated and not dichotomy, in which at least the following should be done:

1. Curriculum Design

An ideal Islamic education would cover all aspects, such as divine and spiritual, intellectual and scientific, psychological, social, aesthetical and life-skill, of knowledge or sciences, currently perceived as religious or non-religious, to be filtered, imbued, infused, in short integrated with Islamic values. These aspects can include: divine and spiritual, intelligence and knowledge, psychological, social, and aesthetical and life-skill. This integration does not suffice by merely including religious subjects in general schools or including general subjects in *pesantren* or *madrasah.* What needed is a connected design between these two currently separated types of knowledge through:

a. Explicit linking between religious and social, humanities, and physical sciences.

b. Infusing Islamic values in every subjects by: 1). Inserting Islamic values to every subjects; and 2). Designing and developing Islamic concepts for each disciplines such as Islamic social sciences and Islamic arts.

Also, school, home, and society need to be linked such that Muslim children experience a consistent education even outside schools. The so-called intra-curriculum, co-curriculum, extra-curriculum, and hidden curriculum need to be synchronized with each other.

2. Educator

The success of educational processes depending mostly on educators. Educational participants, observing every educators' behavior, "mirror" their educators. Effective educators need to be convinced of their abilities and able to grow the confidence of their students. They should be competent pedagogically, personally, socially, and professionally. Other Islamic educational institutions staff also has function as religious educator, even though their formal status is not religious teachers. They should present Islamic values implicit in their behaviors and passionately practice holistic Islam.

3. Islamic educational institutions

Ideal Islamic educational institution should realize holistic of Islamic curriculum concepts. Several existing institutions could qualify as long as:

    a. All aspects of Islamic educational curriculums should be included.

    b. Integration of religious and non-religious sciences in an Islamic setting, such as in interaction, worship, and clothing should be designed.

    c. Foundational religious subject materials sufficient for further development or societal involvement should be designed.
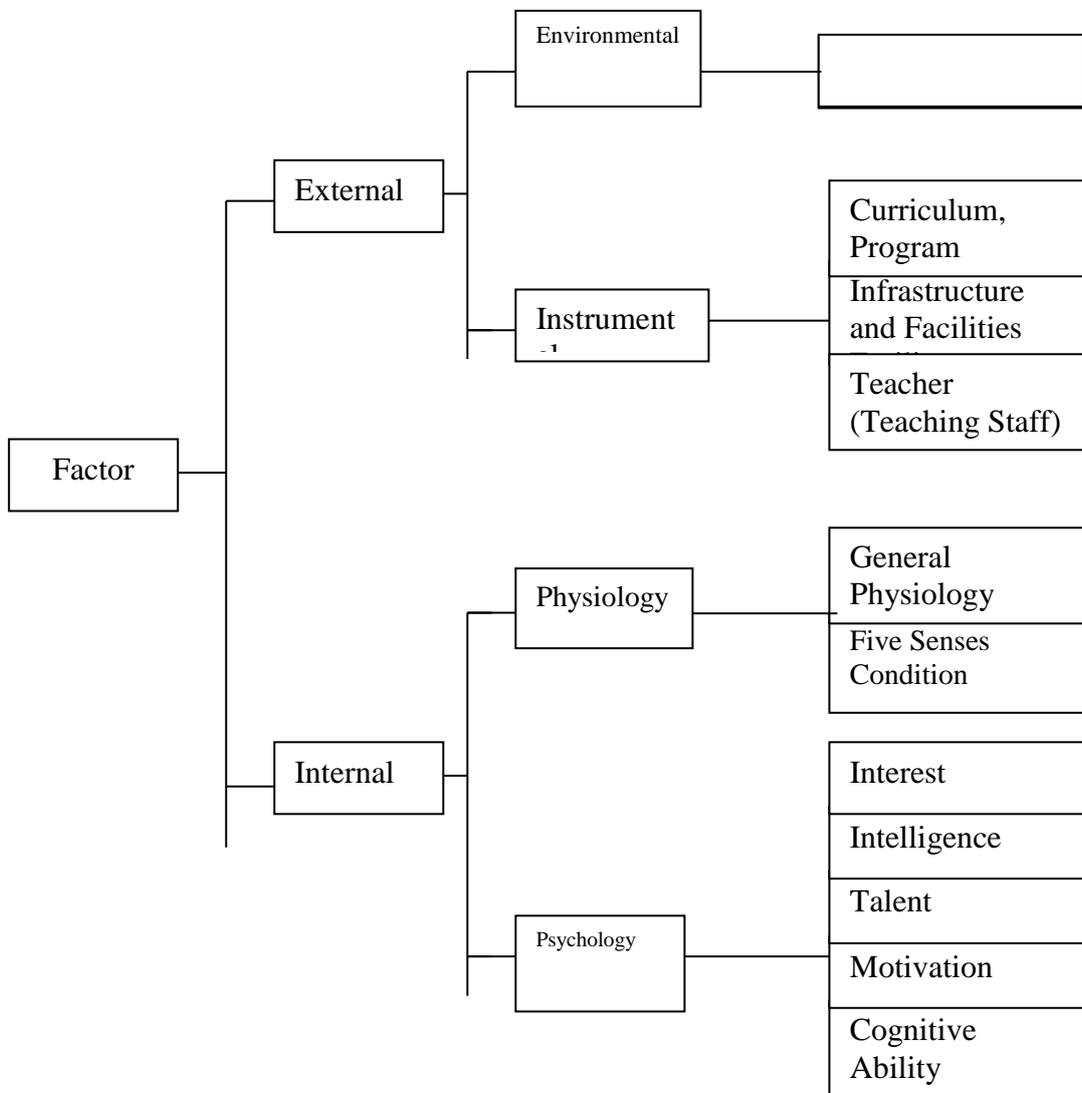
Islamic Education Empowerment

The quality of education is determined by several factors as shown by the diagram below:
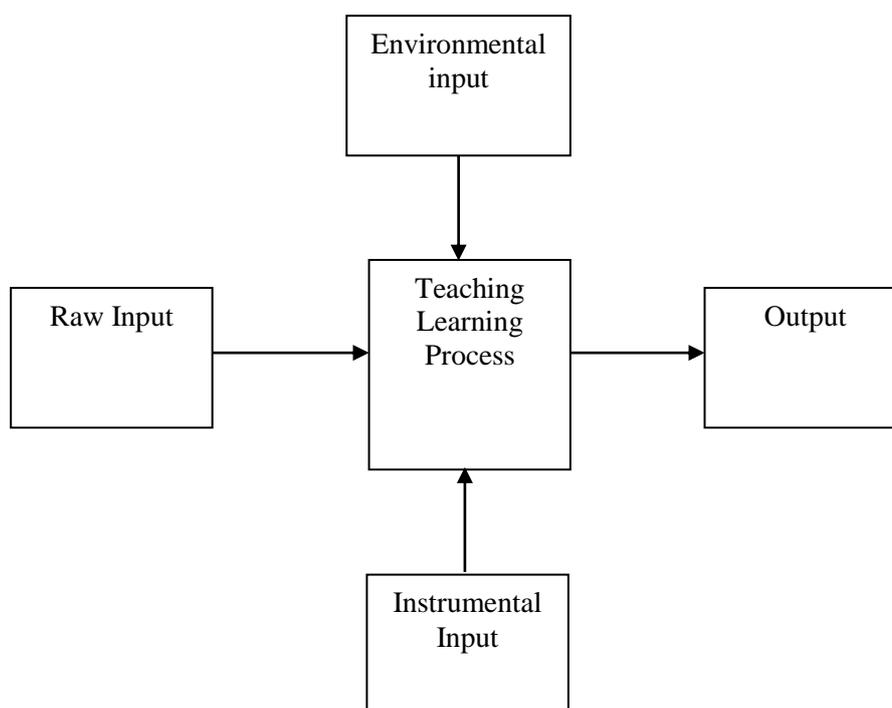
(Suryabrata, l983: 6)

As can be seen from the diagram above the teaching and learning process is influenced by two factors: environmental and instrumental. A further elaboration of these factors can be found below:

(Suryabrata, 1983: 7)

Using the above framework for Islamic educational institutions, the vital factors are:

1. Raw input

Raw input or students, must be selected carefully, paying attention to psychological and physiological condition.

2. Educator

Muslim educator (teacher) should now be able to teach general knowledge subjects such as mathematics, physics, biology and chemistry. English language mastery is a must. Nonetheless, the criterion of good teaching – reading, teacher good in the school remains the number of students who successfully pass the national examinations, the primary purpose of which is to identify those (usually of elite background) who are qualified for further schooling; the majority receive only an elementary education and the number of functional illiterates remains high.

Before 1975 Collective Decision Letter implementation on *madrasah* quality improvement, *madrasah* was more focused on teaching religious sciences such as *aqidah*, *fiqh*, *akhlaq*, Qur'an, hadith and Arabic language. General knowledge (science) subjects are taught by teachers who may not possess relevant qualifications. After the Letter implementation, *madrasah* curriculum was composed of 70% general knowledge subjects and 30% religious knowledge subjects. This structure implied the need for qualified general knowledge teachers, who were mostly graduates of teacher's education institute or universities' Faculty of Teacher's Education. However, as State Institute for Islamic Studies before were only predated religious knowledge teachers, there were a lack of qualified general knowledge teachers. This were visible in all levels of *madrasah* (*ibtidaiyah*, *tsanawiyah* and *aliyah*), especially those in the private sector.

As now *madrasah* is defined as school with Islamic characteristic, *madrasah* curriculum is the same with school curriculum, in addition of religious curriculum. Due to this equivalence, more teachers from a variety of knowledge disciplines are needed such as Natural Science (IPA), Social Science (IPS), Mathematics, and English. An educative tradition is one that sees compatibility between religious teachings and 'modern' knowledge. Fazlur Rahman outlines two basic Muslim approaches to 'modern' knowledge, albeit with variations in between:

> 1). That the acquisition of modern knowledge be limited to the practical technological sphere, since at the level of pure thought Muslims needs and not really need Western intellectual products, that these should be avoided, since they might create doubt and disruption in the Muslim mind, for which the traditional Islamic system of belief already provides satisfactory answers to ultimate questions of world view; and 2). That Muslims without fear can and ought to acquire not only Western technology but also its intellectualism. Since no type of knowledge can be harmful and that in any case science and pure thought were assiduously cultivated by Muslims in the early medieval centuries, hence they were taken over by Europeans themselves (Charlene, 2014).

Thus, emerging design integrative education with excellence, as ever in the history of Islam:

> The madrasah system with its rationalistic curriculum, prospered for some six centuries, dominating religious education in the Islamic world and deeply influencing parallel systems of education. In the nineteenth century, it abruptly collided with the forces of modernism -colonial administrators, Christian missionaries, Muslim reformers and Muslim revivalists. Where it survived at all, it was usually a shadow of its former self, reduced in wealth and prestige and often warped by the conflicting demands of modernism and its own past. Islamic education was swept up in a debate embracing European colonial administrators and intellectuals and parents in virtually

every Islamic country. It was a debate that the madrasa professors were ill equipped to participate in (John, 2011).

3. Infrastructure and facilities

Based on limited Ministry of Religious Affairs funding the Islamic educational institutions has possessed inadequate infrastructure and facilities especially private *madrasah*. As a comparison the number of public madrasah (*public Islamic school*) is only approximately 10%. Meanwhile other 90% are private madrasah. Consequently, they cannot provide high quality of education. The management of public madrasah is under MORA's responsibility, including building, other facilities, teaching staff, books, and salary. Public madrasah constitutes a medium employed by the government to disseminate national curriculum. In this respect, private madrasah administered by foundations and socio-religious organizations are obliged to refer to public schools in terms of their curriculum arrangement.

4. Curriculum load

Madrasah curriculum is heavier in load than school curriculum. In addition to school curriculum, *madrasah* is obliged to teach religious knowledge, as can be seen below:

a. *Madrasah Ibtidaiyah*: Qur'an-Hadith, *aqidah-akhlaq*, *fiqh*, Islamic Educational History and Arabic language.

b. *Madrasah Tsanawiyah*: Qur'an-Hadith, *aqidah-akhlaq*, *fiqh*, Islamic Educational History and Arabic language.

c. *Madrasah Aliyah*: Qur'an-Hadith, *aqidah-akhlaq*, *fiqh*, Islamic Educational History and Arabic Language.

This curriculum requires *madrasah* to add co-curricular and extra-curricular time for its fulfillment.

5. Teaching-learning process

Quality also depends on teaching and learning process, consisting of pre-lesson, lesson and post-lesson, all of which need to be executed well. Here a proper teaching methodology is needed presented by competent teacher adept at using teaching tools. Effective Islamic teaching and learning must be meaningful. Students should feel that the content of their curriculum is worth learning, because it is meaningful and relevant to their lives. When learning is meaningful and relevant, students are intrinsically motivated to learn. Furthermore, students must be led to discover the larger connections between the knowledge and skills they are learning—rather than memorizing isolated bits of information.

CONCLUSION

Indonesian Islamic education which have existed for a long time, has naturally undergone fascinating dynamics. Islamic education renewal inspired by Islamic teachings are currently popular. Even though an integrated and holistic Islamic education has been championed since a hundred years ago. Along the way, there have been many internal and external obstacles. For example, efforts could be focused on raw input, infrastructure and facilities, educator,

curriculum load and teaching-learning process. A deep and focused study on ways to overcome these obstacles are needed to unify visions, implement plans and practice theories to navigate current and future challenges facing the Indonesian Muslim community.

Islamic educational institutions in Indonesia have dynamically undergone many changes. In the beginning, the curriculum of these institutions from primary to tertiary level was focused purely on religious sciences. Today, to deal effectively with modernity, these institutions have included general sciences in its curriculum.

Dynamic of Islamic education appear to change the education system in various Islamic educational institutions, boarding schools, schools and madrasah. Pesantren has changed from traditional schools into modern schools, so it becomes the modern schools since the beginning of the twentieth century, although not denying that there are still traditional and semi-traditional schools, due to the schools grow and flourish in Indonesia until today to some pattern like that has been described. School experience its dynamics to the inclusion of religious subjects in schools so that Islamic religious subjects got an important position. Madrasah the dynamics seen from enter general subjects (science) to madrasah so common subjects that dominate the subjects in the school, more than 80 percent of subjects in the madrasah is the science subjects. Islamic higher education experience shaped the dynamics and growth of high school into university level. The last ten years has grown 11 State Islamic University in which programmed sciences natural-based, social sciences, humanities and religious sciences.

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