

The Integration of the Educational System in Indonesia Between the Islamic and National Identities

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Abstract: Humanity knew education as the oldest form of politics before the politics of the tribe and the city. It is self-politics and selfmanagement. Perhaps the saying of Imam Al-Ghazali ((The most honorable of these policies after the prophethood is the benefit of knowledge and the refinement of the souls of people)). It represents the best expression of the value of learning and education and the honor of its mission and role. The educational process, in this sense, is the most important political process ever, which brings together all political action, in conception and practice. In this political educational context, we ask the following question: To what extent have contemporary Indonesian policies succeeded in building their educational systems, and to what extent did these policies achieve their strategic goals that they set since the birth of Indonesia after independence? Were these educational systems and educational policies national carrying out the projects of the Islamic nation, considering them the majority of the population and the reality, or were they projects that were projected on the reality of the nation to make it a new reality that wants to call itself the modernist embodying some dimensions of the development act in which the modern state of Indonesia has engaged in addition to other economic and political dimensions and developmental? There is no doubt that the people of Indonesia carry their own educational history before independence. There is no doubt that the spread Islamic schools carried a specific educational message expressing the structure, composition and aspirations of the community. There is also no doubt that these schools played their scientific and developmental role, and even carried the banner of popular resistance against colonialism in all its forms. These schools were a strong shield for the nation, defending its character and the nature of its Arab and Islamic identity. These national schools prevalent before and during colonialism are the ones that have been subjected to exclusion, criticism and abuse as traditional schools do not agree with the new development projects that believed in Western modernity and took it as the official ideology of the state and society. There are also other schools of a Western nature that have another role in building the educational system in Indonesia. And soon these emerging national states knew the beginning of the conflict between two types of schools, schools considered traditional and emerging schools considered modern, as society knew the beginning of the internal rift in its mental structure between a mentality considered traditional and backward and a new emerging mentality considered modern and modern. It is the modern school that wants to rebuild society anew, not on the basis of its first rules and the history of its existing educational systems, but on the basis of new visions. So does Islamic identity conflict with nationalism, or do they complement and harmonize in the educational system in Indonesia? These questions the researcher tries to answer through this research.

Keywords: The Integration, The Educational System In Indonesia, The Islamic, National Identities.

Introduction

Education is one of the human needs to be able to process and interact in the outside world with all the surrounding communities. Education is also one of the most important provisions in the future. We have known that education since the era before

Indonesia's independence until now. Education is one of the main things that must be considered because education is able to shape the personal character of each person if he is serious about it. Education is a process of learning about morals, knowledge and skills that have become a hereditary habit of a group of people to teach,

observe, or research. The history of education records that Indonesia is one of the countries that has the lowest quality of education compared to other countries, although efforts to equalize the education system have been carried out and are considered quite significant (Jakarta, CNN Indonesia).

The problems of education in Indonesia in general, are identified into four main problems, which are related to issues: quality, relevance, elitism, and management. Various quantitative indicators were put forward regarding the four issues above, including a comparative analysis that compares the educational situation between countries in the Asian region. These four problems are big, fundamental, and multidimensional problems, so it is difficult to find a solution to the problem (Sutarmadi, 2002). This problem occurs in general education in Indonesia, including Islamic education which is considered to be even more problematic. We can see the reality of Islamic education in Indonesia from two angles, namely: the government's commitment in drafting the 2003 National Education System Law and the reality of the current state of Islamic education in Indonesia. Then, what is the position of Islamic education in the national education system and the reality of religious education/religious education institutions (madrasahs/pesantren) in Indonesia. The education system is an integrated whole of all educational units and activities related to one another to seek the achievement of educational goals. Meanwhile, the education system, especially Islam, at a macro level is an effort to organize the process of educational activities based on Islamic teachings (Arief, 2004).

Thus, in the context of Indonesia and Islam, building nationalism through intellectual awareness and returning to religious values is a view that strengthens that love for the homeland which is the main spirit of nationalism is not only limited to physical struggle but also other noble values that are educative such as awareness of the suffering condition of their nation due to the colonialists, a sense of equality of fate and awareness to establish unity. Based on this view, it can be concluded that education and nationalism are two things that influence each other and

Islamic education originating from Islamic teachings supports this opinion. The relationship between religious education and nationalism is seen when the quality of education has an influence on the growth and development of the nation. Thus, national values that have grown as a result of quality religious education have in fact grown and developed through the long history of the Indonesian nation and are reflected in the character, personality, attitudes and behavior of the nation. In this case, Indonesia's quality education system can provide the inculcation of nationalism and religion to its students.

This paper is intended to review the Indonesian education system from the colonial period to the present regarding the conflict between religion and nationalism as well as the harmonization of religion with national identity, especially the integration or exchange of values between nationalist identity and Islamic religious values, so that the national education system becomes ideal in translating Indonesian national education goals.

Materials and Method

This research is a type of literature research using a historical-philosophical approach. While the data collection in this study used the documentation method by utilizing the literature and data from previous studies that were in harmony which were recorded in the form of books, journals and other relevant literature. Content analysis is an analytical method used to read and understand the information contained in research sources. The research method above is used to explore and find answers to phenomena in the education system in Indonesia that describe efforts to merge or integrate the education system that has already been identified as a dichotomous system.

Results and Discussion

Dynamics of Education System in Indonesia

The history of institutions and the education system in Indonesia undeniably shows two different typologies since Indonesia proclaimed its

independence, or even before Indonesia's independence. These two typologies form two major currents in the world of education in Indonesia, which in turn describe two different mainstreams – not to call it face to face –. The two groups in their development both survived and experienced various dynamics that were quite complex after Indonesia's independence. The first stream is known and commonly called general education, while the next stream is generally known as Islamic education. Institutionally, public education is represented by “schools” which are colonial heritage systems and Islamic education is represented by pesantren or madrasas.

Frictions between the two groups often occur, both at the bottom level by education actors and at the top level at the level of policy making. In every friction that occurs, one group of which is described as a traditional educational institution is often marginalized by other groups and then a stigma appears as a second-class educational institution. This situation persisted even decades after independence. Several efforts have been made, especially by the government to reduce the gap between the two institutions, but many times these efforts have not found optimal results. While public schools continue to develop and become the community's first choice, traditional pesantren educational institutions are still considered a second choice.

If we talk about education – and particularly Islamic education – in Indonesia, the pesantren education institution cannot be separated from the discussion. This is because pesantren as an educational institution is an indigenous one, namely the most original and oldest educational institution in Indonesia (Depag RI, 2003). Pesantren has existed since Indonesia was not yet independent, and is believed to have emerged along with the entry of Islam in the archipelago. Based on these long historical roots, it is possible to make pesantren as an educational institution that cannot be separated from the dynamics of educational development in Indonesia.

The long dynamics that occur in the world of education in Indonesia on the one hand almost always places this traditional institution in a neglected position, but on the other hand its

existence cannot be eliminated. Historically, Islamic boarding schools, which previously only provided teaching to explore religion and only used the classical system - bandongan and wethonan -, have gradually developed to adapt to the demands of the times. If we look at it, quite a lot of adjustments have occurred in pesantren, some of which began in the early 19th century with the inclusion of materials other than religious topics in the pesantren curriculum. The use of the classical system in the teaching process and the birth of madrasas within the pesantren environment to offset the influence of colonial education in society are also the dynamics of development in pesantren.

In subsequent developments, a dichotomy emerged between formal schools which only taught general education, while non/informal schools only taught Islamic religious education. This causes differences in the orientation of scientific development which results in differences in the quality of graduates. The students who study in non/informal schools will not be able to compete with the abangan who usually study in formal/public schools. The occupations of the Dutch East Indies government employees and their minions were dominated by Javanese/male aristocratic groups. Meanwhile, students do not have access like them. In the academic context, the distinction between santri, abangan and priai is only a sorting of variants in order to facilitate the study of them and perhaps, scientifically, the distinction is outdated.

In addition, post-independence, pesantren as well as madrasas – as institutions that represent pesantren – continue to experience complex dynamics. The madrasa curriculum which originally contained 70% religious material and the rest was general material was required to make changes to a curriculum that contained at least 70% general material. Although in the end these demands were met, basically this development was initiated with a deep dilemma (Mutohar and Anam, 2013). Pesantren and madrasas, which incidentally are Islamic educational institutions that teach religious knowledge and such are required to include general knowledge that they have even avoided. The dilemma that surrounds it is between

maintaining a historical identity as an institution producing ulama and faqih (people who master fiqh law) or following the demands of modernization by including non-religious education to meet the demands of the world of work.

It did not stop there, the management of madrasas which were originally under the legal auspices of the Ministry of Religion was about to be transferred to the Ministry of P&K through Presidential Decree No. 34 of 1972 concerning the unification of the umbrella of all educational institutions under the auspices of the Ministry of P&K. The Presidential Decree (Kepres) was later strengthened by the issuance of Presidential Instruction No. 15/1974 so that Presidential Decree No. 34 of 1972 was soon realized (Maksum, 1999). The steps taken by the government at that time were most likely carried out with the intention of reducing the dichotomy among the public between general education and religious education. However, institutionally the victims in this effort are madrasas. The effort to unify the management was met with resistance, especially from supporters of traditional educational institutions who were worried that madrasas would lose their character and attachment to pesantren. These problems and dynamics were then resolved with the issuance of the three ministerial decree on "Improving the Quality of Education in Madrasahs" in 1975. The decree was a follow-up to Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974 which essentially states that madrasas are educational institutions under the responsibility of the Minister of Religion and their status is equivalent to public schools according to their level (Maksum, 1999).

Apart from the various dynamics that occur in the world of pesantren, one important point that can be found is that in Indonesia, the modernization process of Islamic education that occurs does not necessarily displace and eliminate traditional Islamic educational institutions such as pesantren and madrasas. In other Southeast Asian countries such as Malaysia, Islamic educational institutions such as Islamic boarding schools eventually lost their existence because they were unable to accommodate the demands of

modernization by combining intellectualism and mysticism. Unlike in Indonesia, Islamic boarding schools survive because they are able to accommodate and combine the two (Ronald, 2010). One of the proofs is that there are many madrasas born from traditional pesantren which are willing to include general material even though it is only at a percentage of 30% and the rest remains with religious material.

In the process, the madrasas that were born from traditional pesantren also had to adjust again to the demands of modernization. Starting in the 70s, these madrasas were required to implement the government curriculum with the requirement to increase the percentage of general materials to 70%. Lukens-Bull stated that the steps taken by madrasas as Islamic educational institutions that represent the character of pesantren by implementing a curriculum from the government which has a percentage of 70% general material and 30% religious material is a strategy to negotiate modernization and globalization (Ronald, 2005). This step was taken apart from being a consequence of the birth of the three ministerial decree so that a madrasah could have a status equivalent to a public school at its equivalent level, it was also a step to ensure the accommodation of the dynamics of the times in the form of modernization and globalization as well as the solid existence of pesantren or madrasas as guardians of the nation's morality in the midst of the times.

The modernization process carried out in the pesantren world is on the one hand a phenomenal step in order to maintain the existence of Islamic education in Indonesia. Through adaptations carried out by following the demands of this era, Islamic boarding schools not only continue to exist, but are also able to develop rapidly with new educational patterns that are reflected in the form of schools/madrasas in them. But on the other hand, in its development, the position of schools/madrasahs in this pesantren environment stands as if it has its own autonomy and is separate from the pesantren system. So that although madrasas are classified as public schools with Islamic characteristics, the quality of the output from madrasas tends to be not optimal and is

considered full of responsibility. As public schools with Islamic characteristics, madrasas are not able to produce generations with deep religious knowledge, and as schools that teach various kinds of general knowledge, madrasas are not able to produce a generation of scientists who excel in the field of general knowledge, in this case the knowledge taught is still sufficient. low and inadequate (Raharjo, 2002).

The process of negotiating modernity with identity that is carried out in the world of pesantren with the birth of madrasas which is then followed by the implementation of the government curriculum in the madrasa system is one way so that people do not completely leave pesantren. Modernization is addressed by the pesantren community by trying to continue to display it with an Islamic appearance. The combination of religious training and character development in Islamic boarding schools as well as general education in schools/madrasas is directed at creating a generation that can live and compete in the global arena while still holding on to existing noble values (Ronald, 2000). The ongoing effort to integrate modernity in the world of pesantren has then become a trend that is followed by most of the existing pesantren. So today it is almost certain that most pesantren in Indonesia already have schools/madrasas in them.

This fact is also supported by the fact that almost some Islamic boarding schools classify themselves as "integrated", or apply the integrated system. This shows that there is a great desire from the pesantren community to be seen as an institution that is balanced between traditional religious education and modern education as a necessity (Ronald, 2000). However, the term "balanced" in the expression is in fact only practiced with the existence of an institution that describes and represents both, pesantren and schools/madrasas. Substantially, the educational practices that occur in it do not reflect this. In other words, not to say contradictory, the pattern of education that takes place in the pesantren environment which also has schools/madrasas in it is almost not synergistic-integrative.

Integration of Islam and National Identity in Indonesian Education

Islamic education is still faced with the problem of dualism-dichotomy between the religious sciences and the general sciences. In addition, Islamic education is considered to have not yet completed the normative concepts related to the ideal human ideals produced. According to Iqbal, there are three things that cause the decline of Islamic education, namely: First, ascetic mysticism. 'Thought and Reflections of Iqbal', (Wahid, 1964) Second, the loss of inductive spirit. Third, the existence of the idealization of past achievements, the absolutism of school thinkers and established legislative authorities, have paralyzed personal development and caused Islamic law to be practically unable to move at all. Therefore, reforms in Islamic education are needed

Renewal of Islamic education is important because several dichotomous problems arise between formal schools and non/informal schools. Formal schools during the Dutch colonial period were schools formed by the Dutch government and were fully supported by the Dutch East Indies government. Except for formal schools, there were pesantren, dayah, surau and nggon ngaji which were founded by indigenous people and were not supported by the Dutch East Indies government. This happened because pesantren and the like often criticized the policies of the Dutch East Indies government and were considered to be lacking in dignity because their places of study were spread out in the houses of residents/community leaders. However, there are quite a lot of students and students and they are serious about studying the Koran and other Islamic books (Dhofier, 1992).

Along with the paradigm shift in the various components of education mentioned above, the facilities and infrastructure of Islamic education must also be developed. If so far educational facilities have been limited to school buildings, in this era of globalization, various possible facilities outside of schools can be integrated and used. Especially regarding telecommunications and information facilities such as computers and the internet.

One of the mistakes of national education policies that have a direct or indirect effect on

Indonesia's educational performance is the lack of consideration of Islamic educational institutions in the national education system. At first glance, when we talk about improving the quality of education, it seems as if everything is determined by the school. Islamic educational institutions, such as madrasas, Islamic boarding schools and Islamic schools are still underestimated and not taken into account. It is not surprising that it appears in the stereotyping society that Islamic education is always associated with underdeveloped educational institutions, lacking quality and not producing adequate educational output and not having comprehensive-competitive abilities, especially in the field of science (Fahrurrozi, 2009).

In simple terms, we can see from the low interest of parents in submitting the future of their children's education to madrasas or Islamic boarding schools (notabane Islam). Usually they do not make these institutions as the main alternative to send their children to school. Even if they end up attending madrasah, pesantren or Islamic schools, this is usually done out of necessity (because they don't graduate in public schools, for example). Very ironic, as a large nation with a population of hundreds of millions of people with the majority of the population being Muslim. In fact, according to a human calculation, Indonesian Muslims are the largest number of adherents of Islam in the world. When compared to other Muslim countries, Indonesia's Muslim population in terms of numbers is unmatched. So that the large number (the majority) is not merely an Islamic educational institution that is the main support in efforts to develop quality education in Indonesia. The picture above shows that the world of Islamic education in Indonesia is indeed in a dilemma. This means that on the one hand, the demand to improve quality and quality in order to compete with general educational institutions, on the other hand, the government's attention to Islamic educational institutions is still low and even still placed not as the first class but as the second class. classes).

The national education system that has been built over the last three decades has not been able to fully answer today's national and global needs and challenges. The program of equity and

improvement of the quality of education which has been the focus of development is still the most prominent problem in our world of education. The number of population of basic education age who are outside the national education system still shows a very large number, meanwhile the quality of education is still far from what is expected. On the other hand, the challenges and developments of the strategic environment, both nationally and internationally in various fields of life, are getting tougher. The development of science and technology, especially in the fields of information, communication and transportation that is very fast, the escalation of the free market between countries and nations is increasing, the climate of competition in various fields of life is getting tighter, and demands for democratization and human rights issues are challenges that must be addressed. answered by the Indonesian people so that we can live and survive in the arena of life between nations in the world.

At this time Indonesia as the largest Muslim population in the world of course there is friction and a correlation between the identity it has and the identity that exists in Indonesia or called nationalism. National identity, usually based on shared culture, religion, history, language, or ethnicity. "Nation creates national identity", the nation creates a national identity, this is what makes people have a feeling of belonging to a nation. Meanwhile, Billig (2002) in his book, *Banal Nationalism*, states that an identity can be found from the habits of social life, including thinking and using language. He also stated that having a national identity also involves physical, legal, social, emotional conditions in a homeland.

While Islamic education as a subsystem of national education. As a subsystem, Islamic education has specific goals that must be achieved, and the achievement of these goals will support the achievement of the overall national education goals which become its suprasistence (Arief, 2004). The vision of Islamic education is certainly in line with the vision of national education. The vision of national education is to create pious and productive Indonesian people as members of a diverse Indonesian society. While the mission of Islamic education as a manifestation of this vision

is to realize Islamic values in the formation of Indonesian people. The Indonesian people aspire to be pious and productive human beings. This is in line with the trend of 21st century life, religion and intellect will meet each other (Tilaar, 2002). With this mission, Islamic education becomes an alternative education. If education organized by or other private institutions tends to be secular in nature, or has other characteristics, then Islamic education wants to embody Islamic values. Even the birth of the 2013 curriculum as a reference for Indonesian national education has shown that general education provides an appropriate portion of religious subjects as well as Islamic educational institutions which also provide sufficient space in general subjects. This indicates the integration of a balance between national identity and Islamic religious values which will lead to an ideal education to answer the goals of national education itself.

Conclusions

The Indonesian education system with all its dynamics, from the era to modern times, is currently experiencing a lot of changes and developments. The occurrence between general education and religious values in a political situation has made the Indonesian nation to give rise to various formal and informal models. However, in accordance with the times, religious education began to be accepted by the community and policy makers at that time having political power with a flexible form of education that was not harsh on a view and could combine nationalist identity and religious values, so that in the integration of Islamic scholarship with The value of nationalism makes Indonesia's education system a

hallmark of a country with a majority Muslim population.

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