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Islamic Education System in Indonesia: Method of Library Research

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Abstract---Still not ideal Islamic education system in Indonesia be a phenomenon in this study. This research uses the library research method. Sources of data and information come from various references related to research to be analyzed according to the focus of the problems discussed in the results and discussion. Secondary data sources used for analysis include various reference sources. The results of the study are the history of the journey of Islamic education in Indonesia starting from the first time Islam was spread in Indonesia, the development of Islamic education has continued from the kingdom to the present. The system of providing formal and non-formal Islamic education is following the needs and situations of certain communities, not bound by the time and evaluation determined by the government.

Keywords---education system, formal Islam, Islamic education, library research, non-formal Islam

Introduction

Education in a country cannot be separated from the social history of the nation. Just as Indonesia as a country with a majority Muslim population with a diversity of races, tribes, and cultures, is very rich in the growth and development of Islamic education, ranging from traditional ones such as Surau in rural areas to modern ones complete with complete and sophisticated management and infrastructure, such as Pondok Modern Gontor, al-Zaitun, even the State Islamic University (UIN), State Islamic Institute (IAIN), and so on. To realize quality human resources, the State has tried to improve the national education system, including Islamic education, but so far, this success has not been seen the data released by Pearson Education (2014) is quite astonishing. "Indonesia is the lowest (number 40) of the ranking of 40 countries in the world". What's interesting is the ranking results based on the Education Index, four countries in Asia occupy positions one to four, shifting Finland to number five, which in 2012 was in the number one position. The four Asian countries with the best education systems in the world in 2014 were: (1) South Korea, (2) Japan, (3) Singapore, and (4) Hong Kong. The following ranks are Finland (rank 5), England (6), Canada (7), Netherlands (8), Germany (12), USA (14), Australia (15), Belgium (18), France (23), Thailand (35), Brazil (38), Mexico (39), and Indonesia (40). The following study will explore how Islamic education in Indonesia is viewed from the perspective of National Education. Considering the diversity of faces of education in Indonesia, the author only limits it to a brief study of the history of Islamic education in Indonesia, Islamic Educational Institutions, Islamic Educational Institutions, and the Islamic Education Implementation System (Chirzin, 2000; Yunus, 1985).

Method

This research is a library research method. Where data and information from various reference sources related to research are analyzed according to the focus of the problem in this study. Secondary data sources used for analysis include various reference sources from journals, regulations, laws related to research, theories both concepts, dimensions, indicators, and framework theories (Fathoni, 2005; Muhibbuddin et al., 2020; Suhron et al., 2017; Sulaihah et al., 2020).

Results and Discussion

History of Islamic education in Indonesia

The study of the development of Islamic education in Indonesia cannot be separated from the study of the history of the entry of Islam in Indonesia. This is because the early emergence of Islamic education in Indonesia was realized by the practice of spreading Islam itself. The entry and development of Islam in Indonesia are caused by two factors that are quite dominant. First, the geographical location of Indonesia, which is at the crossroads of the international road from the Middle East to China. Second, the fertility of the soil that produces the materials needed for life by other nations, such as spices (Muhtarom, 1997). Finally, Indonesia was inhabited by traders from abroad. Referring to the periodization of the history of Islamic education in Indonesia made by Zuhairini, there are 7 phases of the arrival of Islam to Indonesia; the development phase by going through the adaptation process; phase of the establishment of Islamic kingdoms (political process); the phase of the arrival of westerners (colonial era); the Japanese colonial phase; Japanese Colonial Phase; Free Indonesia Phase; Development Phase (Muhtarom, 1997).

Islamic education in the first phase began with the entry of Islam into Indonesia in the 7th century AD / 1 H which was spread by traders and preachers from Arabia on the west coast of Sumatra Island, precisely in the Baros area (Muhtarom, 1997). The interaction of the spread of Islam to the local population through buying and selling contacts, marriage, and da'wah both individually and collectively from there a kind of Islamic education runs even though it is in a very simple form, without being bound by the formalities of a particular time and place. The first subject matter is the Shahada sentence. Because whoever has taken the shahada means that he has converted to Islam then gradually developed on the material of the pillars of faith, the pillars of Islam continue how to perform the five daily prayers, read the Qur'an, and so on (Card, 1999; Heyneman, 2004).

In the second phase, namely the development period with the adaptation process, Islamic education continues to grow. Mahmud Yunus described Islamic education at this phase as marked by the formation of a "langgar" or "surau" system as a center for Islamic studies. Guided by a da'wah interpreter who is usually known as modin, recitation of the Qur'an is divided into two levels. First, low-level or beginners with learning materials for letter recognition and reading the Qur'an at night and in the morning after the dawn prayer. Second, the upper level, with the addition of several lessons such as song lessons, qasidah, barzanji, and tajwid. The method used is sorogan and halaqah (Hasbullah, 1999). In the third phase (the emergence of the Islamic kingdom) the portrait of education in Indonesia began to progress because at this phase Islamic education received full support from the kingdom, the first Islamic kingdom was the phase or the Samudera kingdom in Aceh which was founded in the 10th century AD with the first king Al Malik Ibrahim bin Mahdum, the second named Al Malik Al Salih and the last Al Malik Sabar Shah. The Islamic education system at this time, as explained by Ibn Battuta, is as follows: (1) The material for religious education and teaching in the field of Shari'a is the Fiqh of the Shafi'i Madhhab; (2) The education system is informal in the form of majlis taklim and halaqah; (3) Government figures concurrently as ulama figures; (4) The cost of religious education comes from the state (Zuhairini, 1995).

The second Islamic kingdom in Indonesia and which also bequeathed Islamic education was Perlak in Aceh. The first king was Sultan Alaudin in the 12th century AD, the sixth king named Sultan Mahdum Alaudin Muhammad Amin was a scholar who founded an Islamic college. A high-level taklim assembly specially designated for students who are already pious. The books studied are quite weighty, such as Al-Um by Imam Shafi'i and several other books. Islamic education first entered Java in the 14th century AD (1399 AD) brought by Maulana Malik Ibrahim with his nephew named Mahdum Ishaq who lived in Gresik. The development of Islamic education is getting stronger with the existence of a leader called Wali Songo. The education system carried out by the Wali is the pesantren system. Maulana Malik Ibrahim succeeded in producing a cadre of preachers for 20 years. The other guardians were students of Maulana Malik Ibrahim who eventually spread to Maluku, Kalimantan who were brought by the Wali Songo students (Zuhairini, 1995).

In the phase of the arrival of the westerners (the Dutch colonial era) the condition of Islamic education in Indonesia experienced many obstacles so that it experienced a tremendous setback. Since the VOC era, the arrival of the Dutch to Indonesia had economic, political, and religious motives. Islamic boarding schools, mosques, prayer rooms are considered not to help the Dutch. Pesantren are considered useless and lowly so they are called village schools. In 1882 AD, the Dutch government formed a special agency named Priesterraden. This agency is tasked with overseeing the religious life and education of indigenous Muslims. On the advice of this body, in 1905 the Dutch government issued a regulation that stated that people who gave recitations had to ask permission first. In 1925, the Netherlands issued an even stricter regulation that not everyone "kyai" could give lessons on the Koran. In 1932, another regulation emerged that would eradicate and close madrasas or schools that did not have a permit or

provide lessons that were not liked by the government. The face of Islamic education in the Japanese colonial phase experienced little better compared to the Dutch era, although in general it was neglected because school students were only asked to exercise, line up, do community service, sing, and so on. What is still somewhat fortunate is that the madrasah in Islamic boarding schools is free from the direct supervision of the Japanese government. To seek sympathy and support from the Indonesian people, Japan gave several benefits to Islamic education, including the following: (1) Large Islamic boarding schools often received visits and assistance from Japanese dignitaries, (2) public schools were taught good manners. The contents are identical to the teachings of Religion. (3) Granting permission to establish an Islamic Higher School in Jakarta led by KH. Wahid Hasyim, Kahjar Muzakir, and Bung Hatta (Zuhairini, 1995).

The early phase of Indonesia's independence was marked by the Proclamation of August 17, 1945. At the beginning of this period, Indonesia's condition was still unstable, but the government's attention to Islamic education was quite large. At that time, religious education was formally entrusted to the Ministry of Religion and the Ministry of Education and Culture. Islamic Religious Education, in general, began to be regulated in December 1946 through a joint decision by two Ministers, namely the Minister of Religion and the Minister of Education and Culture which stipulated that religious education was given from class IV to Class VI SR (People's School) (Zuhairini, 1995). During the development phase of the New Order era, social, religious, and political life in Indonesia progressed quite well. This is related to the government's policy on Islamic education which is getting more stable. The New Order government was fully committed to returning to the 1945 Constitution and implementing it cleanly. The government and the people will build a completely human and Indonesian society as a whole, namely building the physical and spiritual fields. Religious education is increasingly gaining a solid place in the organizational structure of government and society. In the sessions of the MPR that drafted the GBHN in 1973-1978 and 1983, it was always emphasized that religious education was a compulsory subject in public and private schools at all levels of education (Zuhairini, 1995).

The Islamic education implementation system in Indonesia

System is an idea or principle that is linked together into a whole (DG Ryan, 2006). Thus the education system can be understood as a set of interrelated educational ideas or principles which are incorporated into a whole (Barnadib, 1982). In reviewing the education system in a country, it is inseparable from the philosophy of a nation. When western countries have a rationalist, materialist, and pragmatic philosophy of life, the education system created by the west is naturally rationalist, pragmatic, and materialist. The philosophy of the Indonesian nation is Pancasila. Thus, the Indonesian National education system (Islamic Education) has a special Indonesian pattern that is not found in other education systems. National Education is education rooted in the culture of the Indonesian nation based on Pancasila and the 1945 Constitution (Ramayulis, 2006). The implementation of the education system in Indonesia is clearly regulated in the SISDIKNAS Law and then translated into Government Regulations and then operationalized in Ministerial Regulations. Islamic Education is part of the Islamic Education System so that the system follows the National Education System. Religious education according to Government Regulation of the Republic of Indonesia No: 55 of 2007 concerning religious education and religious education. Chapter I, Article 1, Paragraph 2 reads, "religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious knowledge and practice their religious teachings" (Marley et al., 2016; Fianto et al., 2018).

The System for the Implementation of Informal and Non-formal Islamic Education is indeed mentioned in Government Regulations, but in its implementation, it runs naturally without being bound by standard regulations and is carried out according to the situation, conditions, and objectives of its implementation. The system of administering formal Islamic education in Indonesia as part of national education is certainly inseparable from the National Education System. The implementation of Islamic education refers to the eight national education standards that have been stipulated in Government Regulation Number 19 of 2005 concerning National Education Standards (State Gazette of the Republic of Indonesia of 2005 Number 41, Supplement to the State Gazette of the Republic of Indonesia Number 4496) as amended by Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards (State Gazette of the Republic of Indonesia of 2013 Number 71, Supplement to the State Gazette of the Republic of Indonesia Number 5410) (Lubis et al., 2010; Hamidi et al., 2010).

Purpose of Islamic education

The 1945 Constitution of the Republic of Indonesia Article 31 paragraph (3) stipulates that the government seeks and organizes a national education system, which increases faith and piety and noble character in the context of the intellectual life of the nation, which is regulated by law. The purpose of Islamic education as part of the National education system is the educational objectives as stipulated in Law Number 20 of 2003 concerning the National Education System. Following Article 2 of Law Number 20 of 2003 concerning the National Education System, that national education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Meanwhile, Article 3 emphasizes that national education functions develop capabilities and shape the character and civilization of a dignified nation. In the context of educating the nation's life, it aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. To realize these educational goals, the government has set a qualification profile for graduates' abilities as outlined in graduate competency standards. The following are Graduate Competency Standards set by the government through Permendikbud No 54 of 2013 concerning Graduate Competency Standards.

Table 1
Competency Standards for Graduates

Dimensions of	Primary School and Equivalent Ability Qualification
Attitude	Having behavior that reflects the attitude of believers, noble, knowledgeable, confident, and responsible in interacting effectively with the social and natural environment at home, school, and a playground.
Knowledge	Having factual and conceptual knowledge based on his curiosity about science, technology, art, and culture in the insight of humanity, nationality, state, and civilization related to phenomena and events in the home, school, and playground environment.
Skills	Having the ability to think and act productively and creatively in the abstract and concrete realms following those assigned to him.
Junior High School and Equivalent	
Dimension	Qualification Ability
Attitude	Having behavior that reflects the attitude of people of faith, noble character, knowledge, self-confidence, and responsibility in interacting effectively with the social and natural environment within the reach of their association and existence.
Knowledge	Having factual, conceptual, and procedural knowledge in science, technology, art, and culture with insight into humanity, nationality, state, and civilization related to visible phenomena and events.
Skills	Having the ability to think and act effectively and creatively in the realm of abstract and concrete following what is learned in school and other similar sources.
Senior High School and Equivalent	
Dimensions of	Qualification of ability
Attitude	Have behavior that reflects the attitude of people of faith, noble character, knowledge, self-confidence, and responsibility in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations.
Knowledge	Having factual, conceptual, procedural, and metacognitive knowledge in science, technology, art, and culture with insight into humanity, nationality, state, and civilization related to the causes and impacts of phenomena and events.
Skills	Having the ability to think and act effectively and creatively in the realm of abstract and concrete as a development of what is learned in school independently.

Curriculum

The curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals. Based on this understanding, there are two dimensions of the curriculum, the first is the plan and arrangement of the objectives, content, and learning materials, while the second is the method used for learning activities (Attachment of the Minister of Education and Culture No. 68 of 2013). The curriculum applied for the MI - MA level starting from the 2013/2014 school year is the 2013 curriculum, which has fulfilled both dimensions. The 2013 curriculum is designed with the following characteristics: (a) Developing a balance between the development of spiritual and social attitudes, curiosity, creativity, collaboration with intellectual and psychomotor abilities; (b) The school is part of the community that provides a planned learning experience in which students apply what they learn in school to the community and use the community as a learning resource; (c) Develop attitudes, knowledge, and skills and apply them in various situations at school and in the community; (d) Give sufficient time to develop various attitudes, knowledge, and skills; (e) Competencies are stated in the form of class core competencies which are further detailed in the basic competencies of subjects; (f) The core competencies of the class become the organizing elements of basic competencies, where all basic competencies and learning processes are developed to achieve the competencies stated in the core competencies; and (g) basic competencies are developed based on the principle of accumulative, mutually reinforcing (reinforced) and enriched (enriched) between subjects and levels of education (horizontal and vertical organization) (Attachment of the Minister of Education and Culture of the Republic of Indonesia No. 65 of 2013) (Peter, 2015; Maba et al., 2018).

Learning process

Learning is the process of interaction of students with educators and learning resources in a learning environment (UU RI No. 20 of 2003, Article 1). The learning process in Islamic education units is held interactively, inspiring, fun, challenging, motivating students to participate actively, and providing sufficient space for the initiative, creativity, and independence following the talents, interests, and physical and psychological development of students. If this does not happen, it can cause stress which increases stress hormones Suhron & Zainiyah (2021), in students, stress is a body reaction that arises when a person faces a threat, pressure, or a change Suhron & Amir (2018); Suhron (2019); Suhron et al. (2020), this condition if it lasts a long time it will affect the condition self-esteem of students, self-esteem is a person's thoughts, feelings, and views on themselves (Suhron, 2016; Suhron, 2017). The stress condition of students becomes an obstacle to developing psychologically (Yusuf et al., 2019). For this reason, each Islamic education unit must carry out learning planning, implementation of the learning process, and assessment of the learning process to improve the efficiency and effectiveness of the achievement of graduate competencies. Following the Graduate Competency Standards and Content Standards, the learning principles are used (Attachment of the Minister of Education and Culture of the Republic of Indonesia No. 65 of 2013). To strengthen the scientific approach (scientific), integrated thematic (thematic between subjects), and thematic (in a subject) it is necessary to apply disclosure/research-based learning (discovery/inquiry learning). To encourage students' ability to produce contextual work, both individually and in groups, it is highly recommended to use a learning approach that produces project-based learning. (Attachment to the Minister of Education and Culture of the Republic of Indonesia No. 65 of 2013) (Moayedi & Azizi, 2011; Wahab & Hamzah, 2013).

Financing

To educate the nation's life, the Government of Indonesia has set a budget of 20% of the APBN for education. So that there is assistance for schools in the form of BOS, BSM, Grand Block, DAK, and others. Funding for formal Islamic education is a shared responsibility between the central government, local governments, and the community. The National Education System Law mandates: (1) Funding for education is a shared responsibility between the Government, regional governments, and the community. (2) The government and regional governments are responsible for providing education budgets as regulated in Article 31 paragraph (4) of the Constitution of the Republic of Indonesia 1945 (UU RI No. 20 of 2003, Article 46).

Assessment

Evaluation is an important part of Islamic education. Good starting from basic level to high level. for the assessment of formal education institutions, not MI/MTs/MA/the equivalent has been regulated in Permendikbud No. 66 of 2013

concerning Assessment Standards. Educational assessment is a process of collecting and processing information to measure the achievement of student learning outcomes includes authentic assessment, self-assessment, portfolio-based assessment, tests, daily tests, midterm tests, end-of-semester tests, competency level exams, competency level quality exams, national exams, and school/madrasah exams. The scope of the assessment of student learning outcomes includes the competence of attitudes, knowledge, and skills which are carried out in a balanced manner so that it can be used to determine the relative position of each student to the standards that have been set. Scope of assessment refers to the scope of the material, subject competencies/content competencies/program competencies, and processes (LPMPK RI Number 66 of 2013).

The assessment mechanism from Elementary to Middle School level is regulated as follows: (a) Authentic assessment is carried out by teachers on an ongoing basis; (b) Self-assessment is carried out by students for each time before the daily test; (c) Project assessment is carried out by educators at the end of each chapter or lesson theme; (d) Daily tests are carried out by educators integrated with the learning process in the form of tests or assignments; (e) Mid-semester and end-of-semester tests, conducted by educators under the coordination of the education unit; (f) The competency level test is conducted by the education unit at the end of class II (level 1), class IV (level 2), class VIII (level 4), and class XI (level 5) using a grid prepared by the Government. Competency level exams at the end of class VI (level 3), class IX (level 4A), and class XII (level 6) are conducted through the National Examination; (g) The Competency Level Quality Test is conducted using a survey method by the Government at the end of class II (level 1), class IV (level 2), class VIII (level 4), and class XI (level 5); (h) School examinations are conducted by the education unit following the laws and regulations; (i) The National Examination is conducted by the Government following the laws and regulations (LPMPK RI Number 66 of 2013).

Conclusion

History of the journey of Islamic education in Indonesia started from the first time Islam was spread in Indonesia, the development of Islamic education has continued from the kingdom to the present. In-Ormal and Non-formal Islamic education delivery systems are following the needs and situations of certain communities, not bound by time and evaluations determined by the government (Liu et al., 2005; Lopatovska & Arapakis, 2011).

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