

## THE VISION OF INDONESIAN'S NATIONAL EDUCATION SYSTEM IN ISLAMIC EDUCATION

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**Abstract.** *The research in this paper discusses the vision of the National Education System in Islamic Education after the birth of the SISDIKNAS Law No. 20 of 2003 using the literature review method. As for the research results, the delivery of the National Education System Law No. 20 of 2003 replaced Law no. 2 of 1989, which has confirmed the existence of Islamic Education in Indonesia. This can be seen in three things. First, Law no. 20 of 2003 explicitly mentions several Islamic educational institutions, including Madrasahs, Raudatul Atfal, Taklim Council and Islamic Boarding Schools. Second, Law no. 20 of 2003 also clearly states that Islamic religious education material must be taught to all types and levels of education. Third, in Law no. 20 of 2003 contains many values that align with Islamic values.*

**Keywords:** *Vision, National Education System, Islamic Education.*



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## INTRODUCTION

Islamic Education in Indonesia has been going on since the arrival of Islam in Indonesia. From time to time, there has been development and dynamics. In historical studies, Muhaimin divides into two periods of development of Islamic Education thought in Indonesia, namely, the period before Indonesia's independence (1900 -1945) and the period after Indonesia's independence (1945-present).<sup>1</sup>

During these two periods, the journey of Islamic Education in Indonesia was constantly faced with various multi-complex problems, ranging from conceptual-theoretical to practical operations. This can be seen from the backwardness of Islamic Education with other education, both qualitatively and quantitatively, so that Islamic Education is impressed as a "second class" education<sup>2</sup>. Especially during the pre-independence period (during the colonial administration), and things that were not much different also happened in the early days of independence. This is an irony considering that Indonesia is a nation with a majority Muslim population.

The portrait of Islamic Education in Indonesia since the beginning of independence until today has experienced various ups and downs. According to Arzumardi Azra, this cannot be separated from the socio-political constellation that influences the direction of state policy towards Islamic Education.<sup>3</sup>

State policies regarding Islamic Education are reflected in the products of government laws and regulations, both in the form of regulation and supervision as well as facilities from the Government towards state administrators.<sup>4</sup> This can be seen since the founding of this country (after Indonesia's independence). Various kinds of laws and regulations regarding education have been born.

The Government as the administrator of the State, has issued a number of policies in the world of education, some in the form of laws, government regulations, and some policies issued by the minister of national education. In this regard, a number of laws and government regulations (PP) regarding education were issued, the first of which was issued, namely Law No. 4 of 1950 concerning the basics of education and teaching in schools, which was subsequently also issued in Law No. 1950. Next, in 1961 Law No. 22 of 1961 concerning tertiary institutions was born, and Law No. 14 of 1965 concerning the National Education Council. In 1989 followed by a set of government regulations in

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<sup>1</sup> Muhaimin, *Discourse Development of Islamic Education (Jogjakarta; Student Library, 2003)*, h. 69.

<sup>2</sup> Syamsul Kurniawan dan Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam (Cet. I ; Jogjakarta : Ar-Ruz Media, 2011)*, h. 23.

<sup>3</sup> Arzumardi Azra dalam sebuah pengantar. Nurhayati Djamas, *Dinamika Pendidikan Islam di Indonesia Pascakemerdekaan (Cet. I ; Jakarta : Rajawali Press, 2009)*, h. viii

<sup>4</sup> *Ibid*, h. 176.

the field of education; regarding primary, secondary and tertiary Education as well as special education and out-of-school Education.<sup>5</sup>

To answer the future needs of the Indonesian nation in the field of education and respond to the demands of the globalization era. So finally, Law No. 20 of 2003 concerning the National Education System was born, which replaced the Education Law No. 2 of 1989 and various other statutory regulations, such as 2005 the birth of Law No. 14 of 2005 concerning Teachers and Lecturers and government regulation (PP) No. 19 of 2005 concerning National Education Standards, and in 2007 the government regulation (PP) No. 55 of 2007 concerning Religious Education and Religious Education was issued.

The birth of this law has brought fresh air to the existence of Islamic Education in Indonesia. According to Haidar Putra Daulay, professor of the History of Islamic Education at IAIN North Sumatra, the issuance of Law No. 20 of 2003 concerning the education system will explicitly and implicitly strengthen the position of Islamic Education in the national education system. According to him, in this law, there are three things related to Islamic Education. First, the link between Islamic education and Law no. 20 of 2003 as subjects. Namely the teaching of Islamic religious subjects in educational institutions of schools, madrasas and universities. Second, the link between Islamic education and Law no. 20 of 2003 as an institution, namely the inclusion of the names of Islamic educational institutions in the law, such as; Madrasas, Raudatul Atfal, Islamic Boarding Schools, Diniyah, and the Taklim Council. Third, Islamic Education, as a value, found a number of Islamic values in the body of Law no. 20 of 2003. This all strengthens the position and status of Islamic Education in the current national education system<sup>6</sup>. Then it was strengthened again with the birth of PP No. 55 of 2007 concerning religious Education and Religious Education. Where before the issuance of Law No. 20 of 2003, Islamic Education was considered a "marginalized" education and did not receive serious attention from the State. For example, there was no "recognition" by the State for Islamic boarding schools, especially during the pre-independence period, even though Islamic boarding schools are the oldest educational institutions in Indonesia that have contributed to carrying out the mandate of the 1945 Constitution in educating the life of the nation.

Based on the description that has been put forward by Daulay that with the issuance of Law No. 20 of 2003, Islamic Education in Indonesia is currently an integral part of national education and is a sub-system of the national education system.<sup>7</sup> The same thing was also stated by Nurhayati Djamas that the State's recognition of the Islamic education system, which today has formally become

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<sup>5</sup> Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Cet. III ; Jakarta :Kencana, 2012), h. vi.

<sup>6</sup> *Ibid*,

<sup>7</sup> *Ibid*,

an integral part of one of the sub-systems of the national education system, where the State recognizes the position and function of Islamic Education with special arrangements in laws and regulations.<sup>8</sup>

Of course, with the State's recognition of Islamic Education contained in the law, it is a breath of fresh air for all stakeholders of Islamic Education. However, it must be realized that there are still many things that should be observed in it. One of them is what is the vision of the National education system for the existence of Islamic Education, and what strategies must be implemented so that this vision can be realized? Therefore, in this paper, we will review the vision of the national education system in Indonesia in terms of Islamic Education.

Based on the background of the problems above, it can be formulated the formulation of the problem which is the focus of discussion in this paper, namely, what is the vision of the national education system in Indonesia in Islamic Education? Which is then described in the following sub-problems;

1. How is the history of Islamic Education in Indonesia related to the national education system?
2. What is the position of Islamic Education in the national education system in Indonesia?
3. How does the vision of the national education system relate to Islamic Education as subjects, institutions and values?

## **MATERIALS AND METHODS**

The research in this paper is qualitative research using the literary review method, in which the researcher conducts research by collecting and examining various kinds of literary sources that discuss the vision of the National Education system in Indonesia in Islamic Education.

## **RESULTS AND DISCUSSION**

### *Historical Review of Islamic Education in Indonesia*

Talking about the system and content of Islamic Education in Indonesia, we cannot escape from the historical journey of the development of Islam in Indonesia itself.<sup>9</sup> Therefore, before reviewing the National education system in Indonesia in relation to Islamic Education. So it is necessary to know the historical review of the journey of Islamic Education in Indonesia.

In historical studies, Muhaimin divides into two periods of development of Islamic Education thought in Indonesia, namely, the period before Indonesia's independence (1900-1945) and the period

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<sup>8</sup> Nurhayati Djamas, *lop.cit.*,

<sup>9</sup> Zuhairini dkk, *Sejarah Pendidikan Islam* (Cet.VIII ; Jakarta : PT. Bumi Aksara, 2006), h. 208.

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after Indonesia's independence (1945-present).<sup>10</sup> Meanwhile, Haidar Putra Daulay said that Islamic Education in Indonesia, since the beginning of the arrival of Islam to Indonesia, was divided into 3 phases. The first phase, namely the growth of Islamic Education from the arrival of Islam to Indonesia until the emergence of the era of reform of Islamic Education in Indonesia. The second phase, since the introduction of ideas for reforming Islamic Education in Indonesia until the time of independence, and the third phase, from the time of independence until now, namely the enactment of laws concerning the national education system,<sup>11</sup> namely the first with the issuance of Law no. 4 of 1950 concerning the basics of teaching. Then four years later, Law No. 12 of 1954 concerning the declaration of the entry into force of Law No.4 of 1950. Next, in 1989 the birth of Law No.2 of 1989 concerning the National education system was followed by the issuance of a number of government regulations, and finally, the issuance of Law no. 20 of 2003 replaced Law no. 2 of 1989.

Next, Daulay further explains the characteristics of the three phases. Namely; The first phase as initial phase begins with the emergence of informal education, which is important at this stage is the introduction of Islamic values, then Islamic educational institutions appear, which begin with the emergence of mosques, Islamic boarding schools, *Menasha*, chains, *dayah* and *surau*. The most prominent features in this phase include; the subject matter is concentrated on the development and deepening of religious sciences, such as monotheism, *fiqh*, *tasawwuf*, morals, interpretation, hadith and others, learning is concentrated on discussing classical books in Arabic, the methods used are *sorogan*,<sup>12</sup> *bandongan*,<sup>13</sup> memorization and *mudzaakarah*.<sup>14</sup> The system is non-classical; that is, by using the halaqah system, the output will be ulemas, *kiyai*, *ustadz* and religious teachers.<sup>15</sup>

The second phase is the phase when the ideas of reforming Islamic thought entered Indonesia in the 19th century AD brought by reformers who, in fact, were indigenous people who had studied in the Middle East, including; Sheikh Muhammad Jamil Jambek, Hajj Karim Amrullah, Hajj Abdullah Ahmad, Ibrahim Musa Parabek in West Sumatra. In Java, H. Ahmad Dahlan emerged with his Muhammadiyah movement, H. Hasan with his exact movement (Islamic Unity), Haji Abdul Halim with his clerical union movement and K.H. Hasyim Asy'ary with the Nahdatul Ulama Organization.<sup>16</sup>

<sup>10</sup> Muhaimin, *Wacana Pengembangan Pendidikan Islam* (Jogjakarta ; Pustaka Pelajar, 2003), h. 69.

<sup>11</sup> Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Cet. 3 ; Jakarta : Kencana, 2012), h. 3-4.

<sup>12</sup> Metode Sorongan adalah sebuah sistem belajar dimana para santri maju satu persatu untuk membaca dan mengurai isi kitab di hadapan sorang guru atau kiyai. Lihat, Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Cet. I ; Jakarta : Ciputat Press, 2002), h. 150.

<sup>13</sup> Metode bandongan adalah sekelompok murid mendengarkan guru yang membaca, menerjemahkan, menerangkan dan seringkali mengulas buku-buku Islam dan bahasa Arab. Lihat, *Ibid*, h. 153.

<sup>14</sup> Metode Mudzakah adalah suatu cara yang dipergunakan dalam menyampaikan bahan pelajaran dengan jalan mengadakan suatu pertemuan ilmiah yang secara khusus membahas persoalan-persoalan keagamaan. Lihat, *Ibid*, h. 157.

<sup>15</sup> Haidar Putra Daulay, *Loc.cit*,

<sup>16</sup> *Ibid*,

According to Stenbrick, one of the factors behind the emergence of the Islamic education renewal movement in Indonesia is that many are dissatisfied with traditional educational methods in studying the Qur'an and religious studies<sup>17</sup> that occurred during the early days of the arrival of Islam in Indonesia, as previously stated. Therefore, during this renewal period, there were four main objectives that were renewed. *First*, the subject matter: the subject matter taught before the birth of the reformer's idea was centred on religious studies, which concentrated on classical books in Arabic. After the reformation era of Islamic Education, the learning material was no longer just an in-depth study of religious knowledge but also taught general knowledge, such as; Algebra, Geometry, Natural Sciences, Chemistry, Economics, State Administration, English and Dutch. *Second*, renewal of the method, no longer relying only on the *sorogan*, *wetonan* and *muzarakah* methods, but has been developed on other learning methods. *Third*, regarding the system, the system is classical, where students have been divided into classes based on the order of year of entry and length of study. *Fourth*, education management is where the basic principles of education management have been applied.<sup>18</sup>

One of the educational institutions born as a result of this reform is the madrasah. The word madrasah in Indonesia only became popular after the early 20th century, even though madrasas in the Islamic world had developed in the 11th and second 12th centuries AD, which began with the birth of the first madrasa in Islamic history, namely the Nizamiyah madrasa during the reign of Nizam al-Mulk.<sup>19</sup>

Madrasah in Indonesia is a combination of pesantren and schools. Elements taken from pesantren are religious knowledge while from schools are general knowledge, systems, methods and management of education.

The next development is the third phase which is marked by the birth of various laws and government regulations regarding education. The last thing in the spotlight was the issuance of Law no. 20 of 2003. There are at least three things related to Islamic Education within these rules. Namely, First, regarding institutions, where the existence of madrasa education institutions, Islamic boarding schools, *Raudatul athfal* is recognized by law and madrasas are recognized as educational institutions that are equivalent to public schools. Second, Islamic Education as a subject, namely the implementation of Islamic religious studies in schools and madrasas. Third, values (values) where in the National education system law there is a set of Islamic values in it.

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<sup>17</sup> Karel Steenbrink, *Pesantren Madrasah Sekolah* (Jakarta : LP3ES, 1986), h. 47.

<sup>18</sup> Haidar Putra Daulay, *op. cit.*, h. 6.

<sup>19</sup> Badri Yatim, *Sejarah Peradaban Islam Dirasah Islamiyah II*, (Jakarta: Rajawali Pers, 2007), h. 33.

## History of the National Education System in Indonesia

Education is very urgent in building a nation. Not only that, the progress of a nation will be largely determined by the role of education in it. That is why one of the goals of the Republic of Indonesia, stated in the opening of the 1945 Constitution, is "to educate the life of the nation".<sup>20</sup> This has implications for an interest that the Government, community and family are responsible for organizing education.<sup>21</sup> Therefore, with full awareness of the importance of education, the Government, as a policymaker and maker, has taken strategic steps. One of the concrete steps implemented is the birth of various kinds of rules and legislation as a legal umbrella in regulating the implementation of education so that it is directed and systematic. And easy to control. One of them is the birth of the law on the National education system.

The National education system is an integrated whole of all educational units and activities related to each other to achieve the aspired national education goals.

Therefore, the Indonesian nation was very serious about improving education at the beginning of its independence. Several historical records show the seriousness and sincerity of the founders of this country to improve education. These notes are as follows:

1. In 1946 formed, a research and teaching committee.
2. In 1947 the first educational congress in Solo.
3. In 1948 started, a committee formed the draft law on education.
4. In 1949, the Second Educational Congress was held in Jogjakarta.
5. In 1950, Law No. 4 of 1950 concerning the basis of education and teaching (UUDP) was issued.
6. In 1954, the issuance of Law No. 12 of 1954 stated the entry into force of Law No. 4 of 1950.
7. In 1961 the law on higher education was issued.
8. In 1965 the National Education Council was born.
9. In 1989 the Law on the National Education System (UUSPN) was issued.
10. In 1990 PP No. 27, 28, 29, and 30 of 1990 were issued.
11. In 1991 PP No.72 and 73 were issued.
12. In 1992 PP No. 38 and 39 were issued.
13. In 1999 the issuance of No. 60 and 61.
14. In 2003 the birth of Law No. 20 of 2003 Law concerning the National Education System.
15. In 2005, Law No. 14 of 2005 concerning Teachers and Lecturers was issued.

<sup>20</sup> Reublik Indonesia, Pembukaan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945.

<sup>21</sup> Abdul Rahman Halim, *Madrasah Antara Kebijakan dan Partisipasi Masyarakat* (Cet. I ; Alauddin University Press, Makassar, 2011), h. 1.

16. In 2005 the issuance of Government Regulation No. 19 of 2005 concerning National Education standards, and
17. In 2007, PP No. 55 of 2007 concerning Religious Education and Religious Education was issued.<sup>22</sup>

### **The Position of Islamic Education in the National Education System**

As stated by Daulay<sup>23</sup> that in order to place the position of Islamic Education in the National education system, it is necessary to classify it into three things, namely; First, Islamic Education as an institution, second, Islamic Education as a subject, and Third, Islamic Education as a value.

#### **Islamic Education as an Institution**

In Law no. 20 of 2003, the existence of Islamic educational institutions is explicitly stated. This can be seen in several articles as follows:<sup>24</sup>

- a. Article 17, paragraph 2 concerning basic education states that basic education takes the form of elementary schools (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms, as well as junior high schools (SMP) and Madrasah Tsanawiyah (MTs) or other equivalent forms.
- b. Article 18, paragraph 3 concerning secondary education states that secondary education takes the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Vocational Aliyah Madrasa (MAK) or other equivalent forms.
- c. Article 26, paragraph 4 concerning Non-formal Education states that non-formal education units consist of course institutions, training institutions, study groups, community learning activity centres, and tackle assemblies, as well as similar educational units.
- d. Article 27, paragraph 1 concerning Informal education states that informal educational activities carried out by the family and environment are in the form of independent learning activities.
- e. Article 28, paragraph 3 concerning Early Childhood Education states that early childhood education in the formal education pathway is in the form of Kindergarten (TK), Raudatul Athfal (RA), or other equivalent forms.
- f. Article 30 concerning Religious Education states that:
  - 1) Religious education is organized by the Government and/or religious community groups in accordance with statutory regulations.

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<sup>22</sup> Haidar Putra Daulay, *op.cit*, h. 9

<sup>23</sup> *Ibid*, h. 10.

<sup>24</sup> Republik Indonesia, Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

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- 2) Religious Education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge.
- 3) Religious education can be held in formal, non-formal and informal education channels.
- 4) Religious education takes the form of *diniyah*, *pesantren*, *pasraman*, *pabhaja samanera*, and other similar forms.

In some of the articles above it explicitly mentions several names of institutions in Islamic Education, for example about madrasas, it is mentioned in article 17 about Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs), in article 18 it also mentions about Madrasah Aliyah (MA) and Madrasah Aliyah Vocational (MAK), in article 26 concerning non-formal education it is mentioned Taklim Council, in article 28 concerning early childhood education it is mentioned Raudatul Atfal (RA) and in article 30 concerning religious education it is stated that religious education is carried out by the government and/or community groups of adherents of religions whose function is prepare students to become members of society who understand and practice the values of their religious teachings and/or become religious experts, as well as religious education can be held in formal, non-formal and informal education channels and it is also stated that religious education can take the form of diniyah and pesantren education.

All of the educational institutions mentioned above, starting from Madrasah, Taklim Council, *Raudatul athfal*, and Islamic Boarding Schools, are Islamic educational institutions. Islamic boarding schools, particularly, are the oldest Islamic educational institutions in Indonesia. The madrasa as a guiding institution between pesantren and public schools developed later in Indonesia in the late 19th and early 20th centuries.

Specifically, regarding madrasas, it should be noted that; function, role, and status substantially in Law No. 20 of 2003 are not much different from madrasah in Law No. 2 of 1989. It's just that seen from the juridical aspect, madrasas in Law No. 20 of 2003 are more strong and firm because the mention of madrasah nomenclature is included in the body of the law, in contrast to Law No. 2 of 1989, the terminology of madrasas is only regulated in ministerial regulations and ministerial decrees.<sup>25</sup> For example, Madrasah Ibtidaiyah and Madrasah Tsanawiyah are explained in Government Regulation No. 28 of 1990. As for the words of Madrasah Aliyah, it is stated in the Decree of the Minister of Education and Culture No. 489/U/1992. While the words madrasas in Law No. 20 of 2003 can be found explicitly in articles 17 and 18.<sup>26</sup>

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<sup>25</sup> Haidar Putra Daulay, *op. cit.*, h. 61

<sup>26</sup> *Ibid*,

### Islamic Education as a Subject

In the current law on the Indonesian National education system, it is stated that religious education is the right of students, reading "every student in each education unit has the right to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion"<sup>27</sup> in the explanation section it is also explained that educators and/or religious teachers who share the same religion as students are facilitated and/or provided by the Government or local Government according to the needs of the education unit as stipulated in article 41 paragraph 3.<sup>28</sup> Therefore, in chapter 10 concerning the curriculum, article 36, paragraph 1 states, "Curriculum development is carried out by referring to national education standards to realize national education goals", and in paragraph 3, it is also stated that the curriculum is prepared according to the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account:

- a. increased faith and piety;
- b. improvement of noble character;
- c. increasing the potential, intelligence, and interests of students;
- d. diversity of regional and environmental potentials;
- e. demand for regional and national development;
- f. demands of the world of work;
- g. development of science, technology, and arts;
- h. religion;
- i. dynamics of global developments; and
- j. national unity and national values.<sup>29</sup>

Likewise, in this law. The primary, secondary and tertiary education curricula must contain religious education. This law reaffirms the previous law on the national education system, namely Law No. 2 of 1989, article 39, paragraph 2, which reads that "the contents of the curriculum for each education level must include Pancasila education, religious education, and citizenship education".<sup>30</sup> However, the difference between Law No. 2 of 1989 and Law No. 20 of 2003 concerning the national education system is the issue of religious education. In Law no. 20 of 2003, the type of education that is mentioned first is religious education, then citizenship education, and so on, different from Law No. 2 of 1989, the first type of education mentioned is Pancasila education, then religious education. This indicates that, currently, religious education is the main priority of national education. This can

<sup>27</sup> Undang-undang No. 20 Tahun 2003 tentang Sistem pendidikan Nasional Bab V pasal 12 tentang hak peserta didik.

<sup>28</sup> Haidar Putra Daulay, *op.cit.* h. 15.

<sup>29</sup> Undang-Undang Sistem Pendidikan Nasional No. 20 Tahun 2003.

<sup>30</sup> Republik Indonesia, Undang-Undang Sistem pendidikan Nasional (UU RI No.2 Tahun 1989) dan Peraturan Pelaksnaannya ( Cct.I ; Sinar Grafika :Jakarta, 1995) h. 16.

be seen from the goals of Indonesia's national education in the law, which states that National Education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The same thing was stated by Nurhayati Djamas that;

The obligation of education providers to provide a religious education curriculum in line with other mandatory curricula shows great concern from state policymakers towards the importance of religious education in the context of achieving national education goals.<sup>31</sup>

### Islamic values in Law no. 20 of 2003

In Law No. 20 of 2003, there are many values that are in line with the values of Islamic teachings. Where the core essence of Islamic values is that they bring benefit and prosperity to all creatures through the concept of *rahmatan lil 'alamin*,<sup>32</sup> democratic, egalitarian, and humanist, among these values can be seen in several articles in the law, including the following.<sup>33</sup>

- a. Article 1, paragraph 2 states that national Education is Education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, and Indonesian national culture and responsive to the demands of changing times.
- b. In chapter II, article 3 states that national education functions to develop capabilities and shape noble national character and civilization in the context of educating the nation's life, aiming at developing 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 a democratic and responsible citizen.
- c. In Chapter III, regarding the principles of organizing education, article 4 states that education is organized in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.
- d. There is an emphasis on the importance of family education as one of the efforts to educate the nation's life through lifelong education. This is in line with the Prophet's command in a hadith that instructs his followers to seek knowledge from the cradle to the grave. Likewise, the next article states that education is a joint obligation between parents, society and the Government. This is also confirmed by the hadith of the Prophet, which says that seeking knowledge is the duty of every Muslim.

So, in general, the values mentioned in Law No. 20 of 2003 have a normative theological basis in various verses in the Qur'an and al-Hadith, which are the basis of Islamic Education. For example,

<sup>31</sup> Nurhayati Djamas, *op.cit*, h. 137

<sup>32</sup> Lihat, QS. al-Anbiya'/21 : 107.

<sup>33</sup> Undang-undang Sistem pendidikan Nasional No. 20 Tahun 2003.

the goals of national and Islamic Education are that they both want humanity to have faith in and fear God Almighty.

### **The vision of the National Education System in Islamic Education**

Islamic Education in Indonesia is a legacy of Islamic civilization and, at the same time, an asset for the development of national education. As a legacy, it is a historical mandate to be maintained and developed by Muslims from time to time. Meanwhile, as an asset, Islamic Education which is spread across various regions, opens opportunities for the Indonesian people to organize and manage it in accordance with the national education system.

Islamic Education and Indonesian National Education cannot be separated from one another. This can be traced from two aspects. The first is from the concept of compiling the Indonesian national education system itself, and the second is from the nature of Islamic Education in the religious life of Muslims in Indonesia.<sup>34</sup> According to Husni Rahim, the problem of Islamic Education in Indonesia is broadly divided into two levels; macro and micro. At the first level, Islamic Education comes into contact with the National education system and other external factors. Meanwhile, at the second level, Islamic Education is faced with demands for an effective educational process so as to produce quality and highly competitive graduates. Various problems from the two groups above, in principle, encourage a change in the direction of Islamic Education given the contemporary and future challenges facing it, thus demanding a clear affirmation of the vision and strategy of Islamic Education.<sup>35</sup> Therefore, in the current Law, the national education system is implemented universally, comprehensively and integrated: universal in the sense that it is open to all people and applies throughout the territory of the State, comprehensive in the sense that it includes all pathways, levels, types of education; and integrated in the sense that there is an interrelationship between national education and all national development efforts.<sup>36</sup>

National Education has a vision of realizing an education system as a strong and authoritative social institution to empower all Indonesian citizens to develop into quality human beings so that they are capable and proactive in responding to changing times.<sup>37</sup> With this vision, National Education has the following missions:

1. Have the expansion and equity of opportunities to obtain quality education for all Indonesian people.
2. Helping and facilitating the development of the potential of the nation's children as a whole from an early age until the end of life to create a learning society.

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<sup>34</sup> Zuhairini dkk, *op.cit.*, h. 231.

<sup>35</sup> Husni Rahim, *Arab Baru Pendidikan Islam di Indonesia* (Cet.I ; PT. Logos Wacana Ilmu : Ciputat, 2001), h. 3-4.

<sup>36</sup> Haidar Putra Daulay, *op.cit.* h. 10.

<sup>37</sup> *Ibid*, 10-11.

3. Prepare input readiness and input quality, as well as the quality of the educational process, to optimize the formation of a moral personality.
4. Increase the professionalism and accountability of educational institutions as centres for cultivating knowledge, skills, experiences, attitudes and values based on national and global standards.
5. Empowering community participation in implementing education based on the principle of autonomy in the context of the Unitary State of the Republic of Indonesia. (Explanation of Law No. 20 of 2003)

To realize the vision and mission, the development strategy steps mandated by Law No. 20 of 2003 include:

1. Implementation of religious Education and noble character.
2. Development and implementation of a competency-based curriculum.
3. Educational and dialogic learning process.
4. Evaluation, accreditation and certification of empowering education.
5. Increasing the professionalism of educators and education staff.
6. Provision of educational learning facilities.
7. Funding education by the principles of equalization and fairness.
8. Implementation of open and equitable Education.
9. Implementation of compulsory Education.
10. Implementation of educational management autonomy.
11. Community role empowerment.
12. Centre for community empowerment and development.
13. Implementation of supervision and national education system (explanation of Law No. 20 of 2003).

## **CONCLUSION**

With the birth of the National Education System, Law No. 20 of 2003 replaced Law no. 2 of 1989, confirming the existence of Islamic Education in national Education in Indonesia. This can be seen in three things. First, Law no. 20 of 2003 explicitly mentions several Islamic educational institutions, including Madrasahs, Raudatul Atfal, Taklim Council and Islamic Boarding Schools. Second, Law no. 20 of 2003 also clearly states that Islamic religious education material that must be taught to all types and levels of education. Third, in Law no. 20 of 2003 contains many values that align with Islamic values. These facts will further reinforce the vision of the National education system for Islamic Education in Indonesia.

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