



**ISLAMIC EDUCATION TRANSFORMATION:
Reflections on Sustainability and Change**

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Abstract

After the Indonesian nation declared its independence in 1945, the Indonesian government inherited various education systems, namely: the pesantren education system, the general school education system (the Dutch school model), the madrasa education system, and the Islamic school education system.

The transformation of education in the "Orde Lama" period continued by making adjustments to the national education system with the existing Indonesian education system. This change in the education system was

formulated in the National education system Law No. 4 of 1954 although some of its contents were related to the Islamic education system. debate, the position of Islamic education at that time was not yet obliged to be released. Furthermore, the transformation of education during the "Orde Baru" which was formulated in Law no. 2 of 1989 concerning the National education system still raises debates between pro and contra parties. The position of Islamic education at that time had reached the second grade, whose position was starting to be recognized by the government. Then during the reform era, the transformation of education was further strengthened by the issuance of law no. 20 of 2003 and the existence of Islamic Education is openly recognized. Both the institution and the substance clearly state the terms Iman, Taqwa and Noble Morals. As mandated in the 1945 Constitution to establish a national education that enhances faith and devotion to God Almighty and noble morals in order to educate the nation's life.

The construction of future Islamic education must understand the trend of policy change. So that Islamic education can still respond to the developments and changes of the times where the people have a tendency towards spiritual needs and tend to be capitalist.

Keywords: Policy, Educational Transformation Islam, Sustainability and Change

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INTRODUCTION

Indonesia is a Muslim country geographically located very far from the center of the Islamic world. With a Muslim population exceeding 200 million people, it is the largest Muslim population in the world (Amstrong, 2006) So this makes quite an interesting question, especially for scientists, observers and reviewers of Islamic education. The question is: how do Islamic leaders in this country seek to gain loyalty from their followers and strive to be istiqamah to establish and develop Islamic teachings. Doctrinal Islam certainly requires educational institutions, because education is a very strategic social institution for the preservation and development of Islamic teachings. In fact, those who are considered truly obedient to Islamic teachings occupy a special status in society, so that the Muslim community in Indonesia requires a special effort to strengthen Islam among its adherents.

Indonesia's Muslim population has seen itself as a community, and especially a religious community. Therefore, theoretically, although the reality is not always the case, the assessment of Muslims in this country in matters of belief, social customs, and ways of life is usually influenced by the suggestion to do the best possible in accordance with Islamic teachings. Such attitudes are the basis and measure of virtue in worldly and ukhrowi matters, an ideal framework for the extent to which the pattern of life must be taken.

These are all attitudes that reflect a tendency to adhere to traditions or accept changing changes. It is important to note that the natural history of the human mind is a record of the history of the struggle between the need for stability and the need for change, between orthodoxy and innovation, or between continuity and change. In the history of Islamic education, continuity and change are two essential elements for the continuity of the existence of Islamic education.

THE DEVELOPMENT OF ISLAM IN INDONESIA

From the history of Islam we can understand that the process of Islamization in the entire Arabian region was actually completed before the death of the Prophet Muhammad. In a very short period of time, with extraordinary strength, Islam then spread beyond the Arabian peninsula. Based on the available data, it must be emphasized that Islam was born and fully developed in history, not in a cultural vacuum nor in a quiet space far from the dynamics of the city atmosphere.

After the Prophet received his first revelations in Hira Cave at the age of 40, he no longer visited there forever, but immediately plunged into a society that had been plagued by injustice and discrimination for a long time. The Prophet immediately started efforts to empower people in his immediate family, then gradually went public (Soebahar, 2009). Even during the Medina period, Islam grew and thrived in a trading city environment. So both in Mecca and in Medina,



Islam always interacts with a life that is very dynamic, competitive, and demands creativity. The first revelation in the Cave of Hira was what then spread the spirit of iqra 'in the Prophet. And for a very long span of time, this spirit of iqra 'has really become a very powerful force. The spirit of iqra 'is able to stimulate the energy of Muslims to read and work creatively.

In Indonesia, orthodox Islamic community groups, often called santri, were formed in the coastal areas of Sumatra and Java in the 14th century, which then entered the interior, mainly through pesantren institutions. These institutions are also supported by elementary educational institutions called pengajian. In Java, these religious studies and pesantren institutions in 1831 totaled 1,853 and grew to 14,929 in 1885 (Dhofier, 1982). These institutions are also supported by elementary educational institutions called pengajian. In Java, these religious studies and pesantren institutions in 1831 totaled 1,853 and grew to 14,929 in 1885.

The development of pesantren began at a time when the education and teaching movement in the centers of the Islamic world had fallen apart. The magnificent Islamic civilization in the Middle Ages that gave birth to great Muslim intellectuals such as Al-Ghazali (1058-1111 AD), Az-Zarnuji, and Ibn Khaldun (1330-1406 AD) (Abdurrahman Bin Khaldun, 2011) and scientists and philosophers who are difficult to match in the Western Christian world, since the 14th century have been unable to make a significant contribution to the world of science. The Muslim community, which initially accepted the flow of free thought regardless of their religious and national background, turned into a closed society and locked themselves in. Since that century, throughout the Muslim world, Islamic educational institutions have tended to be dogmatic in their educational methods. The core of the curriculum is limited to tafsîr, tauhîd, fiqh, al-quran and mastery of Arabic. Philosophy and logic were rejected. Likewise, other sciences are increasingly being abandoned and are not even accepted at all. Since the 12th century (especially after the death of Al-Ghazali) every activity in the fields of science: medicine, mineralogy, physics, and botany which was originally very amazing began to stop and even decline. There is no longer the spirit of experimentation and research, and knowledge becomes a substance which is considered to have clear boundaries. The invasion carried out by Christian, Mongol, Catholic kings from Spain and others, has destroyed Islamic education centers, and this continues to lead to resignation and closure among Muslims.

It is in such a situation that Islamic boarding schools in Indonesia have developed until now (Azra, 2003 & Madjid, 1986). For this reason, it can be said that the core of pesantren education is very limited to religious studies. In fact, when compared to Islamic education institutions in other Muslim countries, pesantren institutions are much more shackled by stagnation. The stagnation was not only caused by the absence of contact with the outside world as a result of the restrictions imposed by the Dutch, but also because these institutions could only be established in



rural areas. In summary, Islam between the 17th and 19th centuries was eliminated to the village, because the city was controlled by the Dutch.

Although the content and field of the pesantren were very limited, this institution in the second half of the 19th century was able to give birth to Islamic intellectual buildings. As soon as 1887, in 43,000 villages there were 49,819 pilgrims and 21,500 kiai and Koran teachers. Starting in 1890, the number of people performing the pilgrimage increased steadily over 10,000 every year. It is not surprising that the Dutch colonial government was increasingly worried about Islam (Dahn, 1971).

Towards the end of the 19th century, in 1816 to be precise, the Dutch government developed a Western-style school for the indigenous population, one of which aims to reduce the influence of Islam and Islamic boarding schools. This plan gave rise to pros and cons, but in its development, this Missionary/Zending school finally entered the public school system. Technically, incorporating these schools into the public school system is easier than including pesantren (Steenbrink, 1986).

The Netherlands also assisted in the development of these Zending schools, so that by 1900 these Missi schools covered a third of all schools in Indonesia. The very rapid growth of the Christian population in the 20th century can be explained as a result of the activities of these Zending schools (Dhofier, 1982).

In addition, this Dutch model school was developed by the Dutch colonial government to produce low-level office workers who could be paid much cheaper than workers imported from the Netherlands. This is perhaps the beginning of the emergence of work-oriented formal educational institutions in Indonesia.

Because the aim is to produce office workers, the curriculum used in this school is the basic skills needed to support this work, namely reading, writing, arithmetic, and some general knowledge. In accordance with the tradition of secular Dutch society, this school does not provide religious education to its students. Following the form of a school in the Netherlands, this school uses benches, blackboards, and textbooks. Although initially this school was intended for the children of noble families and certain groups of people, in the next development the children of the common people were finally allowed to participate in this model education.

With the development of these Western-style schools, the position of school graduates has replaced the position of pesantren graduates as the educated group on which hope is based. Faced with challenges like this, a number of leaders attempted to redesign the institutional system of Islamic education. As a result, leaders from among those from the pesantren pioneered the development of the madrasah system, while others pioneered the development of the Islamic school system. The number of madrassas in 1942 had grown to 1,871, but the reform of this institution until the late 1940s was still very limited. Madrasas in general still teach only Islam.



There are two main reasons why this happens: first, Islamic leaders are still shackled by the aim of Islamic education to uphold and spread Islamic teachings in a narrow sense, and secondly, they also do not have teaching staff with expertise other than Islam. In fact, the Islamic school system is actually a form of Islamic education institution that fully adopts the form and curriculum of the Dutch school with the addition of Islamic religious lessons. The emergence of this model does not mean that the old forms of Islamic education will disappear. The old forms of Islamic education institutions still exist side by side with the new forms of Islamic education, so that among the Muslim community there are three forms of Islamic educational institutions, namely: Islamic boarding schools, madrasas, and Islamic schools, all of which have survived until now as a picture of continuity and change in the process of transforming Islamic education.

NATIONAL EDUCATION IN INDONESIA

Thus it can be understood, that when the Indonesian nation proclaimed its independence in 1945, the Indonesian government inherited various educational systems, namely: the pesantren education system, the general school education system (the Dutch school model), the madrasa education system, and the Islamic school education system. It can also be understood that once the Indonesian nation became independent, Muslims demanded that religious education (Islam) be given not only in Islamic boarding schools, madrasas, and Islamic schools, but also given in government schools (which during the Dutch colonial rule were not provided).

Therefore, the government's first policy after this nation gained its independence was to develop a national education system which, in fact, has not yet reached its final form. Broadly speaking, the most basic government policies in the development of national education are based on an understanding that education is principally aimed at developing resources as capital to achieve national goals and community development. In an effort to catch up with developed countries in the fields of science and technology, the Indonesian government developed a public school system.

Observing the transformation of Islamic education is just that, as well as changes that occur in Islam, as well as examining the transformation of Islamic education in a set of educational policies, both the National Education System Law (hereinafter referred to as the National Education System Law), Ministerial Decree regulations and others -Other policies become the policy. Although Islamic education is not represented explicitly in this set of policies, implicitly many terms emerge. Therefore, this policy tool remains important because, in the judicial logic, it is clear that the imperative nature of the National Education System Law will be effective if it is used through other signs as a supporting legal product that reaches education.



The Transformation of Islamic Education in the "Orde Lama" Period

The transformation of Islamic education in Indonesia during the Old Order began when the question was asked whether religious education (PA) was required or not? Because, in Law no. 4/1950 Juncto Law no. 12/1954, the formulation on religious teaching in state schools is finally listed in chapter XII on "religious teaching in public schools", article 20 paragraph (1) in state schools religious lessons are held, parents determine whether their children will follow these lessons, and (2) how to conduct religious teaching in state schools is regulated in a regulation stipulated by the Minister of Education, Teaching and Culture, together with the Minister of Religion.

This article invites pros and cons, the explanation of article 20 (Law No. 4/1950 or Law No. 12/1954), there are many confusing formulas, including: (a) whether a type of school provides religious lessons depends on the age and intelligence of students -students, (b) adult students may determine whether or not to participate in religious lessons, (c) the nature of religious teaching and the number of hours of instruction are stipulated in the law regarding the type of school, and (d) religious lessons do not affect children's advancement .

What is clear, is that in the law Islamic education in private schools is not regulated, it is entirely up to the organizers of the institution. For private schools managed by Islamic organizations, Islamic education tends to be granted, but for those managed by non-Muslims it is clearly eliminated. Therefore, it appears that in the law the position of Islamic education in schools is very weak, because in addition to not affecting class promotion, it also gives freedom to join or not participate in *CL*.

The debate was louder when Law no. 4/1950 is still a draft, including from Aceh. In the *BP KNIP* meeting (18 October 1949), Zainal Abidin Achmad as a member delivered the "Aceh Memorandum". The Aceh note, regarding notes that have been submitted before, including the note of the Minister of Religion and the note of Muhammad Syafi'i (Sumatra) regarding PA which is not made a compulsory subject in schools is opposed by the people of Aceh. The note signed by Tengku Muhammad Daud Beureuh as Leader of the Aceh People was addressed to the Chairperson of the *BP KNIP* in Yogyakarta on 16 October 1949, stating, among other things:

First, religious education should be made a compulsory subject (*verplichtleervak*); second, for religious schools to be recognized as teaching government schools; third, so that religious schools are respected as government schools; and fourth, in the case of co-education, it should not conflict with religious feelings and local customs in Sumatra.

According to Husaini (Republika, 4 June 2003) the pros and cons of the National Education System Bill are undoubtedly part of the problem of interfaith relations, particularly Islam and



Christianity. Therefore, to understand it, it is necessary to review the historical development of Islamic-Christian relations in Indonesia.

Towards independence, Muslims who felt they had a big share in opposing colonialism, proposed that an independent Indonesian state later be based on Islam. However, this proposal failed, so that a compromise was reached in the Jakarta Charter. On June 11, 1945, facing Latuharhary's lawsuit against the Jakarta Charter, Soekarno emphasized that the Jakarta Charter was "a compromise to end the difficulties between us together". On 18 August 1945 the Islamic leaders accepted a compromise, to abandon the agreement which Soekarno was said to have reached by "breaking a sweat". Kasman Singodimejo called the agreement the Gentlemen's Agreement for the Indonesian Nation.

It was then that history recorded the Christian ultimatum, that East Indonesian Christians refused to join Indonesia if the Jakarta Charter was to remain in effect. In fact, until the last BPUPKI meeting, July 16, 1945, Soekarno still emphasized the agreement on the clause that the President of Indonesia must be a native Indonesian who is Muslim. And article 28 still reads: The state is based on Divinity with the obligation to carry out Islamic law for its adherents. Finally, the Chairman of BPUPKI who is an activist of the Theosophical Movement, namely Radjiman Widiadinigrat, concluded: "So, this draft has been unanimously accepted by this Basic Law".

Article 3 contains the Moral Content of National Education: "The moral content of national education organized by the government and the private sector is Pancasila-Manipol / Usdek". The Usdek Manipol was systematically indoctrinated at all levels of the Indonesian people and at all types and levels of education, so that as previously stated, in this era education, especially Islamic education, has really become an instrument for the political interests of the rulers. Even Tilaar (1995: 95) observes an extreme. According to him, "the implications for national education will be to see how the infiltration of foreign ideas from manipol usdek in transforming national education as a tool of communist ideology".

The second amendment is based on the *MPRS-RI* Decree No. XXVII / MPRS / 1966 dated 5 July 1966 concerning Religion, Education and Culture which are seen as absolute elements in the framework of nation and character building. In chapter II, article 3 on the purpose of education, it is stated: "To form a true Pancasila human being based on the provisions as desired by the Preamble of the 1945 Constitution and the contents of the 1945 Constitution", article 4 regarding the contents of education states: (1) enhances mental -Modals and strengthens religious beliefs, (2) enhances intelligence and skills, and (3) fosters / develops a strong and healthy physique. In addition, in chapter I on Religion, article 1 states: "Changing the dictum of *MPRS* Decree No. II / MPRS / 1960 concerning the Outlines of the First Stage of National Development Plan 1961-1969 chapter II article 2 paragraph (3) by eliminating the word "... with the understanding that students have the right not to participate, if the guardian of the student / student is an adult. expressed his



objection ... ", so that the sentence reads as follows:" to determine religious education to be a subject in schools ranging from elementary schools to state universities ".

From this description it is clear that the term "religious education" was only discovered in the *MPRS* Decree No. XXVII / *MPRS* / 1966 article 1, while the definition and how to implement it has not been stated in the regulations. Because, in the *UUDS* article 41 (3) and the *RIS* constitution article 39 (2), it is called "religious lessons", Law no. 4/1950 (Law No. 12/1954) Article 20 (1) also mentions "religious lessons", while in verse (2) it is called "religious teaching". Joint Regulation of the Minister of PP and K and the Minister of Religion No. 17678 / Kab and K / 1/9180 dated 16 July 1951 to implement article 20 of Law no. 4/1950 which contains "the length of religious education a week, the appointment and financing of religious teachers, the obligations of religious teachers, religious lesson plans (stipulated by the Ministry of Religion after being approved by the *KDP* ministry), instructions for religious teachers, and religious education for private schools" said the term "religious education", while the previous joint decree (2 December 1946) referred to "religious teaching".

In PP No. 33 of 1949 and PP. 8 of 1950 using the term "religious education". The joint instruction of 16 July 1951 was a continuation of the joint regulation of 16 July 1951, using the term "religious teaching and religious studies". To implement the joint regulation on July 16, 1951 (in conjunction with *UUD* article 43 and Law No. 4/1950 article 20), the Minister of Religion Decree No. 21 dated October 13, 1952, stipulated the main plan of "religious teaching" which consisted of faith (aqaid), morals, worship, and al-quran.

Thus, the description shows that there has been an evolutionary change in Islamic education in terms of the Islamic Education curriculum, but with regard to institutional changes, such as pesantren and madrasah, it is insignificant. New institutional changes took place rather radically after the handover of sovereignty from the Netherlands at the end of 1949. Starting in 1950, the Ministry of Religion established a teacher and judge education institute. Education for State Religion Teachers was initiated in several residency capitals, the Education for State Islamic Judges and the State Islamic College was established in Yogyakarta. The curriculum at these educational institutions is balanced between Islamic religious studies and general subjects. Until the end of the Old Order era, the number of PGAs continued to grow so that in a single district there could be found several (public and private). The State Islamic College was transformed into the State Islamic Institute in 1960.

The Transformation of Islamic Education in the "Orde Baru" Period

Thus, until the change of time from the old order to the new order, there was no new law that explained the meaning of "religious education" or "religious teaching", as was the position and



content of "religious education, lessons and teaching", even though the *MPRS* has made "religious education" a compulsory subject in schools ranging from elementary schools to public universities.

In Law no. 2 of 1989 concerning the National Education System which was promulgated on 27 March 1989 also gave rise to debates. The pros and cons of this transformation process originate from the substance of the national education goals, "National education aims to educate the nation's life and form a complete Indonesian man, namely people who believe and fear God Almighty and have noble character, knowledge and skills, physical health. and spiritual, a solid and independent personality and a sense of social and national responsibility ”.

The substance of the term "human beings who believe in and fear God Almighty and have noble character" as an indicator of Indonesian people as a whole becomes important. Those who agree, because (to borrow Mangunwijaya's term) the placement will function "leitmotive", that is to become a guiding principle, direction, and reflection for the development of other indicators, so that other indicators about Indonesian people as a whole will be colored by the indicator of "faith and fear of God. The Almighty and noble character ”. Thus, in the context of PA "faith and piety" becomes important, it even becomes the basis for developing other indicators. If this happens then the word of Allah "yarfa'il lâh al-ladzîna âmanû minkum wal ladzîna ûtul 'ilma darajât" will be very strategic. Meanwhile, those who contra consider the Islamic color to be very "thick" so that the face of this formula is still considered to have the face of the "Jakarta Charter".

Meanwhile, in chapter IX concerning the curriculum, article 39 paragraph (2) "the content of the curriculum for each type, pathway, and level of education must contain: (a) Pancasila education, religious education, and civic education". Furthermore, in the explanation of article 39 paragraph 2a concerning PA, it is stated that "religious education is an effort to strengthen faith and devotion to God Almighty in accordance with the religion professed by the students concerned by paying attention to the demands to respect other religions in the relationship of harmony between people. having religion in society to create national unity ”.

It is different from the previous law (Law No. 4/1950) which has not regulated the concept and implementation of Islamic education, in Law no. 2/1989 implementation provisions have been regulated through the passing of a number of government regulations (PP) such as: PP 27/1990 concerning Pre-School Education, PP 28/1990 concerning Basic Education, PP 29/90 concerning Secondary Education, PP 60/1999 (substituting PP 30 / 1990) concerning Higher Education, PP 72/1991 concerning Special Education, PP 73/1991 concerning Outside School Education, PP 38/1992 concerning Education Personnel, Government Regulation 39/1993 concerning Community Participation in National Education, and other government regulations.

According to Umar (Husaini, Republika, 4 June 2003), the debate on Law no. 2/1989 regarding the explanation of article 28 paragraph (2): "The teaching staff of religious education must have a religion in accordance with the religion taught and the religion of the students



concerned". This explanation has been very persistently rejected by Christians. And they asked the Minister of Education and Culture to be more detailed in the implementing regulations.

In 1990, the implementing regulations for the National Education System Law were issued by the government and so far none of the Government regulations on the National Education System Law contradicts the material of the law. However, they succeeded in influencing certain authorized officials, resulting in various interpretive irregularities (Umar in Husaini, 2003). October 1990, Commission IX of the House of Representatives held a working meeting with Minister of Education and Culture Fuad Hasan. During the meeting there was a difference of opinion about the obligations of schools and the rights of students to receive religious lessons, with regard to article 16 Government regulations 28/1990 of Law no. 2/1989 concerning the National Education System. In these articles it is stated that: "students have the right to receive religious education in accordance with their religion". This means that a student who adheres to another religion in a school environment with a specific religious characteristic will receive religious education in accordance with the student's religion.

On the occasion of the work meeting, the Minister of Education and Culture, Fuad Hasan, emphasized that schools with religious characteristics are not obliged to provide education in other religions, apart from their religious characteristics. This means that schools that have declared themselves to have certain religious characteristics from the beginning are only obliged to provide religious education in accordance with the characteristics of the school.

According to Umar (Husaini, Republika, 4 June 2003) this is a misinterpretation, contrary to the material of the law, especially Article 28 paragraph 2 which explains: "Religious education teachers must be religious in accordance with the religion taught and the religion of the participants. the student concerned ", and article 39 of Law no. 2/1989, article 16 Government Regulation 28/1990, and article 17 Government Regulation 29/1990 which clearly states "the right of students to obtain religious education in accordance with their religion". And the sound of article 7 of Law no. 2/2989 in no way contradicts the explanation as the source of the viewpoint by the Minister of Education and Culture. This is even more so when connected with article 39 of Law no. 2/1989.

The attitude of the Christian community is more reflective of the attitude of avoiding the obligation to comply with Law No. 2/1989 by misinterpreting the true meaning is very clear. This has a consequence, namely that Muslim students in Christian schools not only do not get their rights to receive religious education in accordance with their religion (in accordance with the demands of the law), but even have the opportunity to be converted through the educational process he went through because he had to attend religious education that was "not in accordance with the religion he professed as a student".



This becomes very worrying when connected with the objectives of Christian (Catholic) schools as stated in the Letter of the Congregation for Catholic Education on Catholic Schools, S.K.n.45, S.K.n.49, as follows:

“... Builds up the whole man, because in Christianity, the Perfect Man, all human values are fulfilled and put together. Herein lies the characteristic of the Catholic chaos of the school” (Letter of the Congregation for Catholic Education on Catholic Schools, S.K.n.35).

"The Catholic school has a special task of shaping its students to become fully Christ, and that task has a special meaning now, because the family and society are inadequate". (S.K.n.45).

"Catholic schools have to shape their students into strong individuals. In order to achieve that goal, the goal of teaching the gospel is a fundamental element in the educational process because it helps students to be able to choose consciously to live a responsible way of life". (S.K.n.49). That is what was reported in the Catholic magazine, *Hidup*, No. 43 Year XLIV, October 28, 1990.

The State Islamic College, which towards the end of the old order, changed its status to the State Islamic Institute in 1960 and has 33 branches. Furthermore, the branch faculties of the State Islamic Institute at the end of the New Order leadership, to be precise in 1997, experienced a status change to become the State Islamic College of Religion.

The Transformation of Islamic Education during the "*Reformasi*"

From history we can see that towards the end of the twentieth century Indonesia entered the gates of a new era, a period of reform. One of the encouraging results of the reform order era is the 4th amendment to article 31 of the 1945 Constitution and the promulgation of Law no. 20 of 2003 concerning the National Education System (Sisdiknas), which was ratified by the House of Representatives of the Republic of Indonesia on June 11, 2003 and promulgated on July 8, 2003.

Apart from the concept of Islamic education as stated in the previous Law (Law No. 4/1950 and Law No. 2/1989), in Law No. 20/2003 the substance of Islamic education is related to the terms: "the substance of the terms faith, piety, and noble morals in the formulation of educational goals", the term "religious education", "religious education" in an informal, formal or non-formal manner, "recognition of equality of diniyah education. and pesantren with formal education", and so on.

Many things were taken into consideration for the initiation of Law no. 20/2003, two of which are: First, that the 1945 Constitution as a result of the fourth amendment mandates the Government to strive for and implement a national education system that enhances faith and piety to God



Almighty, in addition to noble morals in order to educate the nation's life as regulated by law. Second, that the national education system must be able to ensure equal opportunities for education, improve the quality, relevance and efficiency of education management to face challenges in accordance with the demands of changes in local, national and global life, so it is necessary to carry out educational reforms in a planned, directed and sustainable manner.

The changes listed in the body of Law No. 20/2003 also raises the pros and cons. Chapter II of Law no. 20/2003 is formulated on the basis, function and objective. Article 3 states: "National education has the function of developing capabilities and shaping the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe in and devote to God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens".

The explanation of "people who believe in and have devotion to God Almighty, have noble character" states: "people who believe and have faith" are people who believe in God Almighty and carry out the teachings of their religion. Meanwhile, "human beings with good character and virtue" are people who behave in accordance with religious norms and cultural values.

Meanwhile, regarding religious education, in article 30 of Law no. 20/2003 is stated as follows:

Religious education is administered by the government and / or community groups of religious adherents, in accordance with statutory regulations, (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. religious sciences, (3) Religious education can be carried out in formal, non-formal, and informal education channels, (4) Religious education in the form of diniyah education, pesantren, pasraman, pabhaya samanera, and other similar forms.

The pros and cons could not be avoided when the National Education System Bill Plan was socialized, so that the Bill which was originally to be passed as a National Education Day gift (2 May 2003) was postponed several times. The original postponement of 20 May 2003 was delayed again, it was planned to be delayed again, and finally it was just passed on 11 June 2003 without the presence of FPDIP, then it was promulgated on 8 July 2003, especially regarding article 12 which is considered the most sharply highlighted point from various circles because it involves a person's belief . The essence of the article in question is "every student in each educational unit has the right to: a. get religious education in accordance with the religion he professes and is taught by educators of the same faith ". In the explanation of article 12 point a it states: "Religious



educators and / or teachers of the same faith as students are facilitated and / or provided by the government and local governments according to the needs of the education unit".

Furthermore, article 37 states that the primary, secondary and tertiary education curricula are obliged to contain religious education, citizenship education, language, and other materials are required for primary and secondary education. The meaning of religious education is stated in the elucidation of article 37 paragraph (1): religious education is intended to shape students into human beings who believe and fear God Almighty and have noble character".

Those who oppose this article do not pay attention to plurality or diversity. According to Prof. Dr. Purohito, M. Ed (Jawa Pos, 2 May 2003), debate about article 12 paragraph 1 letter a. Regarding the rights of students in religious education, it is not merely the pros and cons of the contents of the article. The public did not understand the origin of the contents of the article, so there was a reaction against it. My analysis is that the drafting of the article ignores the rules on religion that had already been in effect, he continued. In fact, there is one thing that makes people confused, namely the recognition of education outside of school which is considered equivalent to formal education. I think this just happened in Indonesia (Jawa Pos, 2 May 2003).

Meanwhile, the pros questioned, what was wrong in that chapter? Actually, it is natural that students get religious education in accordance with their religion. Again, what's wrong? Such demands are not exaggerated. Especially when those who oppose the argument use the excuse that the article does not respect pluralism, even contradicts Human Rights and the 1945 Laws. In fact, this article - if we take it further and formulate it appropriately - can lead us to appreciate the differences that must exist. respected together and cannot be forced. Even according to Prof. Suyanto, Ph.D, the person who rejects the National Education System Law is actually anti-pluralism.

From the experience of more than 50 years in the process of transformation, it can be understood if Islamic education in the history of the national education system becomes an attractive political instrument for the rulers, and this reality is not over, it will even be part of the transformation process in the future. However, there are four common threads that need to be put forward as a reflection of the continuity and change in the process of transforming Islamic education. First, the substance of Islamic education is reflected in the substance of the term religious education, in the form of Islamic Religion Education curriculum material which is given to each type, pathway, and level of education in both public schools and Islamic schools (elementary schools, junior high schools, high schools). in schools characterized by Islam (Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, Madrasah Aliyah Religious), as well as in religious education institutions (*Madrasah Diniyah, Pondok Pesantren, Ma'had Aly, Majelis Taklim*) because they are in accordance with the affirmation of Law No. 2 of 1989 or Law No. 20 of 2003 that religious education is a curriculum content that must be taught in every type,



path and level of education. The difference, if in Law no. 2 of 1989, the existence of Religious Education is in the second grade, then in Law no. 20 of 2003, the existence of Religious Education is in the first grade.

Second, the substance of Islamic education which is reflected in the term education is characterized by the Islamic religion. We know this type of education by the names of madrasas, such as: Raudhatul Athfal (RA) Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). This category of education is parallel to general education and is exactly the same as general education. RA is parallel to Kindergarten, Madrasah Ibtidaiyah is parallel to Elementary School, Madrasah Tsanawiyah is parallel to Junior High School, and Madrasah Aliyah is parallel to Senior High School. There is also a Vocational Madrasah Aliyah which is parallel to the Vocational High School. As confirmed in Article 4 paragraph (3) Government Regulation no. 28/1990 concerning Basic Education, that primary schools and junior high schools which are characterized by the Islamic religion organized by the Ministry of Religion are called Madrasah Ibtidaiyah and Madrasah Tsanawiyah respectively. Meanwhile, Madrasah Aliyah is also recognized for its existence in article 15 paragraph (2) of Law no. 2/1989 and government regulation no. 29/1990 concerning Secondary Education, the naming was given / determined by the Minister of Religion. Furthermore, based on the Decree of the Minister of Religion chapter I article 1 paragraph (1) it was affirmed that madrasah Aliyah, hereinafter referred to as MA, is a public high school characterized by Islamic religion run by the Minister of Religion. This means, the government's recognition of madrasas is still half-hearted, while in Law no. 20 of 2003 the government's recognition of the existence of madrasas is clearer, and more clear after GOVERNMENT REGULATION No. 19 of 2005 and Government Regulation no. 55 of 2007 was promulgated.

Third, the substance of Islamic education which is reflected in the terms of religious education (PK), such as pesantren and madrasah diniyah, shows a more significant development. In Law No. 2 of 1989 there is already a provision regarding religious education, but there is no Government Regulation that regulates further provisions. Currently in Law no. 20 of 2003 there are already further provisions after the promulgation of Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education. Religious Education in order to prepare students to be able to carry out roles that require special mastery of Islamic religious teachings can take the form of formal forms such as Diniyah Formal Ula / Awwaliyah Education (PDF U / A), Wustha Formal Early Education (PDFW), Formal Early Education 'Ulya (PDFU), and *Ma'had Ali*. It can also be in non-formal forms, such as Islamic boarding schools, *Majelis Ta'lim*, and so on. This fact also shows that the government's recognition of Religious Education in Law no. 2 of 1989 is not very clear, while in Law no. 20 of 2003 becomes clearer.



Thus, in the process of transformation of Islamic education there will be changes in the face and character of Islamic education as a result of the interaction with changing times, changes in policies, and demands of society. Theoretically, transformation presupposes a process of total transfer from a new form that will be established. Transformation is presumed to be the final stage of a change process. Transformation can be thought of as a long, gradual process but it can also be imagined as a fast turning point or even an abrupt. Dialectics Hegel and Marx, for example, imagine a continuous dialectical bargaining process with conditions of transformation to then imagine achieving the final, true and lasting transformation. The difference is: Hegel's dialectic is a "spiritual" dialectic in which the "spirit" will continuously inspire the dialectic to arrive at the final transformation of the Absolute Spirit. In Marx, transformations are imagined by means of a dialectical process which is continually inspired by "class clashes over control of the means of production" to finally arrive at the apex of the dialectic of "a lasting and lasting classless society". As he himself admits, Marx has taken over the dialectical concept of Hegel who was also his teacher.

Those who imagine the transformation process not through a linear dialectical process see immovable change by means of a great inspiration such as "spirit" or "class conflict called mastery of the means of production". However, like Marx Weber for example, would imagine a process of transformation and change through an evolutionary process of interplay between elements in an "ideal type" of society.

In the world of Islamic thought, studies on the theme of change can be found in several works of Muslim writers, although they are not as rich as those found in Western thought. Ibn Khaldun (1330-1406 AD) has discussed several aspects of human life in history in his monumental work entitled Muqaddimah. This book is an introduction to the history book Al-Ibar which is in volumes. Presumably, it was only Toynbee, who introduced Ibn Khaldun to Western thought as one of the ever living chains of thought.

After Ibn Khaldun, almost no Muslim writers were concerned, either with the theme of change in particular and historical theory in general. It was only in the 20th century that several works on this topic emerged, one of which was the work of Abdul Hameed Shiddique. With the theory of taking sides with God, Abdul Hameed Shiddique stated that the historical process is not neutral. Based on this viewpoint, he provides a critique of the theories of the Spengler organism, Hegel's dialectic, Marxism and Toynbee. He believes that the spirit of civilization is a common thread in the historical process. This spirit of civilization remains alive throughout the years in the ups and downs of civilization, although with a different appearance. The fact about the existence of truth and falsehood, straight paths and misguided paths as indicated by the Al-Qur'an shows that there are two poles of civilization that have always existed throughout history, and God has always sided with the positive qualifications of change.



In al-quran, the word used to denote the meaning of change (change) is the word *taghayyur*. This word is repeated six times in its various forms. There are two verses that use the word *taghayyur*, namely in the form of *mughayyir* and *yughayyir* (transitive) as stresses related to the theory of change, namely those mentioned in QS Al-Anfal (8) verse 53: "That is because Allah will not change a favors that he bestows on a people until the people themselves change what is in themselves "and in QS. Ar-Ra'd (13) verse 11: "Verily Allah will not change (blessings) that are in a people so that they change what is in themselves".

TRANSFORMATION OF ISLAMIC EDUCATION IN THE FUTURE

From the transformation process of Islamic education as stated, if viewed from the perspective of recent history, the old order era (1945-1966) and the new order (1966-1998) were very unique. The "Orde Lama" collapsed at the end of 1966 and the "Orde Baru" experienced the same thing, a collapse, in early 1998, after having reached its peak for the last few decades. The cyclical historical theory as mentioned above seems to apply to the old order and the new order, namely a journey of life that is determined by the laws of nature: "birth-growth-fruiting-extinction" and the linear, progressive historical journey does not apply. towards happiness (happiness).

Therefore, there are three important things that become the transformation agenda in the future, before carrying out reconstruction efforts. First, we have to have Husnuddzon's view of the future. We hope, 'destructive ibrah will not be repeated in the reformation era. the journey of the Indonesian people will continue to move into the future, together with other communities. Meeting and hard work are still very much needed to develop Islamic education in Indonesia. We must see the future with a bright and happy outlook. According to Condorcet, history moves into the future towards progress, peace, harmony and happiness. Together with Turgot, his views also underlie the interpretation and theory of progress in history, stemming from the view that:

"The whole human race, through alternate periods of rest and unrest, of weal and woe, goes and advancing, although at a slow pace, toward greater perfection. Past, present, and future were once more linked in development with a common direction; this time not toward a spiritual goal but toward human betterment is this world".

Comte reformulated and replaced Condorcet's vision with a systematic theory. According to Comte, the history of mankind was driven by the evolution of the collective human mind, which took place through three stages of human mental development in three eras, namely the theological era, to the mythaphysical era, and finally to the era. positive (positive era). At that time, science would govern humans according to positive law.

Second, we must understand the changing trends of the times. We have passed the first decade of the 21st century, a century which futurologists consider to be a decade full of predictions or predictions. Apart from other smaller objects, the "21st century" has given rise to the most popular objects of divination. Various predictions arise from the simplest predictions based on mythology to the most scientific predictions. The astrologers at work varied, from shamans and fortune-tellers



in the traditional sense to scholars and scientists. On the scientific side, this tendency has even given birth to a genre of new knowledge known as futurology.

Of the many futurologists, Alvin Toffler, John Naisbitt, and Patricia Aburdene are among the top futurologists and are clearly the most famous in Indonesia. Starting in 1970, Toffler published a book called *Future Shock* (1970) which went on to prove to be a bestseller for some time. This book is not only about the surprises of the future, but the publication itself is a surprise to many readers. That is, at that time there were still many people who did not imagine that the future would bring so many surprising changes. According to Toffler, Muslims today and in the future will simultaneously live in three types of civilization, both the first wave, the second wave, and the third wave, namely as producers, consumers, and "prosumer" together.

In the 1980s John Naisbitt published a book called *Megatrends: Ten New Directions Transforming Our Lives* (1982). In this book he formulates ten transitional tendencies that fundamentally change the face of modern human life. In 1990, John Naisbitt and Patricia Aburdene published a book, entitled *Megatrends 2000* (1990). In 1996, John Naisbitt published his book, entitled *Megatrends Asia: Eight Megatrends that are Reshaping Our World* (1996). Finally, in 2005, Patricia Aburdene has published a book entitled *Megatrends 2010* (2005), in which she identifies 7 main trends in the present and future world which is full of facts, figures, and real examples that illustrate major changes. According to him, this book is a step further, because it succeeds in describing the various dimensions in the body of change. The seven megatrends were summed up by Patricia Aburdene as "The Spiritual Transformation of Capitalism".

What is interesting is that almost all of the futuristic predictions put forward in the aforementioned books have, to some degree, come true. Some may not have, but indications in that direction have begun to appear. As a result, because this trend has become a reality in our lives, it can be used as a reference for analysis in designing Islamic education, although all of them must be seen as hypotheses with relatively high probability of evidence.

Third, we must be able to understand the trend of policy change. From the point of view of policy change, the future of Islamic education can be understood and detected from a number of normative and operational indicators, namely: the 1945 Constitution of Amendment IV, the historical Constitution of the National Education System, and Government Regulations which are quite pro- Islamic education. The results of the 4th amendment to the 1945 Constitution (August 10, 2002), in article 31 of the 1945 Constitution, paragraphs 3 and 5 mandate: "(3) The government strives for and implements a national education system that increases faith and piety to God. The Almighty and noble morals in order to educate the nation's life shall be regulated by law, and (5) the Government shall advance science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind. From the perspective of Islamic education, this norm is like a constitutional guarantee that can guard the prospects for Islamic education in the future.

In the National Education System Law, post-independence Indonesia has undergone a three-time historical process, namely: the old order period, the new order period, and the reform order period. Each of the three periods has carried out a systemic overhaul of national education in Indonesia, through the enactment of a number of laws regulating national education. For example,



Law No. 4/1950 (Law No. 12/1954) is a product of the old order, Law No. 2/1989 is a product of the new order, and Law no. 20/2003 is a product of the reform order. From the perspective of Islamic education, the influence of these laws is getting stronger from time to time. Islamic education, if seen from the initial provisions (Law No. 4/1950), has not been required (instead released) to become compulsory (Law No. 2/1989 and Law No. 20/2003). From being obliged and occupying the second grade after Pancasila education, religious education, and citizenship education (in Law No. 2/1989) to being compulsory and religious education taking the first grade, followed by civic and language education (in Law No. 20/2003). What is also encouraging is that the pesantren, diniyah education and mu'ad education units have received constitutional recognition.

What is more encouraging and brings new hope for the future of Islamic education in the future is the passing of Government Regulation no. 55 of 2007, as well as the promulgation of Law Number 18 of 2019 concerning *Pesantren* (*Pesantren Law*) on October 16, 2019. The *Pesantren Law* was followed by the issuance of Regulation of the Minister of Religion Number 30, 31, and 32 of 2020. Law -The invitation to Islamic boarding schools and the three regulations of the Minister of Religion provide very significant new hope, because the enactment of these various provisions will provide more formal legal guarantees regarding the existence of pesantren and the future of pesantren graduates, because the *Mu'adalah Education Unit, Formal Diniyah Education and Ma'had Aly*, which only exists in pesantren, has strong legality, as part of the national education system.



CONCLUSION

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The transformation of education in the "*Orde Lama*" period continued by making adjustments to the national education system with the existing Indonesian education system. This change in the education system was formulated in the National education system Law No. 4 of 1954 although some of its contents were related to the Islamic education system. debate, the position of Islamic education at that time was not yet obliged to be released. Furthermore, the transformation of education during the "*Orde Baru*" which was formulated in Law no. 2 of 1989 concerning the National education system still raises debates between pro and contra parties. The position of Islamic education at that time had reached the second grade, whose position was starting to be recognized by the government. Then during the reform era, the transformation of education was further strengthened by the issuance of law no. 20 of 2003 and the existence of Islamic Education is openly recognized. Both the institution and the substance clearly state the terms Iman, Taqwa and Noble Morals. As mandated in the 1945 Constitution to establish a national education that enhances faith and devotion to God Almighty and noble morals in order to educate the nation's life. This is a brief overview of the transformation of Islamic education from the time Islam entered Indonesia until now. The restructuring and reformulation of the institutional system of Islamic education have in fact experienced continuity and change, and in some cases quite radical. However, on the whole, the changes are slow and take a very long time and have not yet reached



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their final form. This is a picture of the macro process, in which Islam, which between the 17th and 19th centuries shifted to rural areas, is now trying to return to the city. Likewise with its spread in Indonesia, the bases of Islam at first were Malacca, Banda Aceh, Banten, Gresik, Surabaya, Demak, Cirebon, and other cities. The form of change and development of Islamic education in the future will depend very much on the ability to resettle in the cities, as well as its ability to make itself the formulator of the great tradition, which in turn imposes urban structure and civilization.



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