

Educational Innovation Through Strengthening The Position Of Religious Education In The Context Of National Education

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ABSTRACT

The aim of this scientific study is to analyze more deeply Islamic education by strengthening the position of religious education in the context of national education. This scientific study uses qualitative research methods with a *historical approach*. The data used in this study are secondary data, including books and journals that are in accordance with the topic being studied. The results of the analysis state that Islamic education is not only a means of transferring knowledge and developing basic human potential, but also as an actualization of Islamic values in order to be free from ignorance. This is supported by the existence of the Joint Decree of 3 Ministers, Law on the National Education System No. 2 of 1989 and Law No. 20 of 2003, which bridge Islamic educational institutions (madrasahs) to be able to contribute directly to efforts to educate the nation's life. Madrasahs have been given a strategic position as a form of formal educational institution recognized by the Indonesian government, as well as with other formal educational institutions. Even Law No. 20 of 2003 also gives extraordinary existence to Islamic education as a compulsory subject in elementary, secondary, and higher education.

Keywords: Islamic education, strengthening, position of religious education

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1. INTRODUCTION

It is acknowledged that the progress of the world of education and science today demands an increasingly better quality of Islamic religious education. Therefore, in facing this, the government sees the need to improve the quality and standard of education from elementary to higher education, both state and private.

Utilizing the potential of the large number of Muslims, experience in developing education independently, the strength of advanced Islamic educational institutions, the utilization of quite a lot of experts and managers of Islamic education, developing an educational system that has received recognition, maximizing the function of the Ministry of Religion in developing education, it is certain that opportunities for increasing the progress of Islamic education can be seized. It will not

be difficult to develop accredited Islamic educational institutions into advanced educational institutions of international standard, budget opportunities will be open, especially since the position of Religious education is the same as general education from the perspective of national education policy, graduation standards provide a guarantee of quality manpower that is ready to access the job market share, therefore accredited educators/teachers in an effort to pursue quality and fulfillment of welfare and open the formation of *zuhud* behavior in teachers graduation provides a guarantee of quality manpower that is ready to access the job market share, therefore accredited educators/teachers in an effort to pursue quality and fulfillment of welfare and open the formation of *zuhud* behavior in teachers Optimism in utilizing the potential to seize globalization opportunities at the beginning of the third millennium, will increasingly become a force in improving Islamic education, especially since there is a momentum to support the situation of Muslims, since the beginning of the 15th century the *hijrah* was proclaimed as a century of revival and declared as the beginning of the survival of Muslims.

The Republic of Indonesia is not a religious state and not a secular state. The state recognizes six religions that are developing and practiced by its citizens. In this case, the state also facilitates them to study, deepen and practice the teachings of their religion. The facilities provided by the state related to the Islamic religion have developed. Since the beginning of independence, the state, through its policies, has provided recognition and regulations related to religion and its adherents. This recognition and regulation is stated in Article 29 of the 1945 Constitution and its derivative regulations.

However, the recognition and attention of the state to religious education, including Islam, has undergone a long process. Ups and downs and tug-of-war of interests are possible. The attention mandated by law requires technical regulations so that it can be implemented and its benefits felt by the community.

2. METHODS

This scientific study uses qualitative research methods. Cresswell in (Sugiyono, 2019) stated that qualitative research as a type of research is capable of producing various findings that cannot be obtained using statistical procedures. Basically, this type of research is used to find and understand various things hidden in a phenomenon, which sometimes becomes something that is difficult to understand properly. Researchers use this qualitative research method, because it is in line with

the topic to be studied, namely related to Islamic education. through Joint Decree of 3 Ministers, National Education System Law No. 2 of 1989 and Law No. 20 of 2003.

Meanwhile, the approach used in this scientific study is a *historical approach*. The historical approach is a study of various sources containing information about the past, and is carried out systematically (Icha & Prastowo, 2022). In addition, (Amane et al., 2023), stated that historical research is also called descriptive research, which is equally collected from various sources of information and in its analysis remains objective without being influenced by personal opinions. In line with the focus of this research, the historical approach of this study refers to Islamic education, which (Ridwan et al., 2024) stated that the historical approach to Islamic education is a perspective of the object of study that will be scientifically researched based on its history (Islamic education).

3. FINDINGS AND DISCUSSION

3.1 Strengthening the Position of Religious Education Through the Joint Decree of 3 Ministers in 1975

In general, it can be explained in the Joint Decree of 3 Ministers consisting of 7 chapters and 8 Articles. Of the seven chapters explaining about: Chapter 1, General Provisions, contains 1 article and 2 paragraphs: Chapter 2, improvement objectives, contains 1 article and 1 paragraph: Chapter 3, Fields of education improvement, contains 1 article 3 paragraph: Chapter 4, coaching contains 1 article 3 paragraph: Chapter 5, government assistance, contains 1 article 2 paragraph: Chapter 6, financing, contains 1 article and 1 paragraph, and Chapter 7, Closing provisions, contains 2 articles 2 paragraphs.

Chapter 1, regulates general provisions. In Article 1 paragraph (1) which is referred to as a madrasah in the SKB 3 Ministers is an educational institution that makes Islamic religious subjects a basic subject given at least 30% in addition to general subjects, (2) Madrasahs include three levels, namely: Masrasah Ibtidaiyah, equivalent to elementary school, Madrasah Tsanawiyah, equivalent to junior high school, and Madrasah Aliyah, equivalent to high school. Chapter 2, explains the purpose of improving, the intent and purpose of improving the quality of madrasah education is so that the level of general subjects of madrasahs reaches a level that is equivalent to general subjects in public schools of the same level, which aims to have the same value of madrasah diplomas with institutions of the same level.

Meanwhile, in Chapter 3, related to the areas of improving education. What is emphasized in Article 3 paragraph 1 is that improving the quality of education in madrasas includes the following areas : Curriculum , textbooks, educational tools and educational facilities in general and teachers. In Chapter 4 (Article 4) as follows: (1) Madrasah management is carried out by the Minister of Religion, (2) Guidance on religious subjects in madrasas is carried out by the Minister of Religion, and (3) guidance and Supervision of the quality of general lessons in madrasas is carried out by the Minister of Education and Culture, together with the Minister of Religion and the Minister of Home Affairs (Samsul Nizar, 2011).

Furthermore, each minister immediately followed up on the Joint Decree of the 3 Ministers. Minister of Religion Dr. HA Mukti Ali followed up by issuing the Decree of the Minister of Religion Number 70 of 1976 concerning the Equality/Degree of Madrasahs with Public Schools dated December 15, 1976 and the Decree of the Minister of Religion Number 5 of 1977 concerning the Equality of Private Madrasah Diplomas with State Madrasah Diplomas dated January 26, 1977. Then the emergence of the 1984 curriculum, an effort to perfect the 1975 curriculum (SKB), madrasah managers were quite happy because of the emergence of a joint decision between the Minister of Religion and the Minister of Education and Culture No. 0299/U/1984 (Dikbud); 045/1984 (Depag) in 1984 concerning the recognition of the standardization of the public school curriculum and the madrasah curriculum which contains the permission or permission for madrasah graduates to continue to higher public schools. This shows the official recognition from the government of the equality and scientific capabilities between madrasas and public schools in Indonesia. Although the implementation of the SKB still experiences obstacles and shortcomings, the core and soul of the SKB is the struggle of the Ministry of Religion and Education and Culture (Zuhairini et al., 1988) .

The essence of the SKB of the 2 ministers is, a) general school curriculum and madrasah curriculum consist of core programs and special programs, b) core programs in order to fulfill the educational goals of general schools and madrasahs are qualitatively the same, c) special programs (electives) are held to provide students with the skills to continue to higher education for high school/madrasahs, d) regulations for the implementation of general school and madrasah curriculum regarding the credit system, career guidance, learning completion, and assessment system are the same, e) matters related to teachers and educational facilities in order

to successfully implement the curriculum will be regulated jointly by the two relevant departments (Muwardi Sutejo et al., 1992).

Basically, there was a madrasah curriculum in 1984 based on the Joint Decree of 3 Ministers and Joint Decree of 2 Ministers. Which is in the Decree of the Minister of Religion (KMA) Number 99 of 1984 for the Madrasah Ibtidaiyah (MI) curriculum, KMA Number 100 of 1984 for the Madrasah Tsanawiyah (MTs) curriculum, KMA Number 101 of 1984 for the Madrasah Aliyah (MA) curriculum. Then with the provisions of Law No. 20. Year 2003 Concerning the National Education System, madrasahs opened special departments for religious studies, at the Madrasah Aliyah level, the Madrasah Aliyah Special Program (MAPK) model was also developed.

3.2 Strengthening the Position of Religious Education Through the National Education System Law No. 2 of 1989 and Law No. 20 of 2003

The existence of Islamic education (madrasah) at the beginning of independence was increasingly clear, because these institutions had been recognized and even protected and developed by the government. The 1945 Constitution, article 31 paragraph 2 states "The government strives for and organizes a national education system, which is regulated by law". Thus, the implementation of Islamic education is directly a sub-system of national education. In addition, based on the meeting of the Central Indonesian National Committee Working Body (BPKNIP) on December 22, 1945, among other things, it was decided that in order to advance education and teaching in this country, education in langgar-langgar and madrasahs was recommended to continue and be accelerated. This statement was then followed by the issuance of a BPKNIP decision stating that the madrasahs should receive attention and assistance from the government (Husaini Usman, 1981).

Islamic education at this time is closely related to the role of the Department of Religion which intensively fights for Islamic education policies . The orientation of the Department of Religion in the field of Islamic education based on the aspirations of Muslims is so that Religious education is taught in schools in addition to the development of religious education in educational institutions.

During the reform era, the National Education System was still regulated by UUSPN number 2 of 1989 which according to many people was no longer in accordance with Law No. 22 of 1999 concerning regional autonomy, article 11 which

states that "Regions are obliged to handle education". Based on this criticism, Law No. 20 of 2003 concerning the National Education System was drafted and ratified.

The process of changing UUSPN number 2 of 1989 to UUSPN number 20 of 2003 at that time reaped pros and cons. Media records show that throughout the debate on the draft UUSPN number 20 of 2003 until its ratification on July 8, 2003, there were ten materials that were debated. Of the ten issues, which became a hot debate and reaped pros and cons were the issue of religion or religious education, articles 3 and 4, especially article 12 paragraph 1 (a) which reads "every student in every institution or educational unit has the right to receive religious education in accordance with the religion they adhere to and taught by religious educators of the same religion". Therefore, the National Catholic Education Council (MNPK) and the Christian Education Council (MPK) filed objections to the article on the grounds that the articles and paragraphs This hampers the independence movement of private schools, which are in reality very plural. In addition, they believe that the law places too much emphasis on religious education in schools, so that the existence of vocational education institutions, ethics and work ethic are forgotten .

Regardless of the pros and cons, finally UUSPN number 20 of 2003 was ratified on July 8, 2003. This law is considered by Islamic education activists as the starting point for the revival of Islamic education. Because explicitly, this law mentions the role and position of Islamic education and makes the position of religious education (including Islamic education) an integral part of the national education system. This shows the nation's recognition of the great contribution of Islamic (religious) education in efforts to educate and educate the nation's life.

With the birth of the National Education System Law Number 20 of 2003, it is sufficient to clarify and strengthen the existence of madrasahs. The sign that madrasah is clearly mentioned is always in sequence with the mention of school, which was never found in the previous law . An example of the mention that is always side by side is seen in the following articles. First, Article 17 paragraph 2: Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other forms of equal value as well as Junior High School (SMP) and Madrasah Tsanawiyah (MTs) or other forms of equal value. Second. Article 18 paragraph 3: Secondary education is in the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), Vocational Madrasah Aliyah (MAK) or other types of equal value. The existence of madrasahs is increasingly solid, as part of the national education system

with the birth of the National Education System Law Number 20 of 2003. Article 18 states that secondary education is in the form of Senior High Schools (SMA), Madrasah Aliyah (MA), Vocational High Schools (SMK) and Vocational Madrasah Aliyah (MAK) or other forms of equivalent level.

3.3 Development of Religious Education after National Education System Law No. 20 of 2003

The New Order emerged after the Sukarno government was agreed by the MPRS to be replaced because there were several state problems that threatened the sustainability of the Indonesian nation which was based on Pancasila. Changes in power in Indonesia have an impact on changes in various policies, including religious education policies. The Old Order, which was later replaced by the New Order, also had an impact on changes in religious education policies. In summary, the policies that had an impact on religious education in Indonesia during the New Order can be classified into four large groups, namely the MPRS Decree Number XXVII/MPRS/1966, the Joint Decree (SKB) of the three Ministers, UUSPN Number 2 of 1989, and the National Education System Law Number 20 of 2003.

MPRS Decree Number XXVII/MPRS/1966 became the basis for the development of religious education during the New Order. It is explained in article 4 of MPRS Decree Number XXVII/MPRS/1966 concerning the content of education, that the content of education contains four things, first enhancing mental, moral, character and strengthening religious beliefs. These four things, mental, moral, character, and beliefs are discussions that are closely related to coaching in religious education. Religious education focuses on mental improvement to become a person with a religious mentality. Religious education guides morals to become individuals with high morals in accordance with human nature and have noble character. Religious education also fosters students' personal beliefs so that they are more confident in accepting and carrying out God's teachings.

Second, increase intelligence and skills. Religious education also needs to pay attention to improving the intelligence and skills of students. It is not enough for a person to just know about religion. They must be able to act as individuals who are able to play an active role in creating order and peace on earth. Meanwhile, intelligence and skills can be a means of order and peace on this earth. Third, build and develop a strong and healthy physique. Health and physical strength are also

needed to optimize the results of religious education (Provisional People's Consultative Assembly, 2020).

With the changes in the MPRS decree, previous policies were also not spared from review. Decree Number II/MPRS/1960 became MPRS decree Number XXVII/MPRS/1966, education policy experienced quite significant changes. The changes that are apparent in MPRS decree Number XXVII/MPRS/1966 from decree Number II/MPRS/1960 are first, article (1) of MPRS decree Number XXVII of 1966 changed the dictum of MPRS decree Number II/MPRS/1960 article (2) by deleting the sentence stating that students have the right not to attend religious education if their guardian/adult student objects.

3.4. Analysis of Opportunities and Challenges for the Development of Religious Education in Indonesia in the Future

1) Opportunities for Developing Religious Education

- a. The Joint Decree of 3 Ministers provides a strong legal basis for the development of religious education in schools. This provides a greater opportunity to strengthen religious teaching in schools.
- b. National Education System Law No. 2/1989 and Law No. 20/2003 require that religious education be taught in schools. This provides a clear legal umbrella for the development of religious education in the future.
- c. The increasing challenges of pluralism and social change require stronger religious education to build tolerance and unity. This opens up opportunities for the development of more relevant religious curriculum and teaching methods.

2) Challenge Development of Religious Education

- a. Limited quality religious teachers in some areas. Continuous efforts are needed to improve the competence of religious teachers.
- b. Limited funds for the development of religious education facilities and teaching materials. Need for greater government and community support.
- c. Various conflicts in society regarding the interpretation of religious teachings. It is necessary to strengthen the paradigm of religious education that is tolerant, inclusive, and encourages students' critical thinking skills.

- d. The demands of a curriculum that is balanced between academic content and character content require innovation in curriculum development and religious teaching methods.

4. CONCLUSION

Basically, there was a madrasah curriculum in 1984 based on the Joint Decree of 3 Ministers and Joint Decree of 2 Ministers. Which is in the Decree of the Minister of Religion (KMA) Number 99 of 1984 for the Madrasah Ibtidaiyah (MI) curriculum, KMA Number 100 of 1984 for the Madrasah Tsanawiyah (MTs) curriculum, KMA Number 101 of 1984 for the Madrasah Aliyah (MA) curriculum. Then with the provisions of Law No. 20. Th 2003 Concerning the National Education System, madrasahs opened special departments of religious studies, at the Madrasah Aliyah level, the Madrasah Aliyah Special Program (MAPK) model was also developed.

During the reform era, the National Education System was still regulated by UUSPN number 2 of 1989 which according to many people was no longer in accordance with Law No. 22 of 1999 concerning regional autonomy, article 11 which states that "Regions are obliged to handle education". Based on this criticism, Law No. 20 of 2003 concerning the National Education System was drafted and ratified .

Furthermore, the MPRS Decree Number XXVII/MPRS/1966 became the basis for the development of religious education during the New Order. It is explained in article 4 of the MPRS Decree Number XXVII/MPRS/1966 concerning the content of education, that the content of education contains three things, first, enhancing mental, moral, character and strengthening religious beliefs. These four things, mental, moral, character, and beliefs are discussions that are closely related to coaching in religious education.

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