



MAPPING OF ISLAMIC EDUCATION PROBLEMS IN INDONESIA AND STEPS FOR ITS OVERCOMES

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Abstract: The first step to pay attention in structuring Islamic education is obligated to analyze the aspects of strengths, weaknesses, opportunities, and threats. The first is Islamic education [*pesantren* and madrasa (schools characterized by Islam) and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars believes that teachers teach something that is true, religious vocation, worship, sincere, cheap, and populist. This is a strength in the management of Islamic education. The second is weakness that Islamic education is weak, unprofessional almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education. The third is the opportunity that in Law No. 20 th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. The fourth is the threat that many other educational institutions are more resilient and quality, science and technology that are developing very rapidly have not been overtaken by Islamic education. Islamic education has lost its identity, Islamic education has always been a second class citizen, uprooted from the cultural roots of the Muslim community.

Keyword: Indonesia, Islamic education, mapping, problems

INTRODUCTION

Islamic education is education that aims to shape the Muslim person as a whole, develop the full potential of human beings in the form of both physical and spiritual, foster a harmonious relationship between every human person with God, humans and the universe. Islamic education departs from the Islamic view of humans. The Qur'an explains that humans are creatures that have two functions which simultaneously include two main tasks. The first function, humans as the caliph of God on earth, this meaning implies that humans are given the mandate to maintain, care for, utilize and preserve the universe. The second function, humans are creatures of God who are assigned to worship and serve him. Besides that, on the other hand humans are beings who have both inner and inner potential.¹

¹Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam di Indonesia*, (Jakarta: Rineka Cipta, 2009), p. 6

In the context of the Indonesian people who have Unity in Diversity, the development of religious education is expected not to: (1) foster a spirit of blind fanaticism; (2) fostering an intolerant attitude among students and the people of Indonesia; (3) weaken the harmony of religious life and national unity and integrity. On the contrary, the development of religious education is expected to be able to create *ukhuwah Islamiyah* in a broad sense, namely brotherhood that is Islamic, not just brotherhood between Muslims as has been understood, but also able to build brotherhood among others, and be able to form personal piety as well as social piety.²

In this paper, we try to study the mapping of the problems of Islamic education in Indonesia and the steps to overcome them.

MAPPING PROBLEMS OF ISLAMIC EDUCATION IN INDONESIA

The study of Islamic education seems to be a field that has not been explored seriously in Islamic studies as a whole. Even more alarming, the study of Islamic education in the Indonesian context is lagging behind. Islamic education has a long history. In the broadest sense, Islamic education develops along with the emergence of Islam itself.³ The problems of education in Indonesia in general are identified in four main crises, namely those concerning quality, relevance, elitism, and management. Various quantitative indicators were raised with regard to the four problems above, including a comparative analysis comparing the educational situation between countries in the Asian region. These four problems are big, fundamental, and multidimensional problems, so it is difficult to find the base of the solution. This problem occurs in general education in Indonesia, including Islamic education which is considered even greater problems. Islamic education is also confronted and trapped in the same problem, even if it is observed and then concluded that Islamic education is supported in setbacks, underdevelopment, helplessness, and poverty, as is experienced by most Muslim countries and societies compared to non-Muslims. Let's just say, Islamic education is stuck in an unfinished circle that is the problem of quality demands, relevance to needs, changing times, and even education if given the "frill of Islam", is considered to connote setbacks and underdevelopment, even though now gradually many among Islamic educational institutions that have shown progress. But Islamic education is seen as always in the position of the second row or marginal position

²Muhaimin, *Arah Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum hingga Redefinisi Islamisasi Pengetahuan*, (Bandung: Penerbit Nuansa, 2003), p. 60.

³Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta: Logos Wacana Ilmu, 1999), p. 87.

in the national education system in Indonesia. The National Education System Act states that Islamic education is a sub-system of national education.⁴

So the education system is one that humanizes humans, but education has many faces, characteristics, types and levels [education of families, schools, communities, Islamic boarding schools, madrasas, diploma programs, high schools, institutions, universities, etc.], and the nature of education is develop human dignity and humanity, humanize human so that they are truly able to become caliph.⁵ Islamic education becomes one in the national education system, but the predicate of backwardness and setbacks remains attached to it, even Islamic education is often "crowned" only for the benefit of people who are incapable or poor, producing exclusive, fanatical people, and even at very demeanor sadly that even "terrorism" is thought to originate from Islamic educational institutions, because in reality some Islamic educational institutions are "considered" as the place where the group originated. Although this "assumption" is wrong and can be rejected, because there are no Islamic educational institutions which aim to produce or print groups of people like that. But in reality many violent behaviors in the name of Islam. Is there something wrong in the system, process and orientation of Islamic education.⁶

STRUCTURING OF ISLAMIC EDUCATION

Basically Islamic education is a conscious effort, planning by an adult to the subject of his students to change the pattern of thinking, behavior, skills to reach our people.⁷ Islamic education is sourced from the Qur'an and Sunnah. According to Ulwan, relying on the Qur'an and Sunnah, all educators from one generation to the next must pay attention to the education, teaching, direction of children and correct their inequality. Parents must restore teachers and educators to their children so that they are able to carry out their duties properly in fostering children on the basis of Islamic creed, morals and teachings.⁸

The first step to pay attention to structuring Islamic education, must analyze the aspects of strengths, weaknesses, opportunities, and threats. First, Islamic education [pesantren, madrasa, schools characterized by Islam, and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars,

⁴Hujair A. H. Sanaky, "Permasalahan dan Penataan Pendidikan Islam Menuju Pendidikan yang Bermutu," *el-Tarbawi Jurnal Pendidikan Islam*, No. 1. Vol. I. 2008, p. 84

⁵Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 84-85.

⁶Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 85

⁷Sukiman, *Model Pendidikan Islam*, (Medan: Manhaji, 2018), p. 83

⁸Syafaruddin, dkk., *Ilmu Pendidikan Islam: Melejitkan Potensi Budaya Umat*, (Jakarta: Hijri Pustaka Umat, 2014), p. 31.

believe that teachers teach something that is true, religious vocation, worship, sincere, cheap, populist. This is a strength [strengt] in the management of Islamic education. Second, weakness [weakness], that Islamic education is weak, unprofessional, almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education and religious education. Third, the opportunity [opportunity], that in Law No.20 Th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. Fourth, the threat [treat], that many other educational institutions are more resilient and quality, science and technology are developing very rapidly not overtaken by Islamic education, Islamic education loses its identity, Islamic education has always been a second class citizen,⁹ uprooted from the cultural roots of the Muslim community. In an educational perspective, one might ask whether we can create and develop an Islamic education system that produces graduates who are "able to choose" without losing their opportunities and identity? Indeed until now, government and community treatment of Islamic education is still the same, discriminatory. This attitude has led to Islamic education being marginalized until this moment. The exclusion of Islamic education from competition is actually due to two factors, namely internal and external factors.¹⁰

Internal factors, first, include the management of Islamic education which in general has not been able to organize learning and management of effective and quality education. This is reflected in the competition from schools that are under the guidance of the Ministry of National Education [Diknas] which is generally managed in a modern way. Second, teacher professional compensation factors are still very low. The teachers who are the most important elements in teaching and learning activities, are generally weak in mastering the subject matter of the field of study, especially concerning the fields of general study, teaching skills, class management, and teaching motivation. This happens because the Islamic education system is less conducive to the development of professional competence of teachers. Third, is the leadership factor, meaning that not a few madrasa heads do not have a vision, and a mission to go where education will be taken and developed. The headmaster of madrasa should be a symbol of excellence in leadership, morals, intellectuals and professionals in the environment of formal educational institutions, apparently difficult to find in the field of Islamic education. Islamic education

⁹Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 86.

¹⁰Hujair A. H. Sanaky, *Permasalahan dan...*, p. 86-87.

leaders not only often lack the ability to build internal communication with teachers, but are also weak in communication with the community, parents, and education users for the sake of providing quality education. Usually the approach used is a bureaucratic approach rather than a collegial professional approach. Managing education is not based on professional judgment, but a like and dislike approach, with no clear vision and mission.¹¹

As a process, the learning of Islam involves many factors, including the goal factors, teachers, students, curriculum, methods and facilities as well as facilities. Teachers who are assumed to be agents of instruction (course of instruction) are of course a very determining factor in the success of learning. For this reason, it is necessary to have learning principles that must be followed by each teacher in carrying out their tasks of providing knowledge to students. In there are no three principles of Islamic learning, namely: the principle of tadarruj and order; methodological principles and psychological principles. Estimated, these three principles of Islamic learning are found in Western learning systems, including advanced American learning.¹²

INDONESIAN ISLAMIC EDUCATION IN THE DYNAMICS OF CHANGE

The essence of innovation is as new ideas and practices in human life. The basis of Islamic education is the Koran and the Sunnah of the Prophet. On these two pillars, the basic concepts of Islamic education are built. The starting point starts from the human concept according to Islam.¹³

The purpose of Islamic education is closely related to the purpose of human creation as the caliph and as 'abd Allah. The details of it have been described by many experts in Islamic education. Among them 'Atiyah Al Abarasyi stated the details of the application of the objectives of Islamic education: (a). To help the formation of noble morals, (b). Preparation for the life of this world and the hereafter, (c). Cultivating the spirit of science (scientific spirit), (d). Prepare students in terms of professional, (e). Prepare to look for fortune.¹⁴

Viewed from the point of potential consisting of two kinds, namely the potential for birth and inner potential, in terms of function as a caliph, the aspects that need to be developed are aspects of understanding, mastery and responsibility for the preservation of

¹¹Hujair A. H. Sanaky, *Permasalahan dan ...*, p. 86-87.

¹²Abd. Mukti, *Pardigma Pendidikan Islam dalam Teori dan Praktek sejarah Periode Klasik hingga Modren*, (Medan: Perdana Publishing, 2016), p. 167-168.

¹³Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 7.

¹⁴Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 7.

the universe, in terms of human function as servants ('abd), then the important aspect to educate is the aspect of divinity education. Based on the mindset built on the aspects of education that need to be instilled in humans according to the concept of Islamic education are: (a). The aspect of divinity education, (b). The aspect of moral education, (c). Educational aspects of reason and science, (d). Physical education aspects, (e). The aspects of psychiatric education, (f). The aspect of beauty education, (g). The aspects of skills education.¹⁵

To realize the concept of Islamic education, educational planning is needed which includes, first: institutional, second curriculum, third management, fourth educator, fifth learner, six tools, facilities and facilities, the seven government policies.¹⁶

Islamic education in Indonesia both in terms of institutions and subjects, needs to be empowered by finding a way out of the various problems encountered. The first problem is structural and cultural. Structural is that Islamic education in Indonesia is under the structure of the department of religion, which for the future the government really needs to empower the Department of Religion as the department that oversees educational institutions. Both culturally, the religion of Muslims from all walks of life participates in empowering Islamic education. The following problems can be seen in terms of educators, students, management, curriculum and so on, all of which need attention.¹⁷

Buchori mapped the internal structure of Indonesian Islamic education, if viewed from the aspect of its educational programs and practices into 4 (four) types, namely (1) boarding school education; (2) madrasa education; (3) general education that breathes Islam; and (4) Islamic religious studies which are held in general educational institutions as a course or course; (5) Islamic education in the family or in places of worship, and / or forums for Islamic studies, Islamic majelis, and other institutions currently being promoted by the community. The fifth type is commonly called Islamic education outside of school (non-formal Islamic education).¹⁸

No exaggeration, if there is one phrase that states that Indonesian Islamic education has given color and contribution to the national education system. Sjafrin Sairin emphasized that the Islamic education system in Indonesia from the colonial period to the present is an inseparable part of the national education system. The dynamics of change in the Islamic

¹⁵Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 8.

¹⁶Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 9.

¹⁷Haidar Putra Daulay, *Pemberdayaan Pendidikan ...*, p. 11.

¹⁸Muhaimin, *Arah Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum hingga Redefinisi Islamisasi Pengetahuan*, (Bandung: Penerbit Nuansa, 2003), p. 13.

education system since the colonial period until now, shows a strong indication that Islamic education can adapt and adapt to the development of society. The change also illustrates that the Muslim community can integrate in the Islamic education system that they are dealing with the dynamics that are developing in today's society. However, there are interesting things to be observed regarding how Islamic educational institutions face the challenges and dynamics of change. According to Azyumardi Azra, the exponents of Islamic education institutions seem not to rush to transform Islamic institutional changes, but rather to maintain prudent policies, they accept renewal or modernization in a limited way without having to change the Islamic education system as a whole. Because actually the praxis of education in each Islamic educational institution has its uniqueness and characteristics, which are sociologically and philosophically different according to the traditions and scientific disciplines developed by its founders.¹⁹

According to Affandi Mochtar Indonesian Islamic education, has become an important part in the dynamics of the changing National Education System. Pesantren as one form of Indonesian Islamic education is assumed to be able to bridge the communication problems between the government and the lower strata of society, because almost the majority of pesantren in Indonesia grow and develop from the lower strata of society. Now most of the pesantren are more open to accepting the flow of modernization. This indication can be seen from the various activities that encourage the participation of pesantren in development. Islamic boarding schools and other educational institutions are now very open with various findings produced by the development of science and technology. However, Islamic boarding schools and educational institutions in general need to study critically so that the results of the development of science and technology can be utilized for greater benefit for human life. Not the other way around, the development of science and technology is disastrous for the existence of human life, because it is hegemonyed by value-free capitalist and liberalist thinking.²⁰

National education is education based on the Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religion, Indonesian national culture, and responsive to the demands of changing times.²¹

It must be admitted that until now Islamic education has remained in a problematic position between "historical determinism" and practical realism. On one hand, Islamic

¹⁹Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global," *Jurnal Al-Tahrir*, Vol.11, No. 2 November, 2011, p. 310-311.

²⁰Moh. Miftachul Choiri dan Aries Fitriani, *Problematika Pendidikan Islam ...*, p. 311-312

²¹UU No. 20 tahun 2003 tentang *Sistem Pendidikan Nasional*, pasal 1 ayat (2).

education has not yet fully come out of the idealization of the triumph of hegemonic and Islamic civilization of the past; while on the other hand Islamic education is also forced to accept current demands, especially those coming from the west, with a very practical orientation.²²

THE ESSENTIAL PROBLEM OF MADRASAS AS ISLAMIC INSTITUTIONS IN THE GLOBAL ERA

There are three fundamental problems faced by madrasas today, including: first, the problem of madrasa identity. This problem stems from the madrasa's response to the reality that develops in society. The reality of Indonesian society is currently in a transition period as a result of the reform process. The issues of democracy, human rights, plurality, freedom of the press and globalization are the main issues in the life of Indonesian society today. Meanwhile, the reality that develops in madrasas is generally slow in responding to issues that develop in society. Second, the problem of madrasa's internal human resources and its use for future madrasah development. The majority of human resources owned by homogeneous madrasas, graduates of Islamic tertiary institutions, tend to have the same scientific discipline. So that madrasa development becomes less dynamic and innovative. Judging from the scientific structure developed in madrasas, it is time for expertise, qualifications and competencies to be the main consideration in recruiting educators in madrasas. Of course in addition to these considerations, teachers must also be introduced to the madrasa tradition as an Islamic institution that is close to the pesantren tradition. So that the values of pesantren are not ignored. Third, the problem of madrasa management. According to H.A.R. Tilaar, the problem of madrasas lies in its uniqueness that madrasas grow from the bottom, from the community itself.²⁹ In its growth, madrasas were born from communities that are economically from poor families, of course these conditions create a difficult situation for madrasas. Madrasah management which is oriented towards the community has given birth to a diversity of management making it difficult to find standards to improve the quality of education. In facing the demands of modernization and globalization because certain standards are needed, the management of education in madrasas needs to be adjusted to be more sensitive in responding to the competitive global life.²³

²²Mahmud Arif, *Pendidikan Islam Transformatif*, (Yogyakarta: LKiS, 2008), p. 5.

²³Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global, *Jurnal, Al-Tahrir*, Vol.11, No. 2 November, 2011, p. 314-315.

The implementation of a relevant and quality national education system is a determining factor for the success of the Indonesian people in educating the nation's life and advancing national culture. Therefore, the founders of the Republic of Indonesia established efforts to educate the life of the nation as one of the functions of the administration of the Indonesian state government and required the government to organize a national teaching system. In this era of globalization, Indonesia's national education system is faced with a number of severe challenges that demand to be solved. These problems include: issues of equity, quality of education, relevance and efficiency. Meanwhile, according to H.A.R. Tilaar there are several indicators that can be used to see the development of the national education system. These indicators include popularization of education, systematization of education, proliferation of education and politicization of education. The main issue in the popularization of education is the opportunity to obtain education for everyone who is popular with the Education for All movement. In line with the development of globalization, there is a tendency for several parties, especially education policy makers to give birth to an attitude of arrogance with the birth of a superior school, which is in fact only intended for the elite in the community. This fact seems inseparable with the efforts of some parties to commercialize education by taking cover behind efforts to improve the quality of education. Whereas legally, the government guarantees the financing of educational institutions through various policies, including: the provision of BOS (School Operational Assistance), special allocation funds to improve the quality of education, funds compiled through the RAPBS, and so forth.²⁴

SOLUTION TO THE PROBLEMS OF ISLAMIC EDUCATION

Islamic education departs from the Islamic view of humans. The Qur'an explains that humans are creatures that have two functions which simultaneously include two main tasks. The first function, humans as the caliph of God on earth, this meaning implies that humans are given the mandate to maintain, care for, utilize and preserve the universe. The second function, humans are creatures of God who are assigned to worship and serve him.²⁵

Solution to the Problems of Islamic Education is currently observing the reality, then inevitably the problem of the concept of dualism-dichotomic education must immediately be overthrown and resolved, both at the philosophical-paradigmatic and

²⁴Moh. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan ...," p. 315-316.

²⁵Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam di Indonesia*, (Jakarta: Rineka Cipta, 2009), p. 6

technical levels of the department. Philosophical thought becomes very important, because this thought will later provide a worldview that becomes an ideological and moral basis for education. The separation between science and religion should be immediately stopped and become an effort to unite both in an integralistic education system. But the problem of the integration of science and religion in one educational system is not an easy problem, but must be based on strong philosophical thinking, so it does not seem just patchy. The initial step that must be taken in making educational changes is to formulate a "philosophical basic framework of education" in accordance with Islamic teachings, then to develop "empirically the principles" that underlie its implementation in the context of the environment (socio and cultural) Integralism Philosophy (hikmah wahdatiyah) is part of Islamic philosophy which is an alternative to the holistic view that developed in the postmodern era among western societies.²⁶

The essence of this wisdom of wahdatiyah wisdom is that the absolute and the relative is a tiered unity, not something that is interrupted as the orthodoxy view of Islam. The view of Armahedi Mahzar, the originator of the philosophy of integralism, about science is also based on the above assumptions, so that he does not distinguish between the science of religion and general science, the science of God and scular science, world science and the hereafter. From his view of unity it will also have implications for Armahedi's thinking on other issues, including Islamic education. For Armahedi, Islamic education must become an integrated whole. For him, human beings today are the product of Modern Western thought which experiences a lameness, because it is a partial development. Islamic civilization is another example. Both can be helped by diverting the direction of its development towards a more comprehensive and balanced evolutionary development. Only a few aspects of human life have been developed. Likewise, the existing community, in essence is a reflection of an existing education system at the time. Today's society is a materialist society that can be fostered using a giant machine called teknostruktur. There is one missing link here, namely spiritualism. Thus, education as a production of this system must develop all aspects of people and society in accordance with the nature of Islam, namely monotheism.²⁷

This philosophical view is what makes the importance of the study of Armahedi Mahzar's thoughts on the integrative Islamic education system, because the problem of education actually lies in two aspects, philosophical and practical. This philosophical issue

²⁶Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

²⁷Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

is the basis of the practical realm of education. When the philosophical realm has been established, the practical realm will proceed systematically. Thus, the philosophy of integralism or wisdom of wahdatiyah will later become an ideological foundation in the development of an integrative education system.²⁸

CONCLUSION

As above, the first step to pay attention to structuring Islamic education must be analyzed in terms of strengths, weaknesses, opportunities and threats. First, Islamic education [pesantren, adrasah, schools characterized by Islam, and universities] is greater than 80% managed by the private sector. In its management, more trust and respect for scholars, believe that teachers teach something that is true, religious vocation, worship, sincere, cheap, populist. This is a strength [strengt] in the management of Islamic education. Second, weakness [weakness], that Islamic education is weak, unprofessional, almost in all sectors and components, stressed, oscillating between their identities, whether they join the public school model or between participating in the Ministry of Education and the Ministry of Religion. There is no solid system in developing models of religious education and religious education. Third, the opportunity [opportunity], that in Law No. 20 th. 2003 provides an opportunity or momentum for the development of religious and religious education. Islamic education is recognized the same as other education. Fourth, the threat [treat], that many other educational institutions that are more resilient and quality, science and technology that are developing very rapidly have not been overtaken by Islamic education, Islamic education has lost its identity, Islamic education has always been a second class citizen, uprooted from the cultural roots of the community the Muslim. It is important to be a material for reflection on the problems of Islamic education in Indonesia and steps to overcome them. Future studies to pay more attention to these problems. Hopefully this paper gives encouragement to readers in terms of the problems of Islamic education in Indonesia and steps to overcome them.

²⁸Rafiuddin, *Problematika Pendidikan Islam Di Era Globalisasi*, [September 4, 2012](https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/), <https://rafiuddinblog.wordpress.com/2012/09/04/jurnal-ilmiah-2/>, 11/01/2018.

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- UU No. 20 tahun 2003 tentang *Sistem Pendidikan Nasional*, pasal 1 ayat (2).