

Building Synergy Between Islamic Educators and National Education in Indonesia

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ABSTRACT

Education is one of the important aspects in building a quality generation. In Indonesia, there are two education systems that run in parallel, namely Islamic Education and National Education. Both have the same goal, which is to produce individuals who are intelligent, have noble character, and are beneficial to society. However, there are still challenges in creating effective synergy between the two. This journal aims to discuss how to build synergy between Islamic Education and National Education in Indonesia in order to support the development of quality human resources. Through a study of various education policies and examples of existing implementations, it is hoped that solutions can be found to unite the two education systems without overriding the values contained in each system. It is hoped that with this synergy, Indonesia can produce a generation that is not only academically intelligent, but also has good morals and is able to face global challenges. Integrating two existing education systems, namely Islamic education based on religious values and national education that focuses on character formation and skills according to the needs of the nation. In this study, it conducts a review, analysis, and synthesis of previously published works, such as books, journal articles, theses, and dissertations. The method used in this research journal uses a qualitative research method with the type of library research.

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INTRODUCTION

Education has a very important role in shaping the character and quality of a nation's human resources. In Indonesia, the national education system and Islamic education have different historical roots and characteristics. However, both have the same goal, which is to create intelligent, moral, and competitive individuals. The integration between Islamic education and national education is one of the strategic steps to strengthen the education system in Indonesia. This collaboration is expected to result in a more holistic education system, which not only develops the cognitive aspects but also the spiritual and moral aspects of learners.

Educational Contributions Islam On Education

These intelligent factors to national education are almost impossible to do. Therefore, the presence of Islamic education in Indonesia is urgent, especially in building a morally intelligent society of the Indonesian Nation and Amal. The existence of Islamic education as a force that contributes to the life of the nation and state. Islamic education is the main element in shaping the character and morals of the nation.

Integrating the two education systems will strengthen the spirit of realizing national ideals. Thus, both education systems (Islamic education and national education) should both have a position in building the nation and not in a separate position, let alone less dichotomous. Tajdid: Journal of Islamic and Humanitarian

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In this journal, it is explained that Islamic education that takes place through an operational process towards its goals requires a consistent model and system that can support the moral-spiritual values that underlie it. These values are actualized based on the orientation of learner potential orientations combined with the influence of the existing cultural environment.

Islamic Education In The National Education System

This paper concludes that Islamic education itself has an important role in the history of the development of the Indonesian nation, especially in terms of the historical dimension where Islamic education has been a formal education for centuries known as.

Boarding. The purpose of this study is to find out the relationship and role of Islamic education in the national education system because to make people intellectually balanced, religious education is needed, namely Islamic education, in order to achieve the goals of national education.

From the three studies above, the author has not found a relationship: "The development of synergy between Islamic education and national education can optimize the use of existing educational resources, which improves the quality of education in Indonesia as a whole." So the author developed his previous research with a different title Building Synergy Between Islamic Educators and National Education in Indonesia, it is hoped that this journal can provide clarity about Synergy, Islamic Education, National Education, Indonesia, Human Resource Development

RESEARCH METHODS

The method used in this research journal uses a qualitative research method with the type of library research.

RESULT AND DISCUSSION

Analysis Synergy Between Education Islam And National Education

The synergy analysis between Islamic education and national education refers to efforts to understand, integrate, and optimize the harmony between the principles, goals, and implementation of the two education systems. This is done to create a holistic educational model, which not only prioritizes academic aspects, but also moral, spiritual, and social values. Islamic education emphasizes Islamic values based on the Qur'an and Hadith, while national education emphasizes nationality, independence, and character development in the context of Indonesia's diversity.

a. This synergy aims to:

1. Combining Value and Scientific Aspects: Integrating religious values with general science.
2. Shaping the Nation's Character: Producing students who are religious, have integrity, and contribute to the progress of the nation.
3. Overcoming the Educational Dichotomy: Reducing the difference between religion-based education and general education.
4. Adapting to Global Challenges: Making education relevant to global needs without losing local and religious identity.

b. Approach in Analysis

1. Philosophical Perspective: Understand the main objectives of each educational system.
2. Curriculum Perspective: Compare the structure and content of the curriculum of the two types of education.
3. Policy Perspective: Examining the regulations governing national and Islamic education in Indonesia.
4. Practice in the Field: Analyze how this synergy is applied in the school environment, both formal and informal.

Synergy Potential and Opportunities

a. There is a common goal in forming a generation with character.

The common goal in forming a generation of character can be seen in various community activities. Here are real examples in society:

1. Youth Organization Activities

Youth organizations such as the youth organization often hold character education programs such as leadership training, social activities, and community service. The goal is to form a young generation that cares, is responsible, and socially minded.

2. School and Parent Programs

Cooperation between schools and parents in providing moral education to children, such as through parenting activities, joint recitation, or counseling on the importance of ethics and morality.

3. Religious Groups

Religious groups in the community, such as youth studies or child-centering programs in mosques or churches, often teach values such as honesty, tolerance, and discipline.

4. Social Volunteer Community

Volunteer communities such as environmental groups or disaster relief often involve young people to instill the values of care, cooperation, and responsibility towards others.

5. The Tradition of Mutual Cooperation

In village life, the tradition of mutual cooperation to improve public facilities or hold village events shows how the community tries to instill the value of cooperation and solidarity in the younger generation.

b. Indonesia as a country with a Muslim majority has great potential to integrate Islamic values into national education. Examples in Society:

1. Character Education in Schools

Many schools in Indonesia, especially madrassas and Islamic-based schools, have integrated Islamic values such as honesty, discipline, and tolerance in character education programs. For example, students are taught to practice Islamic manners in daily life, such as maintaining cleanliness, respecting parents, and maintaining prayer times.

2. Islamic-Based Extracurricular

Activities such as Islamic boarding schools, routine studies, and tahfidz programs of the Qur'an are widely found in Islamic and public schools. This is an effort to strengthen religious understanding as well as build Islamic personality in the younger generation.

3. Islamic Curriculum Integration

In madrasas, subjects such as fiqh, hadith, and Islamic cultural history are an integral part of the curriculum. In addition, general subjects are also often contextualized with Islamic values, such as instilling the concept of justice and environmental sustainability in economics or geography education.

4. Family and Community Education

In the community, Islamic values are applied through informal education such as routine recitation, pesantren, and taklim assembly. This helps to reinforce Islamic values directly to children outside the scope of school.

c. Government policies that support religious value-based education.

The Government of Indonesia has established various policies to support religious value-based education, including:

1. Law Number 20 of 2003 concerning the National Education System: Article 3 of this law emphasizes that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty and have noble character.

2. Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education: This regulation regulates the implementation of religious education in schools, including the obligation of every student to receive religious education in accordance with the religion he adheres to.

3. Regulation of the Minister of Education and Culture Number 23 of 2017 concerning School Days: This regulation allows schools to collaborate with religious educational institutions in order to strengthen religious education during the five school days.

4. Movement to Strengthen Character Education (PPK): Launched by the Ministry of Education and Culture, PPK aims to shape the character of students through five main values sourced from Pancasila, one of which is religious.

5. Independent Curriculum: This curriculum emphasizes the development of Pancasila student profiles, which includes religious values as part of the formation of students' character. These policies show the government's commitment to integrating religious values in the national education system.

Challenges and Obstacles

a. The difference in curriculum approach between Islamic education and national education.

1. Philosophical Foundations

Islamic Education: The foundation of the curriculum is Islamic religious teachings sourced from the Qur'an, Hadith, ijma', and qiyas. The goal is to form people who have faith, piety, and noble character, as well as make knowledge part of worship. Islamic education strongly emphasizes spiritual values and faith.

National Education: The basis of the curriculum is the state ideology, Pancasila, and the 1945 Constitution. The goal includes developing the potential of students to become human beings who have faith, piety, noble character, and have intellectual abilities, skills, and a spirit of nationality.

2. Educational Objectives

Islamic Education: Focuses on the formation of Islamic character, with the ultimate goal of devotion to Allah (taqarrub ilallah).

Education is directed to produce pious human beings individually and socially, with a balance between the world and the hereafter.

National Education: Emphasizes holistic aspects to develop students' potential intellectually, emotionally, and practical skills to create productive and beneficial individuals to society, without limiting them to one particular religion.

b. Learning Material Approach

Islamic Education, Learning materials integrate religious science and secular science. Subjects such as faith, morals, fiqh, and tafsir are the core of the curriculum, which is then combined with general sciences according to Islamic principles.

National Education Learning materials are more diverse, referring to universal and competency-based sciences, such as mathematics, science, social, and art, without emphasis on specific religious values (although there are inclusive religious subjects).

c. Learning Methods

Islamic Education: Tends to use methods based on Islamic traditions such as halaqah, talqin (direct guidance), tafaqur (contemplation), and qira'ah (reading). There is also an emphasis on memorizing the Qur'an and Hadith.

National Education: Learning methods are more flexible and innovative, such as project-based learning, discussions, experiments, and scientific approaches. This method focuses on 21st century skill building.

d. Evaluation and Assessment

Islamic Education: Assessment is often based on aspects of morality, faith, and worship, apart from academic knowledge. Evaluation involves the extent to which students understand and apply Islamic values in daily life.

National Education: Assessment uses a more structured, competency-based, and includes cognitive, affective, and psychomotor aspects. Numeric grading and project assessment are the main methods.

e. Scope of Education

Islamic Education: The scope often includes faith-based institutions such as madrasas, Islamic boarding schools, or integrated Islamic schools. The focus is on shaping an Islamic society.

National Education: It is universal and serves people from various religious and cultural backgrounds. The system is more inclusive and oriented towards internationally recognized formal education.

f. Curriculum Development Context

Islamic Education: Developed based on the demands of sharia, with the main goal of educating the generation who can live life according to Islamic teachings.

National Education: Developed based on the needs of society and the world of work, and refers to global standards to face the challenges of the times.

The lack of human resources that are able to integrate the two education systems. limited human resources who have the competence or expertise to do so. To address this issue, the following steps can be considered:

1. Training and Development. Conduct special training programs for educators, administrators, and experts involved in the integration of the education system.

2. Institutional Cooperation Collaborating with higher education institutions, training institutions, or related organizations to provide support in creating competent experts.

3. Improving the Teacher Education Curriculum Adapting the teacher education curriculum to include the skills required in integrating the education system.

4. Use of Technology

Utilizing technology to support cross-system learning and train educators to be more adaptive to system integration.

- g. Lack coordination between institution education Islam and the government.

The lack of coordination between Islamic educational institutions and the government is often one of the obstacles in creating an integrated and effective education system. This can be caused by several factors, such as:

1. Lack of Effective Communication: The absence of strong and structured lines of communication between Islamic educational institutions (such as Islamic boarding schools, madrasas, or Islamic colleges) and the government often results in miscommunication or lack of understanding of national education policies.

2. Differences in Priorities: The government may have certain priorities that differ from Islamic

educational institutions, making it difficult to align goals and policies.

3. **Lack of Policy Support:** In some cases, government regulations or policies lack support for the development of Islamic educational institutions, both in terms of budget, curriculum, and diploma recognition.

4. **Limited Resources:** Many Islamic educational institutions face limited human and financial resources, making it difficult to meet the standards that the government expects.

5. **Education System Dualism:** In Indonesia, for example, the general education system and the Islamic-based education system often run in parallel, with minimal coordination between the two.

h. **Workable Solutions:**

1. **Enhancing Dialogue:** Establish regular communication forums between the government and Islamic educational institutions to discuss strategic issues.

2. **Policy Harmonization:** Adjusting education policies to be more inclusive of the needs of Islamic educational institutions.

3. **Capacity Building:** Provide training and support to improve the management capacity of Islamic educational institutions.

4. **Budget Support:** The government needs to provide adequate allocation of funds to support the development of Islamic education.

5. **Education System Integration:** Build an education system that integrates Islamic values with national education standards.

Synergy Building Strategy

a. Develop an integrated curriculum that integrates Islamic and national values. The curriculum that is integrated between Islamic and national values aims to create a generation with character, strong religious insights, and able to compete globally. This can be done by:

1. Combining general subjects with religious lessons.

2. Incorporating ethical and moral learning in academic activities.

3. Involve experts from both fields to ensure the alignment of curriculum content.

b. Improve training for educators to understand both education systems. The training of educators needs to be designed to improve their understanding of the Islamic and national education system. These include:

1. Periodic workshops or training on integrated teaching.

2. Certification is specific to educators who master both systems.

3. Provision of training modules that are relevant to the times.

c. Strengthen coordination between the Ministry of Religion and the Ministry of Education.

Close cooperation between the Ministry of Religion and the Ministry of Education is the key to the success of this synergy. Steps that can be taken:

1. Forming a cross-ministerial working team to formulate joint policies.

2. Hold regular discussion forums to evaluate and improve synergy programs.

3. Allocate joint funds for programs that support educational integration.

By carrying out this strategy, it is hoped that an education system that is comprehensive, harmonious, and able to produce a superior generation will be created.

CONCLUSION

The integration between Islamic education and national education in Indonesia is a strategic step to create an education system that is more holistic and relevant to the needs of the nation. Islamic education contributes to the formation of the moral-spiritual character of students, while national education emphasizes the intellectual, skill, and nationality aspects.

The collaboration of these two systems has the potential: Improving the Quality of National Education through the synergy of religious values and nationalism. Forming a Generation with Character with strong moral and spiritual values, accompanied by academic competencies that are relevant to global challenges. Optimizing Educational Resources through the harmonization of policies, curriculum, and field practices.

However, this synergy faces challenges, such as differences in curriculum approaches, lack of competent educators, and lack of coordination between Islamic educational institutions and the government. To overcome these obstacles, it is necessary to formulate strategies such as: Developing training for educators to understand and integrate the two systems. Strengthen policies that support religious value-based education. Intensify communication and collaboration between Islamic educational institutions and the government.

With the right strategy, the synergy between Islamic education and national education can strengthen the education system in Indonesia, produce intelligent, moral, and competitive human resources, while maintaining the national and religious identity of the Indonesian people. With the various shortcomings of

references that the author gets, so the author hopes that in the future this study can continue to provide a more detailed and competent study with a wider reference.

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