

EXAMINING THE DYNAMICS OF ISLAMIC EDUCATION: A COMPREHENSIVE ANALYSIS OF THE NATIONAL EDUCATION LAW NO. 20/2003**Idea Facile Putri (1)**

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ideafacile03@gmail.com (1)**Abstract**

This paper presents the Dynamics of Islamic Education in the analysis of Law No.20 of 2003. Education, which is defined according to Islam, is an effort to improve self-potential from all aspects, both formal, informal and non-formal education. National education systematically contained in Law No. 20 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. Islamic education in Indonesia has developed, until it was finally included in Law No. 20 of 2003. This article will discuss the dynamics of Islamic education in the National Education System Law. Through a deeper understanding of integration of Islamic education in Law No. 20 of 2003, it is hoped that methods can be found to improve the quality of education. It is hoped that useful methods can be found to improve the quality of education.

Keywords: Dynamics; Islamic Religious; Law No. 20 of 2003; Education; Analysis

INTRODUCTION

Islam in education is a very interesting matter, especially in relation to human resource development efforts. Education is important because, education is a right that must be received by every Indonesian citizen, education can improve the quality of human resources and the success of a country's government. Therefore, both the government and the Indonesian people need to play an active and responsible role in organizing education (Masnuah, Syafira, Khodijah, & Suryana).

Education, which is defined according to Islam, is an effort to increase self-potential from all aspects, both formal, informal and non-formal education, always inseparable from the understanding that Islam and education have a very basic philosophical relationship both ontologically, epistemologically and axiologically (Munawar, 2023).

Meanwhile, education according to Law No. 20 of 2003 article 1, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

Islamic education in Indonesia has developed, until it was finally included in Law No. 20 of 2003. To regulate and improve Indonesia's national education system, the government has launched various initiatives and laws as a country with a majority Muslim population. Islamic education system that reflects the religious values and beliefs of Islam (Jamil, 2023). Thanks to the existence of a clear legal framework, Islamic religious education in Indonesia can certainly develop according to the needs of modern times, or follow the dynamics of the times and integrate local wisdom as a characteristic of Islam in Indonesia. Then since Indonesia's independence in 1945, religious education has become part of various school curricula (Rahmawati & Khoiri, 2023).

National education and Islamic education need to be designed carefully, structured, and systematically in order to achieve ideal educational goals through measurable targets so that they can overcome several aspects of the problems in Indonesia.

During the New Order era, the development of education was influenced by modernization which became the benchmark and basis of development. Unfortunately, the government at the time showed its authority by not giving adequate attention to Islamic education in the national education system. The government ignored the aspirations of Muslims, who make up the majority of Indonesia's population. Government policies in the Old and New Order focused more on political modernization and were considered discriminatory towards Islamic education (Ilham & et al, 2023).

In general, the early policies of the New Order only continued the policies of the Old Order, especially in terms of Islamic education. Islamic education policy during the New Order was influenced by political interests and the modernization of Islamic education, this led to Islamic education being separated from the national education system. So there was a dichotomy between general and Islamic education, making it a tool for the interests of the authorities, and limiting its space for movement.

The government then issued Law No. 2/1989, which included provisions on various channels and types of education, including professional, vocational and religious education. This law became the formal basis for the integration of Islamic education into the national education system. It provided new provisions regarding the type and curriculum of Islamic education. However, many Muslims felt that this was not enough as they felt that Islamic education was still marginalized. So the Ministry of Education revised the law with the National Education System Law No. 20 of 2003, which is considered the first step in education reform in Indonesia, especially in the context of Islamic education (Ilham & et al., 2023).

When discussing Law No. 20 of 2003, it goes back to the basis of national education, namely Pancasila and the 1945 Constitution. Indirectly requires national education to be organized consistently to achieve the ultimate goal. When this goal is achieved, it will form Indonesian people with superior quality both inwardly and outwardly. This is the same as Islam, which is to form a kamil person who can develop a balanced lifestyle between the world and the hereafter (Arifin, 2003).

The integration of Islamic education in Law No. 20 of 2003 requires religious education experts to have the ability to interpret religious sources deeply and widely, along with the dynamics of progress and modernity in society (Arifin, 2003). The integration of Law No. 20/2003 with Islamic education provides more opportunities for Islamic education in Indonesia. The National Education Law has recognized the existence of Islamic educational institutions such as madrasah and pesantren as part of the national education system. This is stated in Chapter VI articles 17-18.

Law of the Republic of Indonesia No. 20/2003 on the National Education System is the legal basis that regulates the implementation of education in Indonesia. It sets up a framework to ensure a structured and quality-oriented education system. In this context, it is important to analyze how the dynamics of Islamic education have been positioned within this regulatory framework. This article will discuss the dynamics of Islamic education in the National Education System Law. Through a deeper understanding of the integration of Islamic education in Law No. 20/2003, it is hoped that useful methods can be found to improve the quality of education.

RESEARCH METHODOLOGY

Included in the category of library research, this research collects literature on Islamic education in the National Education System Law and analyzes it. This method aims to obtain accurate and reliable data from the sources that have been researched. This research was conducted using a qualitative descriptive approach here. The purpose of this approach is to describe and analyze the research findings without coming to overly general conclusions. The focus of this research is to provide an in-depth and descriptive picture of the effect of the National Education System Law on Islamic education, so that people can understand the legal entity as a whole. (Tompunu et al., 2023)

RESULTS AND DISCUSSION

Dynamics of Islamic Education in Indonesia

Religion, law and the state have a close relationship. Thought in religious teachings, the state and law are also closely related to religion (Ali, 2007). History is the science that discusses events and events related to prominent figures or important events in the past. These events provide knowledge about the way of life, moral values and social learning in the past (Najeebabadi, 2000).

Education can be based on the words *al-diniyah/al-diny* (religious), *al-din* (religion), *al-islamiy* (Islamic), *al-muslimin* (people of Islam), and *al-Islamiyah* (Islamic in nature), will lead to different views, especially when viewed from the historical and sociological phenomena associated with them (Muhaimin, Suti'ah, & Ali, 2001). So education has many meanings, but it is officially regulated in Law No. 20 of 2003 article 1. There is nothing wrong with the existing definitions, they all complement each other.

According to Law No. 20 of 2003 article 1, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state. So the existence of religion is expected to produce humans who have good morals (Ristanti & dkk, 2020).

The dynamics of the development of Islamic education in Indonesia began with personal contact between educators and students, then after the Muslim community was formed, they began to build mosques that functioned for worship and learning. Islamic education entered Indonesia starting from personal contact between educators and learners, however, Islamic education did not enter the national education system by itself. The Indonesian government inherited a dualistic education system, namely the education system in secular public schools and the Islamic education system that grew and developed among Islamic communities (Arif, 2008).

Education materials in the early days were religious sciences obtained from reading classical books. In the 17th century, Islamic education was different from western education which did not teach religious sciences at all, then on the contrary, Islamic education at that time did not teach general sciences (Daulay, History of Islamic Education Growth & Renewal in Indonesia, 2018).

Then in the early 20th century, reform ideas emerged in the field of Islamic education. Starting from subjects, renewal of methods, classical system and education management. One of the educational institutions born as a result of the renewal is Madrasah. Madrasah in Indonesia is a combination of *pesantren* and school. General knowledge, systems, methods and management of education are elements taken from schools while elements of religious knowledge and religious spirit are taken from *pesantren*. The next development, starting with the birth of Law No. 4 of 1950 and Law No. 12 of 1954, then continued with the birth of Law

No. 2 of 1989 which was followed by the birth of a number of government regulations on education (PP 27, 28, 29, 30 of 1990, PP 72, 73 of 1991 and PP 38, 39 of 1992) (Daulay, Islamic Education in the national education system in Indonesia, 2014).

Subsequently, the National Education System Law No. 20/2003 was enacted with a set of government regulations. Law No. 20 faced heated debates that led to demonstrations and threats of disintegration. Sharp criticism from various parties who considered that the formulation of the law focused too much on religious aspects and ignored the more universal and comprehensive goals of national education, was a difficulty in the formation of this law. The law was designed as an official solution to the educational crisis that was engulfing Indonesia at the time. It was thus essentially a response to the urgent need for educational reform (Ilham & et al., 2023).

At that time there were four main issues in education reform, namely

1. Religious education as the basis of national education
2. Equitable access to education
3. Improving the quality and relevance of education
4. Efficiency in education management

Islamic religious education in every social condition of Indonesian society is a way of spreading Islam and providing knowledge about Islamic religious education itself. All Indonesian Muslims have the same opportunity to learn their religion correctly. With the existence of article 12 paragraph (1) letter in law No. 20 of 2003, which reads;

“Every learner in every education unit has the right; to receive religious education in accordance with the religion he adheres to and is taught by educators of the same religion.”

Religion is a rule that regulates human relationships with God, as well as fellow creatures, both relationships with nature and humans with humans (Akip, 2023). There is a positive impact in religious life, namely:

1. Wrong practices in the implementation of religious education can be resolved or eliminated. This law also automatically gives the right to all religions, especially Islam, to provide religious education in accordance with the religion, sect, or religious sect embraced by students.
2. Religious education is truly taught by professional educators.
3. Religious education has moral nuances that are alive and practical because it is taught by professional religious teachers, so that the character development of students is more guaranteed.
4. The truth of religious teachings is guaranteed, especially in the realm of worship and faith. (Ramayulis, 2015)

When discussing Law No. 20 of 2003, returning to the basic orientation of national education, namely Pancasila and the 1945 Constitution, indirectly requires national education to be organized consistently to achieve the ultimate goal. When this goal is achieved, it will form Indonesian people with superior quality both inwardly and outwardly. This is the same as Islam, which is to form a kamil person who can develop a balanced lifestyle between the world and the hereafter (Arifin, 2003). The purpose of national education in the context of developing the nation is the attitude of piety towards God Almighty (Musya'Adah, 2020).

Substance of Islamic Education in Law No.20 of 2003

Indonesia has an Islamic education system that reflects the religious values and beliefs of Muslims, as a country with a majority Muslim population. (Jamil, 2023) Juridically, Islamic

religious education is in a very strategic position, both in the National Education Law No. 2 of 1989 and in the National Education Law No. 20 of 2003. In 1989 it was stated that national education aims to

“To educate the nation's life and develop the whole Indonesian human being, namely a human being who believes in and is devoted to God Almighty and has noble character, has knowledge and skills, physical and spiritual health, a stable and independent personality, and a sense of national social responsibility”

These national education objectives do not mention the word Islam directly, but they contain Islamic values that are transformed into agreed values in national life. The educational objectives in the 2003 National Education Law show the strong influence of Islamic teachings on the mindset of the Indonesian people (Nata, Islamic Education Science, 2016).

Law No. 20/2003 on the education system states that the objectives of national education are directed towards the formation of four aspects, namely religious, moral, intellectual, and national aspects. These aspects are realized in order to form a complete human being (insan kamil). Then, religious education takes the main role in fostering the two aspects above, such as the religious aspect and the morality aspect (Rosyada & Nata, 2020).

In the first paragraph of Article 1 of Law No. 20 of 2003, education will develop the potential of students in terms of religious spiritual strength, personality, good morals, self-control, intelligence, and skills needed for the interests of themselves, society, nation, and state. While in the 2003 National Education Law, stated in Article 1, paragraph 2 of the 2003 National Education Law, that:

“National education is education based on Pancasila and the 1945 Constitution and its Amendments, which are based on religious teachings, Indonesian cultural diversity, and responsiveness to changing times.” Article 4 of the 2003 National Education Law, namely: “National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, and creative, and become democratic and responsible citizens.

Islamic education in the social structure of culture, at least contains four elements which are then used as cultural laws of a nation, including; (Nizar, 2007)

1. Ethical (moral) elements in order to create social bonds
2. Aesthetic elements in order to create a general taste
3. Applied logic that serves to determine common forms of activity
4. Applied technology that corresponds to all types that exist in a variety of ways.

Islamic education should be a means of forming knowledge and noble morals. Good education according to abduh is education that is able to develop the entire nature of the learner, especially his mind and religion. Reason will give birth to rational thoughts while religion will instill pillars of goodness in the personalities of learners who will then be implicated in all their life activities (Nizar, 2007).

The National Education Law has recognized the existence of Islamic educational institutions such as madrasah and pesantren as part of the national education system. This is stated in Chapter VI articles 17-18.

According to historical research, boarding schools were originally educational institutions that emphasized religious studies alone. The institution was an adoption of educational institutions

found in the Middle East. The boarding school also prioritizes moral education and is oriented towards making its graduates as scholars (Albantani, 2017). Pesantren is an institution where Islamic teachings are studied and explored. There is also informal education that comes from families and environments that are formed independently (Daulay, Islamic Education in the national education system in Indonesia, 2014). Madrasahs are Islamic educational institutions regulated by the Ministry of Religious Affairs that function within this broader education system.

Law No. 2 of 1989 previously regulated the target range of religious education which was limited to madrasahs only. Then it is completed in Law No. 20 of 2003 concerning various forms of Islamic education, (Ramayulis, 2015)

1. Islamic Religious Education becomes a compulsory subject in public schools and public universities as well as in madrasah and Islamic religious colleges.
2. Islamic Religious Education becomes an educational institution in public schools that have Islamic characteristics such as madrasahs, Islamic schools. In addition, it is also in religious education such as pesantren and madrasah diniyah.

Law No. 20/2003 article 36, regulates the education curriculum which must meet national standards. Islamic education follows these standards, but still maintains the content and principles of Islamic teachings. Therefore, there is harmonization between the national curriculum and the faith-based curriculum taught in madrasah or other Islamic educational institutions.

The Islamic education curriculum is prepared according to the level of education by taking into account several aspects, namely faith and piety, noble character, intelligence and potential of students, the development of science, technology, and the arts, the dynamics of global development, as well as national unity and national values (Feisal, 1995).

Practical Implementation of Islamic Education from Law No. 20 of 2003

Indonesia has an Islamic education system that reflects Islamic religious values and beliefs. The government has launched various initiatives and laws to regulate and improve the national education system (Jamil, 2023).

Islamic education is an educational activity organized to implement Islamic teachings and values. The implementation of Islamic education in Indonesia can be grouped into five types, namely:

1. Islamic boarding school or madrasah diniyah. Pesantren is an institution that is a place to study and explore Islamic teachings (Daulay, Islamic Education in the national education system in Indonesia, 2014). Law No. 20/2003 states that pesantren or madrasah diniyah are formal religious education.
2. Further education, which consists of the State Islamic University, and IAIN/STAIN under the auspices of the Ministry of Religious Affairs.
3. Schools or colleges as well as early childhood education or kindergarten, organized by and/or under the auspices of Islamic foundations and organizations.
4. Islamic religious education becomes a subject or course studied at school, madrasah or college.
5. There is non-formal and informal Islamic education, in the form of family and neighborhood. Places of worship or forums for Islamic studies to other institutions, for example (Muhaimin, 2009).

The National Education System Law divides education into several institutions, namely formal, informal, and non-formal. Formal Islamic education is divided into several levels.

Islamic education, both in the form of madrasahs and religious education in public schools, operates within the framework of these levels of education. Madrasahs are formal Islamic education institutions that have a recognized status in this law. Law No. 20/2003 has recognized the existence of Islamic education institutions such as madrasahs as well as Islamic boarding schools as part of the national education system. This is stated in Chapter VI, articles 17-18.

Article 2 states that education in Indonesia is organized by the government, the community, and the business world. Madrasahs are Islamic educational institutions regulated by the Ministry of Religious Affairs, functioning within this broader education system. Primary education, namely elementary schools and MI, as well as secondary schools, namely junior high schools and MTs, are found in paragraph 17 (2) of Law No. 20 of 2003. While secondary education in the form of high school, MA, MAK, or other equivalent forms is found in article 18, paragraph (3) (Ramayulis, 2015).

This clear legal framework allows Islamic religious education in Indonesia to develop according to the needs of modern times and integrate local wisdom as a characteristic of Islam in Indonesia. Then since Indonesia's independence in 1945, religious education has become part of various school curricula (Rahmawati & Khoiri, 2023).

Law No. 20 of 2003, article 36, regulates the education curriculum, which must meet national standards. The Islamic Education curriculum is prepared according to the level of education by taking into account several aspects, namely, faith and piety, noble character, intelligence and potential of students, the development of science, technology, and arts, the dynamics of global development, and national unity and national values (Feisal, 1995).

The success of a learning process will depend on the ability of educators to apply learning theories combined with various methods, media, teaching materials, and learning tools (Hatija, 2023).

Islamic religious education lessons have existed in public schools, apart from general lessons. Likewise, in madrasahs and Islamic schools, Islamic religious education does not become one subject, but the material is broken down and focused, such as the subjects of Al-Qur'an hadith, jurisprudence, Islamic cultural history, and Akidah akhlak.

Islamic religious education also needs to be taught in the family environment. In Indonesia, when parents are unable to teach Islamic religious education to their children, they usually leave it to the community, namely TPQ/TPA/TKA. So that learning Islamic religious education is not only the responsibility of the government, schools, and families, but also the community (Muhaimin, 2009).

The implementation of the National Education Law requires synergy between various educational institutions, including madrasahs, families and communities in realizing the goals of national education. Islamic education must also adapt to the standards set by the law and maintain the integrity of religious teachings. The government, through the Ministry of Education and the Ministry of Religious Affairs, needs to work together to ensure that Islamic education is effective and meets the educational needs of society.

CONCLUSION

Times continue to change, the dynamics of the development of Islamic education in Indonesia began with personal contact between educators and students, then after the Muslim community was formed, they began to build mosques that functioned for worship and learning. In the 17th century, Islamic education differed from Western education which did

not teach religious sciences at all, then on the contrary, Islamic education at that time did not teach general sciences.

Then in the early 20th century, reform ideas emerged in the field of Islamic education. Starting from subjects, renewal of methods, classical system and education management. One of the educational institutions born as a result of this renewal is Madrasah.

Legally, Islamic religious education is in a very strategic position, both in the National Education Law No. 2 of 1989 and in the National Education Law No. 20 of 2003. The objectives of national education do not mention the word Islam directly, but contain the values of Islamic teachings that are transformed into values agreed upon in national life. The objectives of education in the 2003 National Education Law show the strong influence of Islamic teachings on the mindset of the Indonesian people. Implementation of the National Education Law requires synergy between various educational institutions, including madrasahs, families and communities in realizing the objectives of national education. Islamic education must also adapt to the standards set by the law and maintain the integrity of religious teachings.

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