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STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**PROCEEDING
INTERNATIONAL SEMINAR**

**“OPTIMIZING OF MULTIPLE INTELLIGENCES
TO EXAGGERATE HUMAN POTENTIAL TOWARDS
VIRTUOUS CHARACTER”**

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**“OPTIMIZING OF MULTIPLE INTELLIGENCES TO EXAGGERATE
HUMAN POTENTIAL TOWARDS VIRTUOUS CHARACTER”**

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KATA PENGANTAR

Bismillahirrohmanirrohiim, Assalamu'alaikum warahmatullaahi wabara-kaatuh. Alhamdulillahirabbil'amin. Wabihi nasta'in 'ala umuridunnya waddin. Wash-sholawatu wassalamu'ala asrofil anbiya'I walmursalin. Wa'ala alihi wa ashabihi ajmain. Amma ba'du. Robbisrohli shodri wayassirli amri, wahlul 'uqdatan millisani, yafqohu qauli. Segala puji bagi Allah SWT, shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad SAW, beserta para sahabat dan umatnya yang senantiasa mengikuti sunahnya.

Kegiatan ini terselenggara atas dasar perlunya perubahan demi perubahan, inovasi-inovasi pembelajaran senantiasa menjadi perhatian kalian akademik dan praktisi pendidikan.

Dalam hal ini prodi PGMI akan berusaha semaksimal mungkin untuk senantiasa mengembangkan kegiatan yang mendukung peningkatan mutu tersebut, baik untuk dosen, mahasiswa, bahkan bagi alumni dari PGMI itu sendiri, serta masyarakat luas pada umumnya sebagai pengguna dari alumni PGMI Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. Peningkatan mutu tersebut di antaranya dilakukan dalam bentuk pelaksanaan 'seminar internasional'. Seminar internasional akan menetapkan tema "*Summit Meeting on Education The End of The Year 2013*" dan Penandatanganan MOU dengan University Kebangsaan Malaysia (UKM).

Adapun kegiatan yang diselenggarakan meliputi kegiatan Seminar Internasional dengan tema Optimalisasi kecerdasan majemuk untuk melejitkan potensi menuju manusia berbudi pekerti. Dilanjutkan Fashion show Tarbiyah *Fashion Week 2015* yang bertajuk "Islami, Trendy and Syar'i". Kegiatan berikutnya adalah Seminar Nasional dengan tema Kurikulum 2013 "Realisasi dan Refleksi Kurikulum 2013". Berikutnya Seminar Peringatan hari Ibu dengan "Peran keluarga dalam pendidikan anak (Kolaborasi catur pusat pendidikan)". Dilanjutkan dengan acara Bedah buku yang bertema "Merajut pendidikan di kota Yogyakarta" karya: Bp. Zainal Abidin, M.Pd. Selanjutnya Seminar Edupreneurship dengan tema "Membangun kreatifitas melalui edupreneurship"

Adapun narasumber dari kegiatan ini dari berbagai negara, yaitu: dari negara Malaysia, Australia, Brunei Darussalam, dan Indonesia. Adapun nama-nama narasumber sebagai berikut: Prof. Dr. Lilia Halim (University Kebangsaan Malaysia), Bapak Setiyo Iswoyo, Drs. HD. Iriyanto, M.M., Dr. Slamet Suyanto (Dosen Pendidikan Biologi, UNY), Hj. Dyah Suminar (SE istri mantan walikota Yogyakarta), Prof. Dr. Taufik Ahmad Dardiri, SU (Dosen Fakultas Adab dan Ilmu Budaya, UIN Sunan Kalijaga), M Arief Budiman, S.Sn., Managing Director PT. Petakumpet Yogyakarta. Adapun peserta dari kegiatan ini dari berbagai negara yaitu Turki, Rusia, Thailand, Malaysia.

Dalam hal ini dosen atau pendidik pada umumnya adalah perintis pembangunan di segala bidang kehidupan dalam masyarakat. Seorang dosen atau pendidik yang benar-benar sadar akan tugas dan tanggung jawabnya, tentulah akan selalu mawas diri, mengadakan introspeksi, berusaha selalu ingin berkembang maju, agar bisa menunaikan tugasnya lebih baik, dengan selalu menambah pengetahuan, memperkaya pengalaman, menambah kualitas dirinya melalui membaca buku-buku perpustakaan, mengikuti seminar loka-karya, kursus-kursus penataran, dan sebagainya agar selalu bisa mengikuti gejolak perubahan sosiokultural dalam masyarakat serta kemajuan ilmu dan teknologi modern dewasa ini. Melalui kegiatan *international Summi Meetng* ini diharapkan dosen, guru, dan mahasiswa menjadi lebih profesional, khususnya terkait dengan kompetensi profesional.

Pekerjaan mengajar memang tidak selalu harus diartikan sebagai kegiatan menyajikan materi pelajaran. Meskipun penyajian materi pelajaran memang merupakan bagian dari kegiatan pembelajaran, tetapi bukanlah satu-satunya. Masih banyak cara lain yang dapat dilakukan guru untuk membuat siswa belajar. Peran yang seharusnya dilakukan guru adalah mengusahakan agar setiap siswa dapat berinteraksi secara aktif dengan berbagai sumber belajar yang ada. Guru pun sangat erat kaitannya dengan pendidikan karakter.

Pendidikan karakter yang semakin hangat sering menimbulkan kekhawatiran para guru. Namun sebenarnya hal itu tidak perlu khawatir, masih banyak tugas guru yang lain seperti: memberikan perhatian dan bimbingan secara individual kepada siswa yang selama ini kurang mendapat perhatian. Kondisi ini akan terus terjadi selama guru menganggap dirinya merupakan sumber belajar satu-satunya bagi siswa. Jika guru memanfaatkan berbagai strategi pembelajaran secara baik, guru dapat berbagi peran dengan strategi. Peran guru akan lebih mengarah sebagai manajer pembelajaran dan bertanggung jawab menciptakan kondisi sedemikian rupa agar siswa dapat belajar. Untuk itu guru lebih berfungsi sebagai penasehat, pembimbing, motivator dan fasilitator dalam Kegiatan Belajar Mengajar.

Upaya Pemerintah terhadap tenaga guru sebenarnya telah dilakukan oleh Pemerintah Republik Indonesia, melalui berbagai bentuk kebijakan. Ditetapkannya Undang Undang nomor 14 tahun 2005 tentang guru dan dosen merupakan dasar kebijakan untuk memperkuat eksistensi tenaga kependidikan sebagai tenaga profesional, seperti profesi-profesi yang lainnya. Kualitas profesi tenaga guru selalu diupayakan, baik melalui ketentuan kualifikasi pendidikannya maupun kegiatan in-service training, dengan berbagai bentuknya, seperti: pendidikan dan latihan (diklat), penataran dan pelibatan dalam berbagai seminar untuk memperbarui wawasannya dalam kompetensi pedagogi dan akademik.

Pemerintah mulai menyadari betapa strategisnya peran tenaga guru dalam mengantarkan generasi muda untuk menjadi sumber daya manusia (SDM) yang berkualitas dan kompetitif sehingga mampu mewujudkan suatu kesejahteraan bersama. Sejarah peradaban dan kemajuan bangsa-bangsa di dunia membelajarkan pada kita bahwa bukan sumber daya alam (SDA) melimpah yang dominan mengantarkan bangsa tersebut menuju pada kemakmuran, tetapi ketangguhan daya saing dan keunggulan ilmu pengetahuan dan penguasaan teknologi (ipteks) bangsa tersebutlah yang berperan untuk meraup kesejahteraan. Bahkan SDM yang menguasai ipteks cenderung memanfaatkan teknologinya untuk menguasai SDA bangsa lain. Dalam hal ini pemerintah ingin mengejar ketertinggalan dengan menyempurnakan kurikulum KTSP menjadi Kurikulum 2013.

Kurikulum 2013 yang telah diimplementasikan pada tahun ajaran 2013/2014 menimbulkan pro dan kontra atas kurikulum tersebut masih terus terdengar. Banyak pihak yang mempertanyakan kesiapan implementasinya, pengembangan bahan ajarnya, evaluasinya, dan proses pembelajarannya di kelas. Perwakilan guru di Kota Kupang menilai implementasi kurikulum pendidikan 2013 akan menjadikan guru-guru seperti robot. Alasannya, semua Rencana Pelaksanaan Pembelajaran (RPP) dan Silabus disusun oleh pemerintah pusat. Sedangkan guru hanya siap untuk mengajar dengan RPP yang ada. Pada tahun ajaran 2013/2014, kurikulum baru akan diberlakukan untuk siswa kelas 1 dan 4, sedang siswa kelas 2,3,5, dan 6 masih menggunakan kurikulum lama. Beberapa pendapat pro dan kontra masih terus berlanjut, tapi mau tak mau kurikulum baru akan segera diimplementasikan secara bertahap. Seminar ini memperbincangkan masalah tersebut dari sisi pembuat kebijakan, ahli kurikulum, dan praktisi pendidikan/pengajaran.

Demikian yang dapat kami sampaikan terkait dengan esensi dari penyelenggaraan kegiatan “*Summit Meeting on Education The End of The Year 2013*”. Kami mengucapkan terima kasih banyak atas partisipasi dan dukungan dari berbagai pihak yang tidak dapat kami sebutkan satu per satu. Tanpa bantuan dan partisipasi rekan-rekan semua kegiatan ini tidak dapat terlaksana dengan baik. Semoga kegiatan ini dapat menambah kontribusi pada khasanah keilmuan khususnya pada Pendidikan Dasar dan memberi manfaat kepada para peserta dan pembaca. Amiin

Yogyakarta, 19 Desember 2013

Ketua Panitia

Dr. Aninditya Sri Nugraheni, M.Pd.



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DUALISM AND INTEGRATION ISLAMIC EDUCATION AND GENERAL EDUCATION IN INDONESIA (Historical Observation)

Written by:
Siti Johariyah

ABSTRACT

Dualism and integration of Islamic education and general education is one of Islamic education problems in Indonesia that is very interesting to be discussed. The fact of the presence of two ministries; National Education Ministry and Religious Ministry, those are equal in charge of education in Indonesia become evidence of that. The presence of both ministries that is in charge surely cannot be separated from the context of the history of education policy implemented in Indonesia from The Dutch colonial era to the days after Indonesian independence. The government effort in facing the problems of dualism and integration of Islamic education has been done but the result is not satisfactory. Until now Islamic education still occupies a position that is not aligned with the general education. Those can be seen after enactment of curriculum in 2013 for public schools, while the Islamic school recently will implement the curriculum in 2014.

Keywords: *dualism, integration, education policy*

A. INTRODUCTION

There is no doubt that the existence of Islamic education in Indonesia occupies very important position. This is because Islamic education has given a great contribution toward the life of Indonesian society, it is since before Indonesia's independence until after its independence.

Certainly, the implementation of Islamic education has been going on for so long is not detached from the dynamics of polemic and problem in any kind of situations and conditions which are faced by Indonesian nation. The curriculum problem of teachers, students, facilities and infrastructures, and any kind of basic problems such as the problem of educational policy which tends to discriminate the existence of Islamic education becomes the most interesting topic to discuss.

Dualism and integration of Islamic education and general education are one of problems of Islamic education in Indonesia which is so interesting to be talked. As the fact, there are two ministries. They are firstly the ministry of national education which manages educational institutions starting from kindergarten (TK), elementary school (SD), junior high school (SMP), senior high school (SMP), and college or university while the religious ministry manages educational institutions starting from Islamic kindergarten (RA), Islamic elementary school or madrasah (MI), Islamic junior high school (MTs), Islamic senior high school (MA), and Islamic college or university such as UIN, STAIN, PTAIS¹, those become the evidence of the dualism. Both organized educational institutions are endorsed officially and they are a part of the system of national education. Besides, in terms of realizing this dualistic education, Indonesian governments also have actualized some

1 See UU No. 20 Year 2003 about the System of National Education

steps such as some policies which try to integrate Islamic education and general education.

Based on the explanation above, the fact of dualism and integration of Islamic education and general education which have developed already in Indonesia will be easier to be understood if using historical approach and government policies within Islamic educational system. Therefore, this article discusses about what educational dualism is, how the history of turning up the educational dualism is, what kind of policies which have been worked out by Indonesian government in overcoming educational dualism, and what the effects are from government policies attaining the integration of Islamic education and general education.

B. DISCUSSION

1. The Definition of Dualism

There are two terminologies which are often used by experts to name the existence of Islamic education and general education in Indonesia namely dualism and dichotomy. Based on Indonesian Language Dictionary, dualism is two contradicting principles. In terminology, dualism can be defined as two principles or to concepts which are different and contradict each others². Meanwhile, the terminology of dichotomy according to English Language is two subdivisions, or branched two parts³. While in the technical term, dichotomy can be defined as separation between science and religion which later develop as the other dichotomy phenomena such as dichotomy of theologian and intellectual, dichotomy in the Islamic educational field and dichotomy within Muslims (split personality)⁴. Some say that dichotomy is a separation strictly and clearly from one type into two types which are separated each others, where the one cannot be united to one another, and vice versa⁵.

Besides the opinions above, there is also an opinion which makes similar with the term of dualism and dichotomy.mentioned. Both mean the separation between religious educations (Islam) from general education⁶. Therefore, dualism or dichotomy can be meant as the separation of educational system between Islamic education and general education, as regarded as separating Islamic religious lesson and general lesson, Islamic school called as *madrasah* and general school, each management has its own policies. This kind of opinion tends to discern toward the aspect of dualism.

Furthermore, if it is understood more accurately between dualism and dichotomy, there is a principle case that differ them. Dichotomy is sometimes related to content and material, while dualism is related to the management system. Emerging the dichotomic view toward sciences (religion and general) causes the existence of educational dualism.

Therefore, the existence of educational dichotomy is occurrence of the separation between religious science and general science in school or Islamic school, while the existence of dualism is more emphasized at the management, for instance the educational management in Indonesia which is under control of two ministries, they are the Ministry of National Education and the Ministry of Religion. For operational technically, the Ministry of National Education authorizes educational institutions starting from TK, SD, SMP, SMA, even General Univeristy, meanwhile the Ministry

2 Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1989), cet. 2, Page. 214.

3 John M Echols dan Hassan Shadily, *Kamus Inggris-Indonesia*, (Jakarta: PT Gramedia Utama, 1992), Page. 180.

4 Muslih Usa (ed.) *Pendidikan Islam di Indonesia Antara Cita dan Fakta*, (Yogyakarta: Tiara Wacana, 1991), Page.104.

5 Soegarda Poerbakawaja, *Ensiklopedi Pendidikan*, (Jakarta: Gunung Agung, 1982), Page. 78.

6 Marwan Saridjo, *Bunga Rampai Pendidikan Agama Islam*, (Jakarta: Amisco, 1996), Page. 22.

of Religion authorizes educational institutions for RA, MI, MTs, MA, even Religious University.

2. The Dualism Root of Education in Indonesia.

As it has been explained in the preface, that the problem of dualism basically is the manifestation of perspective on dichotomic science, where there is a religious science on the other hand there is also a general science. The religious science is perceived as the destination of reaching the heaven, whereas the general science is perceived as the obstructions of reaching the heaven⁷.

The problem of dualism and dichotomy of Islamic education and general education have been going on for so long and it has been ingrained tightly to Indonesian society. This case is because this problem has already happened since Dutch colonized this country until the independence of Indonesia.

In brief, after Dutch could solve some kinds of rebellions as what was done by Pangeran Diponegoro, Imam Bonjol, Tengku Cik Di Tiro, Pangeran Antasari, Sultan Hasanuddin, and etc, so the history of colonialization in Indonesia comes to the new era namely Dutch had dominated Indonesia. Thus, all authorities both in political, economy, socio – cultural, including education and religious life are under control of Dutch' authority⁸.

As the country which wants to continue authorizing Indonesia, what makes the main focus of Dutch is how to show the sense of pleasure among Indonesian people toward the Dutch government. There are two kinds of perspectives. Firstly, it is connected to the cultural element and also related to a matter of how to develop Western culture in order Indonesia can accept this culture as its culture without overriding its own culture⁹, it is called as association¹⁰. The second perspective is how to change Islamic religious population becoming Christian¹¹. Both perspectives are more in contact to main purposes namely strengthening the Dutch position in Indonesia.

In 1891 M, the General Governor Van Der Capellen had a concept to build one kind of education which based on the pure indigenous regularly and it was adapted to people of village, then it is contacted to Islamic education which had existed before¹², by intention in order to develop evenly the ability of reading and writing among indigenous people, with the result that they can easily obey the laws of country¹³. In the next development, the suggestion of Islamic educational institutions can be wisely used on policies for fostering general education which is factly not realized because of the fact that Dutch government always chose another path than adapted its self toward Islamic education¹⁴.

In 1865 M, a year after J.A. der Chijs takehold as the inspector of the first indigenous education, had ignored to adapt Islamic education with the reasons of the indigenous habituality was in poor quality so it could not be applied in indigenous school. As it is meant by poor habituality is mainly a method of reading Arabic text which is only memorized without knowing the meaning. In the same time, in Minahasa and Maluku, there were some schools which were built and managed

7 Azzumardi Azra, *Pendidikan Islam, Tradisi dan Modernitas Menuju Milenium Baru* (Jakarta: Logos, 1999), Page. ix

8 Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta: Bumi Aksara, 2006), Page. 147- 148

9 Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942* (Jakarta: LP3S, 1980), Page. 26.

10 'Assosiasi' dalam tulisan Deliar Noer mengandung maksud untuk mengikat jajahan itu lebih erat pada penjajah dengan menyediakan bagi penduduk jajahan itu manfaat-manfaat yang terkandung dalam kebudayaan pihak penjajah dengan menghormati sepenuhnya kebudayaan asal (penduduk)

11 Op cit, Page. 27

12 Karel A. Steenbrink, *Pesantren Madrasah Sekolah pendidikan Islam dalam Kurun Modern*, (Jakarta: darma Aksara Perkasa, 1986), Page. 2.

13 Op cit, Page. 148

14 Op cit, Page. 3.

by Protestant missionary or zending, but there were subsidies from governments whereas these schools were almost 100 percents centered on religious education¹⁵.

After Van der Chijs travelled to Minahasa and Maluku in 1867 M, the inspection of Colonial Education were actively affiliated to Christian education. Even Van der Chijs suggested about the correction and improvement of quality of general lessons in school, while religious lessons were decreased. In the next mission, the schools of Protestant missionaries or zending finally came to the system of general education of gubernemen. Technically, entering zending education into general education system was easier than entering the Islamic boarding school into general education system. These cases were caused by some school students who were commonly accustomed to Latin inscription. Similarly, Malay language which was foreign language for some students was easier compared with Arabic language also becoming one of the reasons. Besides, zending schools had been also taught some basics of arithmetic. Another factor which was also important was because government had interfered zending schools for long time¹⁶.

Furthermore, as written by Zuhairini et al, as cited in the writing of HR.Mubangid, it is stated that in 1882 M, Dutch government established a specific corporation which works at commissioning religious life and Islamic education which called as *Priesterraden*¹⁷. On the advice of this corporation in 1905 M, government announced a rule that people who give recitation must have permission first.

In the year of 1888 M, the Colonial Cabinet refused to give subsidies toward Islamic schools with the reason that General Governors did not want to render the state finances for that schools, it was because Islamic schools finally just succeeded at developing one educational system which had not benefit. According to these considerations, finally there built a village school, a simple educational institution which opens the course in direction of realizing general education, in the same time, the suggestion for merging Islamic education was rejected¹⁸. Since then, Islamic education took its own path which was separated from gubernemen. Islamic education still holded on its own traditions, yet it kept welcoming to the traditional revolutions.

In the next period, namely around the beginning of century XX, there were some policies of Dutch in Indonesia which significantly influenced to Islamic education. At least there were two policies namely ethical politic (in 1901 M) and teacher ordinance/illegal school¹⁹. Ethical politic relates to colonizers' reward toward colonized people by building some low vocational schools. Teacher ordinance was issued on 28th of March 1923 which contained the teaching freedom limitation for private school teachers. In the year of 1932 M which was announced also the rule which contained the combat and close *madrassah* or Islamic school and schools who had not have permission or it gave a lesson which was detested by government called as *Wilde School Ordonantie*. The other policies were a rule called as religious neutral namely government did not take sides on one of religions so the school of government did not teach a religion²⁰.

To maximize the supervision system executed, so Indies and Dutch government established two department institutions, that were *Departemen van Onderwijst en Eerendinst* which worked for supervising religious lesson in general school, and *Departemen van Binnenlandsche Zaken* which worked for supervising religious education some Islamic educational institutions, Islamic boarding

15 *Ibid*, Page. 4.

16 *Ibid*, Page. 5.

17 Zuhairini, dkk. *Sejarah...*, Page. 149.

18 Karel A. Steenbrink, *Pesantren...*, Page. 7

19 Ramayulis, *Sejarah Pendidikan Islam*, (Jakarta: Kalam Mulia, 2002), Page.282.

20 Zuhairini, et all., *Sejarah...*, Page. 149-150

school or *madrassah* for instance²¹. From this case was started the system of dualism within education realized from the presence of educational institutions managed and funded by Dutch Colonial government and Islamic educational institutions that operated and funded by society became the clear evidence of the dualism.

Thus, it can be concluded that by the system of dualism, actually Dutch government could easily supervise and control strictly the educations conducted by indigenous people. Some rules which were announced by Dutch as explained above basically are obstructing the development and progression of Islam. In another words, Dutch Colonial government tried hard through some policies ignoring the role of Islam within public life. The effects of discriminative policies, Islamic education confronts some difficulties even isolated from the current modernization²². Education which is created by Dutch Colonial government as a reward actually is not aimed to increase the intelligence and social life standard of society, yet it is more directed to maintain the social difference in order to make discordance for indigenous people. This is in line with the Dutch political system of *divide et impera* that is political provocation by dividing the big community into small groups, so there will be no any power for threatening and defeating Dutch.

After Dutch colonialization was defeated by Japan, the policies which were less benefit for Islamic education was still kept continuing. Although the colonialization of Japan gave more freedom than the colonialization of Dutch, but the educational world was generally neglected, it was because the students everyday were got to do move body, make the line march, work (romusha), sing and etc²³.

3. Dualism: Accessing Government Policy

As we had seen that when Dutch defeated, Indonesia returned to be under controlled by Japanese Colonialization, and when Japan also was expelled successfully from Indonesia, the dualism of educational system was still being kept until Indonesia declaring its independence. Even nowadays, the impact of dualistic educational system is still popular in Indonesia.

The state policy in educational field is the formation of the politics of national education, it is also the product of political decision which is taken through the political process involving the element of legislative and executive. As the result of political process, certainly the result of educational policy is not detached from the perspective influence and the paradigm which is used by them involved within the determined process²⁴.

Policy and educational politic after Indonesia' independence do not contain the strict nuance monitoring, which tends to discriminate even emasculate Islamic education like as occurred in Dutch colonial government. In term of post – independence comes to efforts of Indonesian government for recognizing Islamic education in spite of carried out slowly.

When Indonesia had proclaimed its independence on 17th of August in 1945, Islamic education was not included in the system of national education. The paradigm of dualism that was inherited by Dutch colonial government was constantly grown strongly on the realm of country education. Indonesian government inherited the dualistic educational system, namely first is the educational system and instruction in secular general schools, and secondly, the educational system and Islamic instruction that grow and develop among Islamic community, both isolative – traditional figure and

21 Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia*, (Jakarta: Logos Wacana Ilmu, 2000), Page.. 55

22 H.A.R Tilaar, *Paradigma Baru Pendidikan Nasional*, (Jakarta: Rineka Cipta, 2000), hal. 169-170.

23 Ramayulis, *Sejarah...*, Page. 345

24 Nurhayati Djamas, *Dinamika Pendidikan Islam di Indonesia Pasca Kemerdekaan*, (Jakarta: Rajawali Pers, 2009), Page.165

synthesis figure²⁵.

The problem of educational dualism which is inherited by Dutch colonial government, operationally it brings effects which is the management of national education having no the clear basic standards. This is because the implementation of Indonesian government applies the design of Dutch colonialism²⁶. As the fact, the ingrained education among Indonesian people who are mostly Muslim is Islamic education.

In the next journey, exactly in 1950, when the the first constitution of national education namely the constitutional of Republic Indonesia No 2 in 1950 contained about the basics of education and instruction in school constituted, Islamic school, and Islamic boarding school as the Islamic educational institution were not involved in the system of national education. Even there was a problem of Islamic education instructed in general schools.

Furthermore, in this step Islamic school had not been rendered yet as a part of the system of national education, but it was an educational institution under control of Religious Ministry²⁷. In the case of curriculum, it became one of considerations in giving the confession toward Islamic school because Islamic education commonly focused on its curriculum on *tafaquh fiddin* which was concerned with Islamic science field²⁸.

Next, also in 1950 in Indonesia, there happened a historical accident in the educational field, namely when the president of Soekarno decided the establishment of Gadjah Mada University which was assigned to nationalist community. In the same time, it was also established State Islamic University (PTAIN) which was assigned to Muslim²⁹s. From this case, it was viewed clearly that there happened a significant fertilization which was executed by government toward the continuity of the dualistic educational process in Indonesia. The existence of Gadjah Mada University which developed general sciences and State Islamic University which concerned with religious sciences became the clear problem which was formulated by government.

In the development, the polarization of two educational institutions established a polarization more comprehensively³⁰. The far implication from the occurrence of polarization was (1) the general university seems to be owned by non Islamic community, (2) dualism and dichotomy is continually hold out, even it tends to be larger, and (3) general school and general university becomes the construction of Education and Cultural Ministry, while state Islamic university becomes the construction of Ministry of religion³¹. In such kind of this reality, this causes the drop of Islamic education into dichotomy or dualism between secular education and Islamic education. This also causes the trapping condition on the management of dualism, where the secular/general education under control of the management of the Ministry of national education and Islamic education under control of the Religious Ministry.

Confronting the dualism and dichotomy of education above, then in 24th of March 1975 government announced SKB three ministers³². By announcing this kind of SKB three ministers

25 Muhaimn, *Wacana Pengembangan Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar: 2003), Page. 82

26 Ali Riyadi, *Politik Pendidikan Menggugat Birokrasi Pendidikan Nasional*, (Yogyakarta: Ar-Ruzz,2006), Page. 81

27 Husni Rahim, *Madrasah dalam Politik Pendidikan di Indonesia*, (Jakarta: Logos Wacana Ilmu, 2005), Page. 17.

28 Nurhayati Djamas, *Dinamika...*, Page. 183

29 Mahmud Arif, *Pendidikan Islam Transformatif*, (Yogyakarta: LKIS: 2008), Page.204.

30 Marwan Saridjo, *Bunga Rampai...*, Page. 24-25.

31 *Ibid.*, Page. 25.

32 Inti dari ketetapan SKB Tiga Menteri tersebut adalah (1) Agar madrasah untuk semua jenjang dapat mempunyai nilai yang sama dengan ijazah sekolah umum yang setingkat, (2) Agar lulusan madrasah dapat melanjutkan ke sekolah umum setingkat dan lebih atas, (3) Agar siswa madrasah dapat berpindah ke sekolah umum yang setingkat.

caused the occurrence of the huge basic revolution on Islamic education/madrassah. By means of SKP (Surat Keputusan Bersama) as the joint decision of three ministers and the policies mentioned brought Islamic schools which were realized the curriculum of Religious Ministry treated equally with general schools on the same row. Some students also could move each others continually. SKP three ministers caused the occurrence of changing the curriculum of *madrassah* which at the beginning 60 % religiosity and 40 % generally became 30 % religiosity and 70% generally³³. Even though at the beginning of SKP three ministers got a reaction from society who perceived as the silting of religion in Islamic schools, but at the end it was welcomed positively by some educational experts, some teachers, religion teachers, society in common³⁴.

In 1984, it was announced that SKB two ministries between the Ministry of Education and Culture and Religious Ministry number 299/U/1984 and also No. 45 in 1984 about the standardization management of school curriculum and Islamic school curriculum. This SKB was inspired by MPR decision number II/TAP/MPR/1983 about the relevancy adjustment of educational system in line with the building need in some fields, it is realized through some improvements of curriculum as one of the implementation efforts of education in general school and Islamic school³⁵.

Yet as the result of SKB two ministers had not gratified yet because the occurrence of curriculum dichotomic problem, namely general curriculum and religious curriculum that affected dichotomic graduates between two the executors of education. It was strongly worse if it was observed from the expertise skill, the dichotomization as though created already Islamic label and non – Islamic toward its educational graduates. In the further development, the policies which were announced by the government not just omitted dichotomy and dualism between Islamic education and general education. As the bad fact is the occurrence of discriminative treatment toward Islamic school graduates which are perceived they have not had yet an ability which is equal to general school graduates³⁶.

This discriminative treatment is certainly experienced by Islamic school graduates when they continue to the next university or to apply a job³⁷. This fact becomes an issue even and a topic discussion continually among Islamic community that is feeling treated unfairly. The general school which based on the educational model of Dutch colonial nowadays becomes the dominion in this country that is the majority of the population is Muslim. Meanwhile Islamic education which is owned by Indonesian people becomes the second education in the rank.

4. Integration: the Solution on the Dualism of Education in Indonesia

In the further periods, Indonesian government tried to make serious efforts in solving the problem of dualistic and dichotomic education. Even though it had been actualized some steps by announcing some policies as what has been explained above, it seems the problem of dualism and dichotomy cannot be solved well, even to be finished.

Actually, since after Indonesia' independence, the thoughts directed to the system of national education had been commenced, yet this kind of though got a challenge and ignorance from Islamic community. The ignorance is mainly caused by religious – psychological among Islamic community that is worried of integration policies can decrease its Islamic quality in the process of education

33 Ramayulis, *Sejarah...*, Page. 439

34 Merupakan hasil evaluasi yang dilakukan Departemen Agama RI yang dilakukan pada tahun 1979

35 Maslani, dalam *Media Pendidikan, Jurnal Kependidikan Keagamaan*, (Bandung: Fakultas Tarbiyah dan Keguruan UIN SGD Bandung, 2007), Vol. XXII, No. 2, Page. 301..

36 Ali Riyadi, *Politik Pendidikan Menggugat Birokrasi Pendidikan Nasional*, (Yogyakarta: Ar-Ruzz, 2006), hal. 83. Husni Rahim, *Madrassah...*, hal. 20.

37 Nurhayati Djamas, *Dinamika...*, Page. 188.

that can affect to secularism in social life³⁸.

Its phenomenon synthesizes two poles of education between Islamic school and general school walking slowly but for sure particularly after it had been determined by The National Constitution No 2 in 1989 about the System of National Education. The government steps which manages the realization of Islamic school and religious education is basically assigned to convergence and integration of dualism in educational system into one system of national education which becomes the realization center of all kinds and levels of education. This case can be seen at the article 11 verse (1) deciding that some kinds of education which are involved in educational track stand on general education, vocational education, academic education and professional education. Whereas at the verse (6) explaining that religious education is an education that sets students up to actualize the rule in demanding mastery of certain knowledge in related teaching lesson³⁹.

However, the fact of ten years more since the Constitutions No. 2 in 1989 was announced, these constitutions proved could not afford yet to lift up the image of Islamic school as the alternative educational institution. Except some certain Islamic schools which have a great quality as the result of social construction. Government policies toward Islamic school as far are still positioned in the discriminative place. The implementation of Constitutions is still perceived very centralistic, not democratic, and the authority is too dominant. As well as the paradigms used by government all this time in organization of national education, including Islamic education, and its practice have caused some animalies, they are firstly the tendency to make state on Islamic schools that have been established through the initiative of society; secondly, the tendency toward the centralization of curriculum; thirdly, the tendency of uniformity within the Islamic shool itself.

In fact, what have been actualized by government cannot omit yet the management of dualistic and dichotomic paradigm which during this time covering national education. Dichotomy and dualism endorse two territorials confronted each others, between Religious Ministry as the authority of religious educational management and Education and Cultural Ministry as the management of general education. Though Islamic school which is managed by Religious Ministry as a part of the system of national education, but the realization of essential confession is not comparable yet to the substantial purpose of UUSPN. This case can be understood from the allocation of budget to the development and expantion of Islamic school quality is not proportional with the budget given toward some schools under authorized by Education and Cultural Ministry. ⁴⁰Furthermore, in the Constitutions No. 2 in 1999 about the local government and the Constitutions number 25 in 1999 about the equality of finance between the Central and Local Government create a paradigm friction from government system which is centralistic and directed to government system which is decentralistic. The Constitutions have cased a huge revolution, not only in the matter of government field but also in the educational field. The general education which is controlled by the Ministry of National Education (formerly Education and Cultural Ministry) also encounters decentralistic, meanwhile religious education which is controlled by Religious Ministry is not clear yet, whether it still stands the centre of coordination and monitoring, or it is decentralized under the supervision of

38 Nurhayati Djamas, *Dinamika....*, Page. 188.

39 *Ibid.*, Page. 187.

Fuad Jabali dan Jamhari, *IAIN dan Modernisasi Islam*, (Jakarta: Logos, 2002), Page. 127

Mastuhu, *Menata Ulang Pemikiran: Sistem Pendidikan Nasional Dalam Abad 21*, (Yogyakarta: Safiria Insania Perss, 2003), Page. 23.

40 H.A.R. Tilaar, *Paradigma Baru....*, hal. 171-172.

Ali Riyadi, *Politik....*, hal. 84

Husni rahim, *Madrasah....*, hal. 1.

Ibid., hal 2.

authoritative coordination of local government. This case definitely brings a kind of problem within the existence of Islamic education.

In the Constitution No. 22 in 1999 article 7 verse (1) stated that the local authority covers an authority within the whole fields of government, except the authority of international politics, security, judiciary, monetary and fiscal, religion, and in the other fields. Meanwhile, in article 11 verse (1) stated that education and culture are one of the eleven fields which must be realized by regency and city area⁴¹. If it is understood further, two verses above cause a question whether Islamic school is involved in education or religion. Then, it turns up two opinions; firstly, an opinion which states that religious education and other educations that are managed by Religious Ministry is not dichotomized as meant by article 7 verse (1) from UU number 22 in 1999. It means an education controlled by Religious Ministry is categorized as a part of religious system, not a part of the system of national education. Secondly, an opinion which states that religious education and other educations that are managed by Religious Ministry are a part of the system of national education because it is outonomized so the educations in the area of Religious Ministry is also outonomized.

Further, Religious Ministry is confronted to two difficult choices, that are first making a development of Islamic school centralistically namely it is directed to be controlled by Religious Ministry or transferring a development of Islamic school toward government as the logical consequence from the realization of local autonomy in educational field. In the further development, the existence of Constitution number 20 in 2003 about the System of National Education essentially strengthening the position of Islamic religious education.

It can be seen from the curriculum of Islamic school which is stated at the Constitution, where the religious lesson besides as an obligatory lesson, it is also positioned at the first list in the curriculum of the obligatory lesson in general school. This definitely shows that there is a great appreciation which is given to government toward Islamic religious system.

Hence, the Constitution No 2 in 2003 described more in the government rules RI No. 19 in 2005 about the Standardization of National Education. In the article 1 verse (1) mentioned that the standardization of national education is the minimum characteristic of educational system in the whole area of the Unitary of Republic Indonesia. This is in line with and supported by the vision of UUD 1945 article 31 verse (1) which is stated that every citizen has a right to get education⁴².

What have been actualized by the government of Republic Indonesia shows that there is a serious plan in integrating Islamic education and general education in this country. The matter of dichotomy and dualism between Islamic education and general education which have been working for so long begins to expose the new image as the result of integration efforts.

C. The Positive Effects of Integration Efforts

The efforts actualized by Indonesian government in order to eliminate the dualism of Islamic education and general education have been widely experienced by Muslims. Policy by policy which is decided by government gradually opens an access toward Islamic education to more exist in public.

After Indonesia proclaimed its independence, it looked apparently some revolutions which

41 Azzumardi Azra, *Paradigma Baru Pendidikan Nasional, Rekonstruksi dan Demokratisasi*, (Jakarta: Kompas, 2006), Page. 95.

Husni Rahim, *Madrasah...*, Page.2.

Ibid., Page. 2-3

42 Ramayulis, *Sejarah...* hal.444.

UUD 1945 dan Amandemennya.

were quite prominent namely the perspective of government which not only contained the strict monitoring, that tended to discriminate even emasculate Islamic education as what had occurred in Dutch Colonial Government. It can be seen that in 3th of January 1946, government established Religious Ministry which worked on managing some questions related to religious life for all Indonesian people. Institutionally, Religious Ministry was assigned to obligation and responsible toward the development and expansion of religious education in those institutions⁴³.

As it has been described above, that the efforts actualized by government in order to integrate religious education (Islam) and general education have been started to realize after Indonesia' independence according to the Institution of Central Indonesian National Committee (BKNIP), that religious instructions ought to get the organized position, so it can get a good intention necessarily by not reducing an independence of groups following the selections, and more. Though it was realized when Mr. Suwandi becoming the minister of P and K by the formation of teaching researcher committee. The ranges of committee program concerned with religion are:

1. Religious lesson in all schools given on school regular time
2. All teacher got salary from government
3. At the SR, this education given starting from class IV
4. The education is implemented once in a week in certain time
5. All teacher are raised by Religious Ministry
6. All religious teachers have to be communicative in general education
7. Government provides some hand books of religious education
8. Organizing some trainings for religious teachers
9. The quality of Islamic school and Islamic boarding school are improved
10. Arabic language lesson is not needed

As the follow up of the teaching researcher committee's decision, it was officially announced about the religious lesson which was expressed the main Constitutions of Education No. 4 in 1950 and the Constitutions of Education No. 12 in 1945; the regulations of two ministers, between Religious Minister and Education and Cultural Minister; and expressed the Regulation of Two Ministers between Religious Ministry and Education and Cultural Ministry on 16th of July in 1951. Then, by expressing the decision of MPRS 1960 is the determined momentum for religious student because religious lesson becomes the obligatory lesson starting from elementary school to state university⁴⁴.

The inception of New Order post – movement G-30-S/PKI, Islamic religious education actually had a strong position. This was related tightly to the efforts of eradication of communists completely and also it was as the government's gratitude to Muslims who had saved the ideology of Pancasila and NKRI. To realize it, the general assembly of MPRS in 1966 XXVII/MPRS/1966, article 1 decided that religious education became the lesson in schools starting from elementary school to university. The decision of MPRS was then followed by the inception of collective

43 Ramayulis, *Sejarah...*, hal. 385-386.

Zuhairini dkk., *Sejarah...*, hal. 196.

Sugarda Poerbakawatja, *Pendidikan Dalam Alam Merdeka*, (Jakarta: Gunung Agung, 1970), hal. 38.

44 *Ibid.*, hal 41.

Ramayulis, *Sejarah...*, hal. 387-389.

Ibid., hal. 390.

Karel A. Steenbrink, *Pesantren...*, hal. 94.

regulation of two ministries between Religious Ministry and Education and Cultural Ministry on 23th of October in 1967, where it was decided that first class and second class of elementary school given two hours of religious lesson once in a week, third class given three hours in a week, fourth class given four hours in a week. Those things also prevailed for Junior High School SMP and senior high school SMA, whereas, university was given two hours in a week.

Furthermore, in term of improving the quality of religious education in general education, it was announced the decision of Religious Ministry number 68 on 31th of October 1974 which decided that the curriculum of Islamic religious education in SD, SMP, SMA, with the curriculum name 1975, it was followed up with the curriculum of general education with the curriculum in 1987.

In 1989, Indonesian nation had the Constitutions which managed the implementation of education nationally, namely the Constitutions No. 2 in 1989 about the system of national education. In the chapter IX article 39 verse 2 about the curriculum content. Its content is every kind, every major, and the obligatory level of education contained Pancasila education, religious education, and citizenship education. Thus, religious education became the obligatory lesson which was taught to every level of education starting from the elementary school and university which integrated into the school curriculum starting from kindergarten to university⁴⁵. Its fact indicated the seriousness of government in positioning religious education (Islam) into the system of national education.

Furthermore, in the Constitutions of Republic Indonesia No. 20 in 2003 article 37 verse (1) explained that the basic educational curriculum and the advanced educational curriculum contained religious education. That verse explained that religious education is a part of basic and main curriculum of national education. Hence, the status of Islamic religious education has the good quality with the general education and it is also united in the System of National Education. In the article 38 and 38, the curriculum is developed by supporting the standardization of national education for creating the goals of national education; in the verification principle is appropriate with the unit of education and local potency of students.

D. CONCLUSION

The problem of dualism in education between Islamic education and general education is going on in Indonesia is the heritage of Dutch Colonial Government. This dualism seems to be serious executed by colonializerz in the expectation of the majority of Indonesian people whose religion is Islam is spared from the current modernization. The effect is definitely Muslims are continually marginalized and play a less role in public expression.

After Indonesia's independence, the problem of this dualism is not necessarily eliminated even though it is continually actualized to integrate both of them. The result apparently popular after announced UUPN No.20 in 2003 about the System of National Education and it is completed by announcement of the Government Regulation No. 19 in 2005. Yet in fact, dualism is still keep occurring in Indonesia where in the exact year of 2003 government started to implement the curriculum 2013 namely "Integrative Thematic Curriculum" toward schools under controlled by the Ministry of National Education. Islamic schools under controlled by the Ministry of Religion is just begun to implement the curriculum 2013 in 2014.

45 Ramayulis, *Sejarah...*, hal. 390-391.

Ibid., hal. 391-392.

Ibid., hal. 393.

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