

---

# INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

ISSN 2622-5840, Volume 2, 2018, Pages 264-279

DOI: <https://doi.org/10.24090/icms.2018.3279>

## Proceeding of 2<sup>nd</sup> International Conference on Empowering Moslem Society in Digital Era

---

### The Policies of Islamic Religious Education in Schools and Universities (Correlation between Problems and Solutions)

Rahman Afandi

State Institute on Islamic Studies Purwokerto, Indonesia

[rahman.afandi40@gmail.com](mailto:rahman.afandi40@gmail.com)

---

**Abstract:** Educational issues are never ending issues to be discussed because these issues concern on the matter of humans in giving the meaning and the direction to their existence. Education is a guidance consciously conducted by the educators toward physical and spiritual developments of the students in order to shape their personality. The shaping of personality is closely related to the role of religious education. Therefore, religious education has pivotal role in national education system. However, nowadays Islamic Education still faces various problems in more complex aspects, namely education dichotomy, curriculum, purposes, resources, and Islamic education management. The improvement efforts have not yet been conducted fundamentally. The efforts to update and upgrade Islamic education are often partial and not comprehensive; moreover, most systems and Islamic education institutions have not yet been managed professionally. Regarding the above problems, two approaches to overcome the weaknesses of Islamic religious education policy in schools are needed, namely the approach of policy advocacy and the approach of Islamic Religious Education curriculum development. Accordingly, Islamic Religious Education can be the basis in shaping personality of the graduates of Indonesia educational institutions in accordance with their adhered religion.

**Keywords:** *policies, education, religiosity, schools, universities*

---

#### A. Introduction

Intelligence is the most precious treasure, foolishness is the saddest poverty, and education is the best inheritance. These statements come from Ali bin Abu Thalib (Rahardjo, 2006, p. 5).

In Islamic literature, there is a statement usually believed by Muslims as the utterance of the Prophet Muhammad SAW, namely affirmation that "Islam is the highest religion; therefore, no other religions are higher than it". This statement is often touted by the proselytizers to emphasize that Islam is great so that if deviation and tyranny happen, those who are blamed are its followers. It is because they are considered as Muslims who do not understand and practice Islamic literature appropriately (Fuaduddin & Bisri, p. 11).

According to Malik Fajar, educational issues are never ending issues to be

discussed because these issues concern on the matter of humans in giving the meaning and the direction to their existence (Syam, 2005, p. 10). The problems faced in educational world are described by John Vaisey as quoted by Muis Sad Iman. He stated that every person who has ever attended international conference in the recent years exactly feels shocked because of the large numbers of existing educational problem. It is clearly seen that those international organizations involved in the conference reflect what actually happens in all countries around the world. In almost all countries in this world, education becomes the primary debatable topic (Iman, 2004, p. 2).

How about Islamic education in Indonesia? Islamic education in Indonesia also faces various problems and gaps in various aspects that are more complex,

namely: education dichotomy, curriculum, purposes, resources, and Islamic education management. The improvement efforts have not yet been conducted fundamentally. The efforts to update and upgrade Islamic education are often partial and not comprehensive; moreover, most systems and Islamic education institutions have not yet been managed professionally (Sanaky, 1999, p. 9) (Azra, 1999, p. 59).

Before Law Number 20 Year 2003 on National Education System is implemented, Government Regulation Number 19 Year 2005 on National Education Standards, and Government Regulation Number 22 Year 2006 on Content Standards, curriculum development is conducted by the central government, which is National Curriculum Centre meanwhile its implementation is done by education units. The existence of the Islamic institution indeed is inseparable with the presence of the religion of Islam itself. The form of instruction or religious lesson has given is part of the non teaching system of classical or arguably as non formal education (Malisi, 2017, p. 47).

The bases of Islamic Education implementation come from legislation that can be indirectly used as the reference for the implementation of religious education in schools formally. These formal juridical bases consist of two kinds (Mulyasa, 2005, p. 132), namely:

1. Structural/Constitutional Basis, which is the 1945 Constitution in Chapter XI Article 29 sections (1) and (2) stating that: (1) The State shall be based upon the belief in the One and Only God; (2) The State guarantees all persons the freedom of worship, each according to his/her own religion or belief.
2. Operational Basis, that is contained on the Decree of the People's Representative Assembly (MPR) Number IV/MPR/197, which is then confirmed on the Decree of the People's Representative Assembly (MPR) Number II/MPR/1978 and Number II/MPR/1983, reinforced by the Decree of the People's Representative Assembly (MPR)

Number II/MPR/1988 and Number II/MPR/1993 on Broad Guidelines of State Policy (GBHN) basically stating that the implementation of religious education is directly inserted to the curriculum of formal schools starting from elementary schools to universities.

Based on the background above, the research questions in this paper are: How is the implementation of Islamic religious education policy in schools? and How is the implementation of Islamic religious education policy in universities? These two research questions will be the main discussion in this paper.

## B. Introduction

### 1. The Definitions of Islamic Education

Etymologically, Islamic education derives from Arabic "*at-Tarbiyah*" with the verb "*rabba*". The word "teaching" in Arabic is "*at-Ta'lim*", with the verb "*Allama*". The arabic of education and teaching is "*Tarbiyah wa Ta'lim*" (Daradjat, 2004, p. 25). Meanwhile, "education" itself derives from English which means *knowledge resulting from teacher or training* (Education, 2003, p. 131).

Furthermore, terminologically, Islamic Education is the shaping of Muslims' personality, behavior and attitude in accordance with Islamic values (Daradjat, 2004, p. 28). According to Muhammad Fadhil Al-Djamaly (1967), Islamic Education is a process which directs humans to the better life and elevates their life, in accordance with the basic capabilities (natural tendency) and teaching ability (external influence) they have and receive. Omar Mohammad Al-Toumy Al-Syaebany (1979) states that Islamic Education is an effort to change individual's behavior in their personal life, social life and life in their natural surroundings through educational process that is based on Islamic values.

Meanwhile, Sayid Sabiq explains that Islamic education is preparing

students either physically, intellectually, and spiritually so that they become the members of society who are useful either for themselves or others (Sabiq, p. 237). Athiyah al-Abrasyi defines Islamic education as an action of preparing individuals in order to achieve perfect living (al-Abrasyi, 1969, p. 48). Anwar Jundi formulates the definition of Islamic education that is growing up humans with the continuous growth since they were born until they pass away (Jundi, 1975, p. 160).

The result of the first *World Conference on Muslim Education* in Mecca on March 31<sup>st</sup> until April 8<sup>th</sup>, 1977 mentions that Education should aim to grow human's personality equally, through spritual practice, intellectual practice, self-rational practice, feeling, and sensitivity of human's body. Therefore, education should provide the way for the growth of human in some aspects such as spirituality, intellectuality, imagination, physical, science, linguistics, either individually or collectively, and motivate all aspects to reach goodness and perfection. The ultimate goal of Islamic education lies in the reality of absolute resignation to God at the levels of individual, society, and humanity (Langgulung, 1988, p. 49).

Based on Law Number 20 Year 2003 on National Education System Article 1 section (1), Education means "conscious and well-planned effort in creating a learning environment and learning process so that students will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State".

From the above definitions, either based on Law on National Education System Year 2003 or stated by education figures, we can see that the

definitions are proposed in different formulations, yet the principle of each is the same. If there is a little bit difference, it lies on the emphasis so that the definitions can complete each other. Therefore, it can be concluded that the ultimate goal of Islamic education is the formation of Islamic behavior (*noble character*) and resignation (faith) to God based on Islamic guidances (al-Qur'an and Hadiths); hence, Muslims are able to assume and perform their duties and achieve a good life (*hasanah fi dunya wa akhirat*).

## 2. The Policies of Islamic Religious Education in Schools

In *Pancasila*, the first principle "The Belief in the One and Only God" shows that Indonesia acknowledges the existence of God. That manifestation can be seen in the religions recognized in Indonesia. Religion is part of life of the nation. Thus, religious education is part that is integrated in Indonesia national development.

The Preamble of the 1945 Consitution of the Republic of Indonesia states that the national goals are to protect all the people of Indonesia and their entire native land, and in order to improve the public welfare, to advance the intellectual life of the people and to contribute to the establishment of a world order based on freedom, abiding peace and social justice. Furthermore, Article 31 of the 1945 Constitution of the Republic of Indonesia mandates that: (1) Every citizen has the right to receive education; (2) Every citizen has the obligation to undertake basic education, and the government has the obligation to fund this; (3) The government shall manage and organize one system of national education, which shall increase the level of spiritual belief, devoutness and moral character in the context of developing the life of the nation and shall be regulated by law (Penjelasan atas UU RI Nomor 14 Tahun 2005 tentang Guru dan Dosen).

National education which is based on *Pancasila* and the 1945 Constitution of the Republic of Indonesia has functions to develop the ability, shape the character, and form the dignified nation civilization in order to advance the intellectual life of the people. Further, it aims to develop the potential of students so that they can become the humans who are faithful and pious to the One and Only God, having noble character, healthy, knowledgeable, capable, creative, independent, and becoming democratic and responsible citizens. To perform that functions, the government manages and organizes one system of national education as stated in Law Number 20 Year 2003 on National Education System (PP Nomor 20 tahun 2003 tentang Pendidikan Agama dan Keagamaan).

National education must be able to guarantee the equity of educational opportunities, the improvement of education quality and its relevance, and the efficiency of education management. The equity of educational opportunities is embodied in 9-year compulsory education program. The improvement of education quality is directed to improve the quality of Indonesian people through managing heart, thought, feeling, and body in order to have competitiveness in facing global challenges. The improvement of education relevance is aimed at resulting graduates that are in accordance with need demands based on the potential of Indonesia's natural resources. The improvement of the efficiency of education management is conducted through implementing school-based management and reforming education management that are well-planned, focused, and sustainable.

The above mandate shows that moral education is very important aspect for the success of national development. On the other hand, moral education is the integral part of religion.

In the Government Regulation on Religious Education and Religiosity Chapter II Article 2 section (1), it is mentioned that "religious education has function to create Indonesian people to be faithful and pious to the One and Only God, noble in behaving, and able to keep the peace and the harmony of either the relationship with the same Muslims or the relationship with the followers of other religions." According to this Article, religious education does not merely shape the moral of students and believe in God, but it must be able to keep the peace and the harmony with the same Muslims or the followers of other religions. Indonesia is considered as plural country. Therefore, the government's mandate can be seen in his policy vision as the effort to create the unity of nation since the unity of nation is often stigmatized by the conflicts with religious tendencies.

In Article 2 section (2) of Government Regulation on Religious Education and Religiosity, it is stated that "religious education aims to develop the abilities of students in understanding, fully comprehending, and implementing the religious values which are complemented by their mastery in science, technology and art." Besides, Article 5 section (3) declares that religious education supports students to obey the worship as the foundation of ethics and morals in their life as individual, family, society, nation and state. Then, Article 4 states that "religious education creates the harmony and respect between people with the same religion and people with different religions." In Article 5, it is mentioned that "religious education shapes the mental attitudes of the students namely honest, reliable, discipline, hard working, independent, confident, competitive, cooperative, sincere, and responsible." Further, Article 6 declares that "religious education fosters critical, innovative, and dynamic behaviors; hence, it becomes the booster of every learner to

have the competences in science, technology and art.” (PP Nomor 20 tahun 2003 tentang Pendidikan Agama dan Keagamaan)

Meanwhile, according to the Regulation of National Education Ministry of the Republic of Indonesia Number 22 Year 2006, religious education subject and noble character are intended to create the students to be faithful and pious to the One and Only God and noble in behaving. Noble characters include ethics, character, or moral as manifestation of religious education.

Based on Curriculum Structure of 2013, religious education is taught to the students for 4 (four) hours per week in Elementary School, and 3 (three) hours per week in Junior High School and Senior High School/Vocational High School. The durations of every hour are different namely 35 minutes in Elementary School, 40 minutes in Junior High School, and 45 minutes in Senior High School/Vocational High School. Meanwhile, the effective weeks in a school year (2 semesters) are 34-38 weeks.

### 3. The Problems of Islamic Religious Education Policies in Schools

From the explanation of some government's policies toward religious education especially Islam, there are several analyses as follows:

- a. Religious education in schools is required to be able to shape students to be noble in behaving, faithful and pious to the One and Only God, and able to keep the values of unity among religious people. However, the state budget especially for achieving the goals mentioned above has not yet been maximal as mandated in the Law.
- b. From the curriculum perspective, time allocation to achieve the goals and the mandate of national education

development is very imbalanced; moreover, it seems inconsistent and just formality. Political will of the government is still questionable. If the students only get Islamic religious subject in school without additional learning in the religious schools such as *madrasah diniyah* and *pesantren*, a demoralisation and a declining of knowledge about the religion they embrace are possible to happen. Religion is not implemented as daily life culture, but it is only for labeling. The implication toward the quality of Islamic Religious Education curriculum is still low. According to Muhaimin, the implementation of Islamic Religious Education is still dichotomic and experiences reduction in its orientation; thus, what actually happen are as follows: 1) Orientation of studying al-Qur'an and Hadiths still tends to read the text instead of digging out the meaning both textual and contextual, 2) In the faith or *aqidah* aspect, there is a tendency that leads to fatalism and truth claim, 3) Worship is taught as religious routine and it is less emphasized as a process of shaping personality as a consequence of worship, 4) In *fiqh* aspect, it is studied as strict and unchanged rules, 5) In moral aspect, it is still understood as politeness and has not yet been comprehended as the whole religious human (contextual), 6) In *tarikh* aspect, it tends to understand the history that is cognitive and less revealing the historical meaning.

#### 4. The Solutions toward Islamic Religious Education Policies in Schools

Regarding the above matters, below are two approaches to overcome the weaknesses of Islamic religious education policies in schools.

##### a. Policy advocacy approach

The arising policy problem is the obligation to carry out the mandate of Law on budget for education related to Islamic religious education that has not yet been maximum. This policy advocacy can be conducted particularly in the planning process and the implementation of the policy. If the implementation of budget is 20% maximally, the thing that includes the use of that budget is the addition of lesson hours for Islamic religious education either in curricular programs, extracurricular activities, or self-development through students' activities.

##### b. Curriculum development approach

Islamic religious learning needs an integrated approach. This integrated Islamic religious learning is an application of one of learning strategies based on integrated curriculum approach which aims to create a learning process that is relevant and meaningful for students. The curriculum development and change need comprehension research of evaluation on-going curriculum. So that, the curriculum development not only follow the trend but also it will get a better result (Qomari, 2016, p. 99). This learning is based on inquiry approach that involves the students starting from planning, exploring and brainstorming. In this context, the integrated learning includes the category of intra-field of study integrated learning. What is integrated is the same basic

competencies in the same class from the aspects of Islamic religious education subject. Furthermore, the next step is choosing the theme which can unite those basic competencies for each class and semester by integrating the materials in one study field of Islamic Religious Education. For instance, in practice, teacher and students study the theme of poverty, students are asked to learn it from every aspect of al-Quran and Hadiths, faith, moral, and history related to the poverty theme.

#### 5. The Basic Policies of the Implementation of Islamic Religious Education in Universities

There are several basic policies in the implementation of Islamic religious education in universities as follows:

##### a. Rational Basis

The discussion about Islam and education is still interesting, mainly in its relation to the effort in developing Muslim human resources. Islam as a religion and way of life that is believed will give direction and ethical foundation as well as moral education. In this term, Malik Fajar said that the relation between Islam and education looks like two sides of coin meaning that Islam and education have a basic philosophical relation, either ontologically, epistemologically or axiologically (Fajar, 1999).

Even so, the effort to bridge Islam with education problem and any other problems in Islamic mind map still founds the debates that until now are still ongoing. In this context, Munawir Sjadzali said that in the middle of Islamic society, there are three groups of *mazhab* that are controversial, namely:

- 1) Islam, as the last and complementary religion, is a religion that covers every aspect of human life,

including education. This group is usually called as “universalist”, that tends to be radical and scriptualist in understanding Islam (Sulistryorini, 2009, p. 19). The basic assumption of this group is that the period of Rasulullah (Prophet Muhammad SAW) is the most ideal period; therefore, the periods after it should recite to the Rasulullah’ period. For example, the women have to wear veil to cover their whole body, meanwhile the men should wear robe and keep their beard. The main figures of this group are Syekh Hasan al-Bana, Sayyid Qutb, Syekh Muhammad Rasyid Rida and the most vocal figure is Maulana Abul A’la al-Maududi (Sadzali, 1990, pp. 27-28).

- 2) The group who believes that Islam only regulates the relation between human and God is arranged their mundane issues including education based on their logical capability since they believe that every human has the right of autonomy. This group believes that Islamic-religion education does not exist, the existing one is Islamic education. According to this group, epistemologically, education is in the free-value area. Islam only occupies axiological area in which the ethical values in its utilization are outside of the education structure. What is called as Islamic education is education that is functionally able to carry

out the Islamic mission which is managed by Muslims. According to this group, the Prophet Muhammad is only an ordinary Prophet with single task to invite humans to revert to the holy way of life by upholding morality. They believe that the existence of Prophet is not intended to establish and lead the state. The well-known figures of this group are Ali Abd al-Razik and Thaha Hasan (Sadzali, 1990, pp. 27-28). The group believes that Islam is not a practical and rigid life system or way of life, but it is a value and norm system (order and banishment) that dinamically must be understood and interpreted based on social setting which has particular place and time dimensions. Because of that, practically, in Islam, there are no systems related to economics, politics, education and so on.

In other words, in term of education, Islam only provides raw materials, meanwhile, to become an operational system, humans are given a freedom to build and interpret it. Because of that, humans are stimulated to create the most ideal education. This group is usually pioneered by the intellectuals who are able to understand “moral idea” or “wisdom” of the establishment of Islam. The Indonesian nation is endowed with various kinds of local wisdom, in various

forms, spread throughout the archipelago. Local wisdom has been born and developed from generation to generation, as if surviving and developing by itself (Sumiarti, 2017, p. 242). Islam is the universal life principle (in line with the nature of human), eternal and cosmopolitan (complete and support the civilization) because mostly it only contains noble values admired by humans from various tribes, and periods (Sadzali, 1990, pp. 27-28). This group is pioneered by Mohammad Husin Haekal.

#### b. Juridical Basis

In the Law and Government Regulation of the Republic of Indonesia Number 20 Year 2003, there are several articles stating about the policies of education implementation in educational institutions either state institutions or private institutions, those are as follows:

- 1) Chapter II article 3: National education has function to develop the capability and shape the character and noble national civilization in order to educate the life of the nation. It aims to develop Indonesian people to be faithful and pious to the One and Only God, noble in behaving, healthy, knowledgeable, capable, creative, independent, responsible and democratic as the citizens.
- 2) Chapter III article 4 section (1): Education is held democratically, fairly and not discriminatively by upholding the human

rights, religious values, cultural values and national diversity.

- 3) Chapter V article 12 section (1): Every student in every single education unit deserves to a) achieve religious education in accordance with their adhered religion and be taught by the educator who adheres the same religion.
- 4) Chapter 9 article 30 section (1): Islamic education is held by the government and / or community who is religious adherent, based on Law. Section (2) : Religious education has function to prepare the students to be the part of society who understand and implement their religious values and / or to be the expert in religious science. Section (3) : Religious education can be held through formal, non formal and informal educations. Section (4) : The provisions regarding religious education as stated in sections (1), (2), (3), and (4) are further regulated in government regulation.

#### c. Religious Basis

What is the background of the arising of Islamic education renewal in all levels of educational institutions? There are 2 (two) factors having the thrust in arising the renewal dynamics in Islamic education (Daulay, 2006, p. 147). Those two factors are:

- 1) The thrust from the Islamic teaching itself motivates the people to do the renewal (*tajdid*) and also the condition of Indonesian



Muslims is farther left behind in education field.

- 2) The thrust arises from the reformers of Islamic thought that have got input. Those reformers are Jamaluddin al-Afgani, Muhammad Abduh, Rasyid Ridha and others.

The more important thing is that education does not only teach the success of mundane-life, but also enlightenment in order to make after life still bring success too. In another sense, education teaches the balance of life as mentioned in Surah Al-Qasas verse 77.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا

تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا

يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Meaning :

"But seek, in that which Allah has given you to attain the Everlasting residence. Do not forget your share in this world. Do good, as Allah has been good to you, and do not corrupt in the land, Allah does not love those who corrupt" (Departemen Agama RI, Al-Qur'an dan Terjemahannya, 2004, p. 556).

6. The Implementation of Islamic Religious Education in Universities
  - a. Vision and Mission

The vision of Islamic religious education course in universities is to make Islamic teaching become the source of value and principle for the students in the development of their profession and Islamic character. Meanwhile, the mission

is to give the balance of mentality, faith and noble character as the basis for students of PTU in mastering science and technology.

- b. The Purposes of Islamic Religious Education in PTU

Islamic Religious Education in universities has purpose to help developing the graduates who are religious, faithful and pious to the One and Only God, noble in behaving, able to think philosophically, rational and dynamic, open minded, and respect the cooperation among people with different religion in practicing knowledge, technology and art for the national interest (Mastuhu, 1993).

Therefore, the purpose of Islamic Religious Education in PTU is to develop science and technology complete with its implementation that contains full of Islamic morality as the practice of *Pancasila*. However, in the reality, the development and implementation of science and technology in daily life are less related to the religious values. It is hard enough to develop the theories or concepts that are purely coming from the Islamic teaching and values.

Basically, the process of Islamic religious education in universities either state universities or private universities cannot be separated from the national education system that is well planned. The education system expects that each level of education in Indonesia is based on divine principle that results humans who are pious to the One and Only God. By this education system, the purpose of national education can be reached.

Paying attention to the above principle, it can be seen that the role of religious education in achieving the national development goals is quite significant. The

personality who is faithful and pious can only be shaped if the national education system considers religion as the spirit in developing the curriculum in every level. In the general education curriculum (either state or private), religious education course becomes the integral part of national curriculum and it is categorized into personality development course (PMK), together with the other PMK courses such as *Pancasila* and Civics. Because of that, religious education has task to nurture personality of students as Indonesian bachelor candidates who are faithful and pious also have high personality integrity.

#### c. The Position of Islamic Religious Education in Universities

Islamic Religious Education (PAI) in universities (PTU) has very strategic position for the future of the nation because PTU are expected to result the scientists from the general sciences (engineering, medicine, agriculture, chemical, etc.) that will occupy important position in the future, either in governmental sector or private sector. Meanwhile, the mission of PAI in PTU is to give the balance of mentality, faith and noble character to the students in mastering science and technology. The success of PAI in PTU hopefully will result the bachelors who are not only capable on their fields, but also they can understand, comprehend and implement religious values steadily. In other words, they will become religious scientists. In the contrary, the less success of PAI in PTU that is worried is resulting the bachelors who are expert in their fields only, without understanding, comprehending, and implementing religious values steadily. Those kinds of bachelor have split

personality since they are unable to integrate their specific knowledge with the comprehension of their religious teaching.

Since it is necessary to strengthen the role of PAI in any levels and kinds of education, religious education course must be the key course and integrated functionally with other courses. At least, the courses learned by students will contain Islamic morality in accordance with the levels and kinds of related educational institution. The religiosity quality of the graduates of elementary school is different with the graduates of junior high school. Further, the religiosity quality of the graduates of junior high school is also different with the graduates of university. Then, the religiosity quality of the university graduates is different with those who are lay (Mastuhu, 1993).

Questioning the position of Islam in philosophical framework of the missions of higher education is a natural thing because: (a) the colors and the patterns of the outputs of higher education are determined by the education system itself in which they interact with their community, (b) education system in Indonesia including its higher education system, essentially, can be called as "*transplanted system*" which is a Western education that generally has secular character. Hence, reorientation of higher education system and repositioning of religion in the philosophical framework of the missions of higher education is very relevant to be considered as important (Effendi, 1993, p. 210).

Formally, Government Regulation Number 30 Year 1990 on Higher Education provides provision that every execution of higher education in order to achieve their goals must refer to national

education goals, applicable rules, morals and ethics, sciences, and society's interests. Therefore, it is an inevitability that universities in Indonesia place the religion as the reference in implementing their education. However, it must be admitted that in implementing the higher education, there are some empirical realities which should be paid attention since from those realities, the space to execute education is available. State Universities are different with Private Universities, even among Private Universities. It means that each higher education institution has different characteristics and problems, but it does not mean that there is no solution for those differences (Effendi, 1993, p. 211).

Ideally, the lecturers of Islamic religious education are Islamic scholars who's the latest education is master degree. Besides, it is expected that they truly have duty call complete with their professionalism, creativity, innovation, and confidence as a lecturer of Islamic religious education. The future lecturers of Islamic religious education coveted by Muslims are those who are able to create and develop curriculum that is full of unpredictable matters.

Islamic religious education can be defined as well-planned program in preparing students to know, understand, comprehend, up to believe in Islamic religious values and it is followed by the guidance to respect the followers of other religions in relation to the harmony among people with different religions for the sake of creating the unity of the nation.

In National Education System, religious education becomes compulsory course that must be taken by all students who have religion in all universities either

state universities or private universities. Religious education course is expected to be the basis in shaping character or personality of the university graduates in Indonesia in accordance with their adhered religion. This shows that the government considers religious education as a pivotal course to be delivered in a lecture (Alim, 2006, p. 6).

This religious education is one of the efforts to achieve national education goal which is developing Indonesian people to be faithful and pious to the One and Only God, noble in behaving, knowledgeable and capable, physically and spiritually healthy, independent and responsible in living a life as a part of community and nation.

Since its position is very strategic, Islamic religious education must gain serious attention. Moreover, the university graduates have great opportunities to step forward as the leader of the nation in the future. On the other hand, they also can potentially estrange people from religious values and national cultures. They have very broad chances and opportunities to access various information and the sophisticated technology development in accordance with the field they are studying. Therefore, as students whose religion is Islam, they should have deep awareness and great spirit toward their responsibilities in learning and studying Islamic religious values (Alim, 2006, pp. 7-8).

#### d. The Obstacles in Implementing Islamic Religious Education in University

The difficulty of making the Islamic Religious Education to be compulsory course in national curriculum for university seems meaningless. The existence of Islamic Religious Education in

university seems like giving no impact to the behavior of the graduates (*wujuduhu ka adamihi*). The success of implementing Islamic Religious Education in university fully depends on the creativity of each Islamic religious lecturer. The creative and highly dedicated lecturers are able to create the programs related to Islamic religious education that are able to give great impacts to their students. Meanwhile, the less creative lecturers may create the programs without putting much effort on their work meaning that they merely fulfill their formal duty. There is lack of support from State Islamic Universities (PTKIN) as educational institutions which actually have mission to bear the experts in religion who are able to foster the people.

Perhaps it is because both parties are still busy with their own business; hence, the matters of Islamic Religious Education in universities are set aside. This kind of situation happens possibly because in universities, religious education includes the category of general courses (MKU) such as Indonesian Language, Basic Natural Science (IAD)/ Basic Cultural Science (IBD)/ Basic Social Science (ISD) which are usually considered as unimportant courses if they are compared with the courses related to the major or study program. Until now, State Islamic Universities still focus on Islamic religious sciences in general and at the same time, Faculty of *Tarbiyah* that handles Islamic education still focuses on Islamic education matters in general mainly in *pesantren* and *madrasah*. It can be seen that in universities which are based on Islamic religious values, the materials of Islamic education are general. Therefore, it can be assumed that the materials

of Islamic education in universities which are not based on Islamic religious values would be more and more general.

Another negative impact of no communication between universities (PTU) and Islamic universities (PTKI) in Islamic Religious Education matters happening in PTU is that there is no professional qualification standard for Islamic religious lecturers in PTU. Without the information from PTU as the user of PTKI's graduates, PTKI will never know the abilities and skills required by a graduate of PTKI so that the graduate can be Islamic religious lecturer that is capable and effective. The qualifications used by universities (including PTKIN) in conducting recruitment process of their lecturers are formal qualification (graduation certificate) and selection test. GPA is less reliable since there is no national score standard in university (for example, National Examination in Junior High School), meanwhile the selection test is also less reliable because the strictness of the selection depends on the number of its participants.

In relation to the recruitment process of Islamic religious lecturers in universities, PTU seem like relying on their fortune. If they are lucky, they will get the lecturers who are creative, competent, highly dedicated and able to create Islamic religious education programs that are meaningful and impressive. However, if PTU are unlucky, they will get the lecturers without any special abilities and skills and perhaps the programs they create are common.

The absence of professional qualification standard for Islamic religious lecturers in PTU may be caused by PTU themselves in which they have not yet created the

requirements for those who want to be Islamic religious lecturers. Until now, there are still PTU that have no fixed lecturers to handle Islamic religious education since they prefer to complete the fixed lecturers for handling the courses related to the major or study program for the sake of accreditation. It does not matter for them to hire provisional lecturers in handling Islamic religious education. This clearly shows that Islamic religious education in PTU has not yet been considered as important and urgent program.

e. The Cooperations that need to be conducted

There are several cooperations that can be conducted by PTU and PTKI as the effort to improve the quality of Islamic religious education programs in PTU. These cooperations can be done regionally meaning that PTU cooperate with PTKI whose location is near, or they can be done nationally which means several PTU cooperate with several PTKI to solve the problems in Islamic religious education in PTU. However, one thing that should be avoided in building cooperations between PTU and PTKI namely regulation or subdivision. It means that certain PTU are only allowed to cooperate with certain PTKI because the reasons of cost, distance, and study program. In reformation era which leads to this democratization, it will be better if PTU and PTKI are allowed to choose the parties they want to cooperate with and the matters they want to further discuss in the cooperation. Exactly, Directorate General of Higher Education and Directorate General of Religious Institution Development are allowed to sponsor any cooperations involving certain PTU or PTKI that meet the criteria determined in certain time. However, basically, let PTU and

PTKI creatively compete to build the cooperations.

In this case, State Islamic Institute of Purwokerto (IAIN) has built cooperations with certain universities and the other Islamic Institutes, namely STAIN/IAIN/UIN. Either the cooperations are formal or informal, they are conducted by signing the MoU between both parties, like the cooperations between IAIN Purwokerto and STAIN, IAIN, and UIN in Indonesia; furthermore, the other cooperations are cooperations between IAIN Purwokerto and Universitas Jenderal Soedirman (UNSOED) Purwokerto, KUIS Selangor Malaysia, University of Malaya Malaysia, IIUM Malaysia, JISDA Thailand, etc. The forms of cooperation that are conducted are as follows:

- 1) Seminars which are organized, well-planned and sustainable about Islamic Religious Education in PTU. These seminars can be conducted either in PTKI or PTU in which the seminars invite both parties. The expected result of frequently holding these kinds of seminar is arising the awareness of both parties toward the importance of Islamic Religious Education problems in PTU, as well as the existing problems in their surroundings which need to be overcome in order to improve the quality of Islamic Religious Education in PTU.
- 2) Advanced education for Islamic religious lecturers in PTU in the form of master study (S-2) either in PTKI (religious majors) or in PTU (general majors such as education, social

- sciences, or other sciences). General education for Islamic religious lecturers is intended to enhance the comprehension of Islamic religious lecturers about the major studied by their students (especially about the mindset of the experts in that major).
- 3) The formation of team work between PTU and PTKI which has duties to discuss and plan all kinds of effort to ensure that Islamic Religious Education programs in related PTU have high quality.
  - 4) Collaborative researches such as:
    - a) Evaluative research regarding the implementation of Islamic Religious Education programs in related PTU.
    - b) Research on spin-off and its aspiration in related PTU.
    - c) Action research to find out effective approach, method, or technique of Islamic Religious Education in PTU.
    - d) Research on satisfaction index of the user (PTU) toward the graduates of PTKI.
    - e) Research on qualification of Islamic religious lecturers expected by academicians in PTU: rector, lecturers, staffs, and students.
  - 5) The arrangement of education qualification standard for Islamic religious lecturers in PTU.

- 6) Modification of education programs in postgraduate study (S-2) in PTKI in order to consider the inputs from PTU regarding the qualification of Islamic religious lecturers in PTU.
- 7) Short term in-service training (cross program) for Islamic religious lecturers in PTU either conducted by PTKI or PTU.

### **C. Conclusions**

From the discussion above, there are some important points to be concluded as follows:

First, education is a guidance conciously conducted by the educators toward physical and spiritual developments of the students in order to shape their personality. The shaping of personality is closely related to the role of religious education. Therefore, religious education has pivotal role in national education system.

Second, in Law on National Education System Year 2003, it is mentioned that national education aims to develop the potential of students so that they can become the humans who are faithful and pious to the One and Only God, having noble character, healthy, knowledgeable, capable, creative, independent, and becoming democratic and responsible citizens.

Third, national education has intention to create religious and nationalist humans. Religious is correlated with the shaping of noble personality or noble character, meanwhile nationalist is related to the responsible feeling as the youth of the nation. Therefore, national education system is in line with Islamic education, even it becomes the integral part of national education system.

Fourth, the policy bases in implementing Islamic religious education in universities are: 1) Rational, 2) Juridical, 3) Religious.

Fifth, in National Education System, Religious Education becomes the

compulsory course for the students in all universities either state universities or private universities. Religious Education course is expected to become the basis in shaping personality of the graduates of universities in Indonesia in accordance with their adhered religion.

### Bibliography

- al-Abrasyi, A. (1969). *Al-Tarbiyah al-Islamiyah wa Falasafatuh*. Mesir: Al-Bbil Halbi.
- Alim, M. (2006). *Pendidikan Agama Islam Upaya Pembentukan Pemikiran dan Kepribadian Muslim*. Bandung: PT. Remaja Rosdakarya.
- Azra, A. (1999). *Pendidikan Islam Tradisi dan Modernisasi Menuju Milennium Baru*. Jakarta: Logo Wacana Ilmu.
- Daradjat, Z. (2004). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.
- Daulay, H. P. (2006). *Pendidikan Islam dalam Sistem Pendidikan Nasional Indonesia*. Jakarta: Kencana.
- Departemen Agama RI. (2004). *Al-Qur'an dan Terjemahannya*. Semarang: Al Waah.
- Departemen Agama RI. (2006). *Undang-undang dan Peraturan Pemerintah RI tentang Pendidikan*. Jakarta: Direktorat Jenderal Pendidikan Islam.
- Education, P. (2003). *Longman Handy Learner's Dictionary of America English*. Edinbourgh: Library of Congress Cataloging.
- Effendi, M. (1993). *Dinamika Pemikiran Islam di Perguruan Tinggi*.
- Fajar, A. M. (1999). *Reorientasi Pendidikan Islam*. Jakarta: Fajar Dunia.
- Fuaduddin, & Bisri, C. H. (n.d.). *Dinamika Pemikiran Islam di Perguruan Tinggi, Wacana tentang Pendidikan Agama Islam*.
- Iman, M. S. (2004). *Pendidikan Partisipatif*. Yogyakarta: Safiria Insania Press.
- Jundi, A. (1975). *Al-Tarbiyah wa Bina'ul Ajjal fi Dlowil Islam*. Beirut: Darul Kitab.
- Langgulong, H. (1988). *Asas-asas Pendidikan Islam*. Jakarta: Pustaka al-Husna.
- Malisi, M. A. (2017). Modernization of Islamic Education in South Kalimantan (Socio-historical Perspective of Normal Islam Amuntai). *Ijtimā'iyya: Journal of Muslim Society Research*, 2(1), 43-66. <https://doi.org/10.24090/ijtimaiyya.v2i1.1051>
- Mastuhu. (1993). *Dinamika Pemikiran Islam di Perguruan Tinggi*.
- Mulyasa, E. (2005). *Pendidikan Agama Islam Berbasis Kompetensi*. Bandung: Rosdakarya.
- Penjelasan atas UU RI Nomor 14 Tahun 2005 tentang Guru dan Dosen*. (n.d.).
- PP Nomor 20 tahun 2003 tentang Pendidikan Agama dan Keagamaan*. (n.d.).
- Qomari, R. (2016). The Evaluation of Curriculum Implementation on Islamic Higher Education in Indonesia. *Ijtimā'iyya: Journal of Muslim Society Research*, 1(1), 97-112. <https://doi.org/10.24090/ijtimaiyya.v1i1.929>
- Rahardjo, M. (2006). *Quo Vadis Pendidikan Islam Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaan*. Malang: UIN-Press.
- Sabiq, S. (n.d.). *Islamuna*. Beirut: Darul Kitab al-Arabi.
- Sadzali, M. (1990). *Islam dan Tata Negara, Ajaran, Sejarah dan Pemikiran*. Jakarta: UI Press.
- Sanaky, H. A. (1999). *Paradigma Pendidikan Islam*. Yogyakarta: Safiria Insania Press.
- Sulistryorini. (2009). *Manajemen Pendidikan Islam, Konsep, Strategi, dan Aplikasi*. Yogyakarta.
- Sumiarti, S. (2017). Islamic Education Based on Agroforestry in MTs Pakis Gununglurah Cilongok Banyumas. *Ijtimā'iyya: Journal of Muslim Society Research*, 2(2), 239-258. <https://doi.org/https://doi.org/10.24090/ijtimaiyya.v2i2.1639>

Syam, Y. H. (2005). *Mendidik Anak 'ala Muhammad*. Yogyakarta: Penerbit Sketsa.