Islamic Education in the Perspective of the National Education System and Its Challenges to the Global World

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Abstract

This article aims to reveal the existence of State madrasahs in Medan City as one of the Subsystems in the national Education System, the main focus is on the challenges of State Madrasahs to the global world. The research method used is a Qualitative Research Method using a Literature approach combined with field data, as for the source of information obtained through the Ministry of Religious Affairs of the City Medan by referring to EMIS data in 2021. The results showed that the State Madrasah in Medan City consisted of Ibtidaiyah Madrasah, Tsanawiyah Madrasah, and Aliyah Madrasah. The number of Public and Private Madrasahs in Medan City is not balanced, so many people are not accommodated to enter the State Madrasah. Related to global challenges, the State Madrasah in Medan City depends on the political will and policies of the Central Government, especially the Ministry of Religious Affairs of the Republic of Indonesia. More specifically, the challenge faced is that strategic efforts are needed to improve the ability of teachers to be more professional in the learning process.

(Study of the existence of State Madrasah *in Medan City)*

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A. Background

Later education in Indonesia experienced ups and downs, there are times when education is more towards the way humans can get as much material as possible so as to make general education very popular and vice versa what

happens in education that smells of the afterlife becomes marginalized (Badrudin et al., 2018). Sometimes in contrast, religious education has become very much in demand among students, and general education is slightly ignored. So, it is rare that the two can be evenly matched so that it adds to the width of the feud to the discourse of the dichotomy of Islamic education and this is what happens to Islamic education.

Education in Indonesia has been running in the dualism of education (general and religious), since the Colonial Government balanda introduced a secular education system, while Islamic education represented by pesantren did not pay attention to general knowledge, until Indonesia became independent, although at the beginning of independence it still inherited a bi-ethnic education system (Fathurrahman, 2002).

The dualism of the education system has split the face of national education into two, first, general education that has a distinctive character and is under the auspices of the Ministry of Education, Culture, Research and Technology. Second, religious education which also has a distinctive character and is under the auspices of the Ministry of Religious Affairs. These two faces of education have colored education in Indonesia since the colonial era until now. The dichotomy of the education system is a historical continuity, both the history of Muslims in particular and the history of the Indonesian nation in general (Sakir, 2016).

The reality of the educational dichotomy has also been reaffirmed due to the turmoil of national politics charged with certain ideologies. From the time before independence until now there has been a political feud between secular nationalist groups and religious nationalists (Islam). The two opposing groups are scrambling for influence to conquer and at the same time control the State constitutional system (Arief, 2010).

Along with the times, challenges, and obstacles are constantly undergoing developments and changes, especially in education. This is because from time to time human demands and needs are constantly changing. Thus, in this era of globalization, education is not only required to function and play its role but also must adapt to the conditions and challenges in the era of globalization. The need for readiness to change the vision of education into smart people, work to achieve excellence, and empowerment (Hajriyah, 2020).

In the era of globalization, industrial progress has required people to have the ability to face all the challenges that exist today. Therefore, education is expected to play a role and position itself as an educational institution that has a lot of contributions in fighting for existence in the world of education (Wolf, 2007). Educational institutions are expected to be resilient / strong in facing obstacles and challenges and also changes that arise in the community environment both in the local, national, regional, and global community environments (Prasetyo & Trisyanti, 2019).

The ironic condition of ambiguous education is regarding the goal setting to be achieved by the Education system (S. Anwar & Salim, 2019). The real picture is the birth of *a mechanic student* type where each student has been positioned on a market orientation so that education is no longer based on the knowledge and talent needs of students. In general, the problem of education in Indonesia is rooted in four main crises, namely quality, relevance, elitism, and management. Various quantitative indicators were put forward with regard to the four problems above, including a comparative analysis comparing the educational situation between countries in the Asian region (Bashori, 2017a). These four problems are large, fundamental, and multidimensional problems, making it difficult to find the root of the solution (M. E. Anwar, 2014).

The challenge of globalization is a condition of the consequences of modernization that occurs. So then the challenge is what arouses our enthusiasm and determination to be able to further improve how to solve a problem.

Regarding the advancement of science and technology, Islamic education has decreased in function because Islamic education is more about the spiritual aspect.

Departing from these problems, this article will examine Islamic Education in the National Education system and its challenges to the global world with an analytical focus on the existence of Madrasahs in Medan City.

B. Research Methods

This research uses a qualitative approach with descriptive analysis. The data collection technique was carried out with a literature review / literature study related to Islamic education in Indonesia and interviews with parties related to the management of Islamic Education, especially Madrasahs in Medan City, in this case the Head of Madrasah Education, Ministry of Religious Affairs, Medan City. In other words, the term Literature Study is also very familiar with the term literature study. There are several methods that can be done to conduct a Literature Study, such as criticizing, comparing, summarizing (summarize), and collecting (synthesize) literature. Thus, the method used in this paper is a literature study with an emphasis on peeling, summarizing, and collecting literature, then giving an analysis of the data that has been collected.

C. National Policy on Islamic Education in Indonesia

The study of Islamic education policies in Indonesia must not be separated from the importance of historical developments that have occurred. Looking at history can measure the development of Islamic education policies in Indonesia from the early era to the contemporary. This early era can start from the pre-colonial era to the present which still requires a lot of studies, especially in terms of Islamic education. In its long history, the government's political policy on Islamic education can be said to be not conducive (Nata, 2003).

Islamic education only received significant attention after the birth of the Law of the Republic of Indonesia Number. 2 Of 1989 concerning the National Education System and further confirmed by the birth of law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System. In the latter law, there is clearly a strong impression of explicit government recognition of the existence of various Islamic educational institutions, ranging from kindergarten to college (Damopolii, 2005). However, this more normative government recognition is still hurt by the unbalanced allocation of education funds for educational institutions under the management of the Ministry of Religious Affairs compared to those under the management of the Ministry of National Education. When viewed from the political policy of education of the Indonesian government, the reality of Islamic education can be mapped into four periods, namely: the political policy of the government in the pre-independence period, the Old Order, the New Order, and reforms.

The regulation of the implementation of religious education in Indonesia, especially Islamic religious education, has a graph that fluctuates from time to time. From the point of view of legal science that regulates religious education material in the law, it is indeed very felt the nuances of the battle of ideological interests of various groups of people. At the very least, there are three groups that are most dominant in influencing the birth of various Laws and regulations relating to

education. Both from political groups, economic and business groups, as well as from various groups of certain religious beliefs.

The nuances of the battle of ideological interests also remained to emerge. During the reign of the Soekarno regime still in power, there was a fight between the ideological interests of communists, secular nationalists, and Islamic religious groups. "These three ideological forces often clash and defeat each other. President Sukarno was a figure who adhered to a nationalist ideology based on Indonesia and culture. In that position, he was sometimes close to Islamist groups and sometimes close to secularist-communist groups. Nevertheless, in the late nineties, the New Order Government gave birth to the Number Law. 2 of 1989 on the national Education system, although it had to go through a heated debate both in parliament and in the midst of society.

The most dominant debate was regarding the inclusion of religious education in the Act. Muslims fighting for religious education are included in the Law, while secular nationalist groups reject it (Hadi, 2016). This long debate on the Plan of Law on the National Education System is a reflection of the attitude of Muslims towards the position of Islamic education which was ignored by Law No. 4 of 1950. Because the law does not favor Islamic education, the issues of religious education are always debated and become a public conversation. It must be admitted that the accumulation of this long, painstaking debate had an influence on the content of the Number Act. 2 of 1989 as the National Education System Act "volume two" passed on March 27, 1989. Especially the issue of the content of the Law which concerns the issue of the obligation to participate in the implementation of religious education (Alinur, 2017).

This National Education System Law finally establishes religious education as one of the core elements in the national curriculum and must be contained in every type, path, and level of education. Article 4 of Law Number 2 of 1989 stipulates faith and piety as part of what must be achieved in the objectives of national education. Faith and piety are terminologies that are very identical and familiar with religious and religious education. For this reason, article 11 paragraphs 1 and 6, and article 15 paragraph 2 stipulate that religious education is recognized as one of the school education pathways.

Then, article 39 paragraphs 2 and 3 stipulates that in the preparation of the curriculum, religious education becomes a compulsory subject in every type, path, and level of education. In addition, article 10 also stipulates, that family education, which is part of the out-of-school education pathway, must also provide religious beliefs, in addition to cultural values, moral values, and skills. The acceptance of a person as a learner should not be distinguished based on religious beliefs, as stipulated in article 7 (Sherly et al., 2020).

The government regime of the Reform order revised Law No. 2 of 1989 concerning the national education system by proposing a new law, because it considered that Law No. 2 of 1989 was no longer in accordance with the times (Alam, 2020). Meanwhile, when the promulgation of the new National Education System Act as a replacement for the old Law, there was also a very sharp controversy and debate in the community. Particularly considered the most controversial is the provision that states that "every learner is entitled to religious education in accordance with the religion professed and taught by the same educator."

The substance that is opposed is generally the article which contains the necessity of private schools to provide religious teachers who are as religious as the learners. They argued that this article had additional cost consequences for educational institutions, both Christian and Islamic. Because they have to recruit religious teachers according to the

various religious beliefs adopted by their students ' children (Almas, 2018).

In the end, Law Number 20 of 2003 was passed and signed by President Megawati Soekarno Putri on July 8, 2003. Broadly speaking, the content of Law Number 20 of 2003 concerning the National Education System emphasizes that the principle of providing education must be implemented democratically and fairly and not discriminatorily by upholding human rights, religious values, cultural values, and the plurality of nations.

Law Number 20 of 2003 in article 13 stipulates that religious education is one of the core elements in the national curriculum and must be contained in every type, path, and level of education. Law Number 20 of 2003 also stipulates in article 3, that faith and piety are part of what must be achieved in the goals of national education. Whereas article 15 stipulates that religious education is recognized as one of the pathways and types of Education (Dacholfany, 2015) .

This policy, which actually has a very positive impact on the sustainability of Islamic Education, is not supported by the readiness of educators both quantitatively and qualitatively. Professional and sufficient human resources are still very lacking in availability to support the Islamic Religious Education policy which was added to its class hours in the 2013 curriculum. The professionalism of educators is finally also required to be able to adjust the 2013 curriculum which has the main objective of developing the affective side (social and spiritual), cognitive and psychomotor of students. The material content that is required to be added in order to meet the added class hours is also less able to be completed. There are still many shortcomings in the addition of filling in the material during class hours.

D. The Contemporary Existence of Islamic Education in the National Education System and its challenges in the Global Era (Study on Madrasah in Medan City)

Dinamika madrasa education system can be noted from several changes (Pettalongi, 2017), such as the inclusion of general subjects in the curriculum, improving the quality of teachers by paying attention to teaching eligibility requirements, improving their education management through accreditation organized by the government, taking state examinations according to their level. Because it is a development of the pesantren system, the content of madrasah education is not much different from that of pesantren, but there is development in the form of learning methods, application of classes, gradations, how to dress, and development of learning materials. This means that although the content of Islam is very thick in its educational practice, there are non-religious symbols (Juhaedi, 2014).

Along with the times, challenges, and obstacles are constantly undergoing developments and changes, especially in education. This is because from time to time human demands and needs continue to change (asmawi, 2018). Thus, in this era of globalization, education is not only required to function and play its role but also must adapt to the conditions and challenges in the era of globalization. It requires readiness to change the vision of education to smart people, work to achieve excellence, and empowerment.

Based on data obtained through the Kasi PenMad of the Ministry of Religious Affairs of Medan City, there are 18 State Madrasahs and as many as 462 Private Madrasahs. From the total existence of madrasahs in Medan City, it can be seen that the dominance of private madrasahs is not balanced with state madrasahs. This illustrates that in fact the State Madrasah has not fully become a concern for policyholders from both the central and local governments, especially the

ministry of religion. This is what was stated by the Head of Madrasah Education (Penmad), Impun Siregar, that medan city still lacks madrasahs. In fact, the existence of madrasas is very high in demand.

Judging from the number of Madrasah students, data was found that there were 69,128 students consisting of 33,972 men and 35,156 women. From the total data, the number of students studying at Madrasah Ibtidaiyah was recorded at 13,599 people, Madrasah Tsanawiyah as many as 14,038 people, and Madrasah Aliyah as many as 5,095 people. According to data from the Central Statistics Agency, this data illustrates that the involvement and participation of the education community, especially in madrasahs, is quite high. In order to support the achievement of the objectives of national education, looking at the data described above proves that Madrasah plays a role in building the character of the nation, and it is also proven that has given birth to many generations of national leaders.

Therefore, the existence of madrasahs institutionally is very important to pay attention to, as previously explained, this is not directly related to the number of State Madrasahs which can certainly reduce the cost burden for the community. From the data obtained, in detail it was found that the number of Public and Private Madrasah ibtidaiyah in Medan City is seen in the following graph:
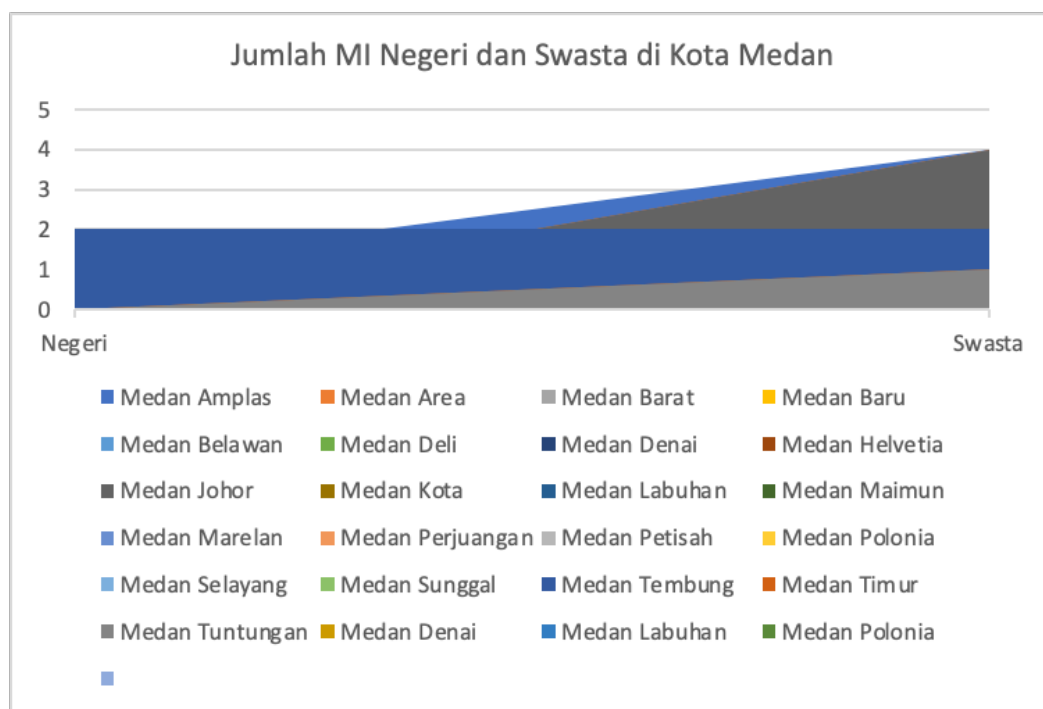

Figure 1. *Comparison of the Number of Public and Private MI in Medan City*

In addition, it can also be noted in the following chart a comparison of the number of Private and Public MTs in Medan City.
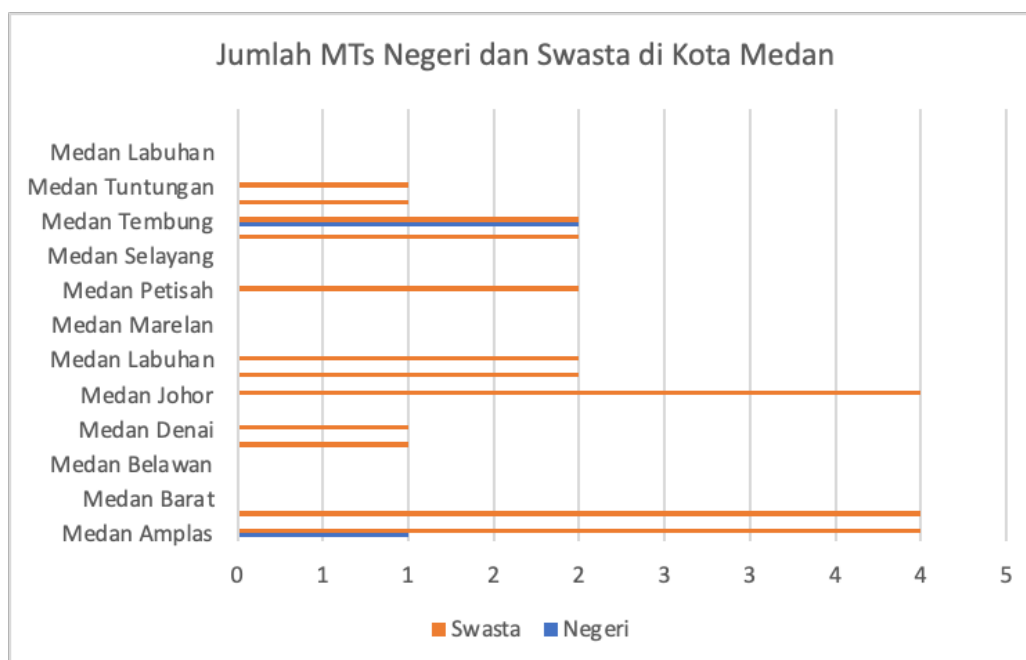
Figure 1. *Comparison of the Number of Public and Private MTs in Medan City*

Meanwhile, for the level of Private and Public Madrasah Aliyah in Medan City, it can be seen in the following chart:
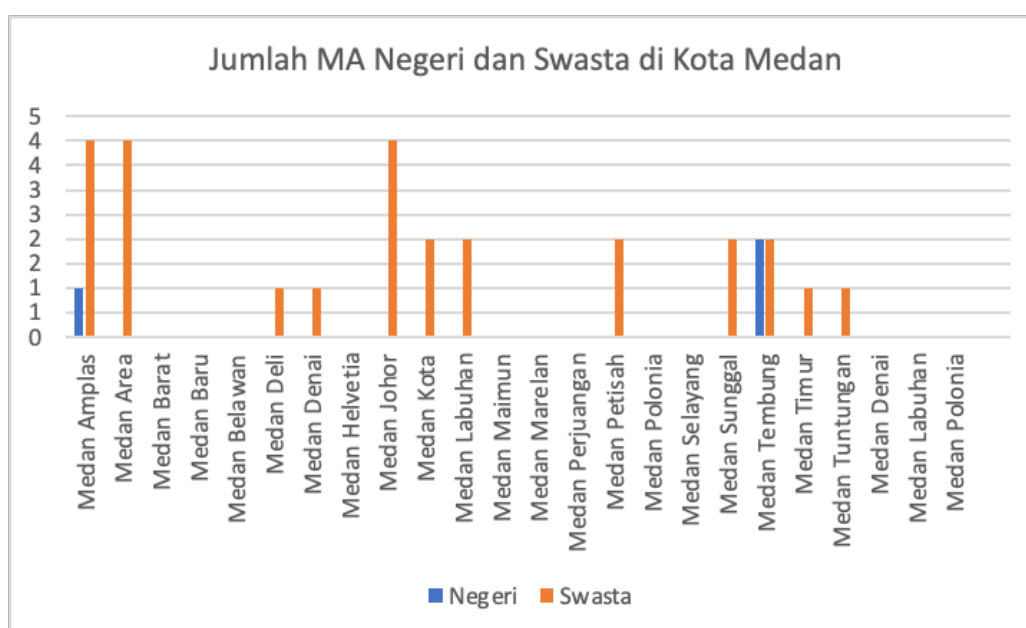

Figure 1. *Comparison of the Number of Public and Private Ma in Medan City*

Looking at the data, actually the most crucial thing about the madrasa Challenge is about the attention and political will of stakeholders, although this also illustrates that The participation of the people of medan city is very high towards the sustainability of Islamic education, especially madrasah.

However, this also illustrates that the challenges of madrasahs in Medan City will be increasingly severe and

complex. One of them is the challenges that come from the outside which are better known as global challenges or globalization. The era of globalization today and in the future will continue to influence the social and cultural development of the Indonesian Muslim community in general, or Islamic education in particular. Indirectly, this requires the Muslim community to survive and succeed in the midst of the development of a competitive world in the present and 21st century. The 21st century is a civilization that is dominated by scientific and technological advances(Abdurahman Jemani & M. Afif Zamroni, 2020).

A number of challenges and problems of education today include (Rozi, 2020): (1) globalization; which affects every sector of the country including education, which gives rise to a new paradigm called "marketing education) (2) moral degradation of the nation's children which is shown by changes in the character of society and the stumble of some people in the circle of corruption, prostitution, to acts of violence against children, as well as the problem of economic inequality of society in Indonesia.

The problem caused a widespread domino effect on the country's sub-system. The rapid changes of the times are characterized by the advancement of technology, information, communication, science, and the economy causing changes in all aspects. The originally traditional order of people's life became modern, static became dynamic, and the complex became instantaneous; so that a new term emerged called the industrial era (era 4.0). The term "Industrial Revolution" was introduced by Friedrich Engels (Hunt, 2009) and Louis- Auguste Blanqui (Spitzer, 1957) in the 19th century. In Phase 1.0, the invention of the machine was focused on the mechanization of production. Phase 2.0, mass production integrated with quality control and standardization.

Phase 3.0 of mass uniformity rests on computerized integration. Phase 4.0 digitization and automation blend the internet with manufacturing. The era of the Industrial Revolution 4.0, also called the cyber era or the era without barriers, without the limitations of space and time, gave birth to advances in science-technology which resulted in the creation of smart machines, autonomous robots, and even Artificial Intelligence (AI). This era provides many new opportunities in all fields and at the same time gives birth to complex and difficult challenges. So that it demands the quality of human resources who master science and can also solve problems in people's lives.

The logical consequence of the very rapid development of information and communication technology, according to McLuhan (1994), is the emergence of social processes called de-westernization (acculturation of Western culture with other cultures) that afflict Westerners who have visited the eastern world and de-tribalization (the change of local cultural values to modern) by Africans who have become acquainted with information and industrial technologies of Western countries. The first phenomenon occurs when Westerners study and adopt values and norms in the Eastern world, while the second phenomenon occurs when Africans use modern technology to solve the problems they face in everyday life as they do in the Western world. These two social processes are characterized by *specialization and separation* activities which are the basic nature of the formation of modern society, namely the division of society into groups of a specific nature (*social differentiation*) as described by Durkheim (Parson 1967).

The Industrial Revolution 4.0, which is full of super-fast technology, will bring significant changes, one of which is the education system in Indonesia. Changes in the education system will certainly also have an impact on curriculum reconstruction, the role of teachers as educators, and the development of ICT-based educational technology. This is a new challenge to revitalize education, in order to produce intelligent people, who are creative and innovative and able to

compete globally.

The era of the industrial revolution 4.0 has changed the way of thinking about education. The changes made are not only the way of teaching, but much more important is the change in the perspective of the concept of education itself. Therefore, the development of the current and future curriculum should complement the abilities of students in pedagogic dimensions, life skills, the ability to live together (collaboration) and critical and creative thinking. Develop *soft skills* and *transverse skills*, as well as invisible skills that are not related to a particular field of work and academics. However, it is useful in many work situations such as interpersonal skills, cohabitation, the ability to be a globally-minded citizen, and media and information literacy. Curriculum development must be able to direct and shape students who are ready to face the era of the industrial revolution with an emphasis on the fields of *Science, Technology, Engineering*, and *Mathematics* (STEM), as well as character.

Curriculum reorientation that refers to ICT-based learning, the internet of things, big data and computerization, as well as entrepreneurship and internships, needs to be a mandatory curriculum to produce skilled graduates in the fields of information literacy, technological literacy, and human literacy. To ensure that the adjusted curriculum is implemented optimally, the competencies that must be possessed by teachers are *educational competence, competence for technological commercialization, competence in globalization, competence in future strategies,* and *counselor competence*. Teachers also need to have a technology-friendly, collaborative, creative, and risk-taking attitude, have a good sense of humor, and teach thoroughly (holistically).

Things that need to be considered by schools and teachers in deciding how education and learning are organized, namely *student-centered learning*, collaborative *learning*, full of meaning, and integrated with the community. To support the educational and learning process, ways such as (1) flipped classroom, (2) integrating social media, (3) Khan Academy, (4) project-based learning, (5) moodle, and (6) schoology, can be integrated into the learning process.

E. Conclusion

Based on the results of the studies and analyzes that have been carried out, it can be concluded that:

1. Educational institutions in this case Madrasah in Medan City are expected to be resilient / strong in facing obstacles and challenges and also changes that arise in the community environment both in the local, national, regional, and global community environment, besides that it also needs attention from the central government in this case the ministry of religion and support from the Regional Government to be able to maximize regional potential which of course can support regional development

2. A number of challenges and problems of madrasahs today include; globalization that hits each sector, which gives rise to a new paradigm called "education marketing), then the moral degradation of the nation's children which is shown by changes in the character of society and the stumble of some people in the circle of corruption, prostitution, to violence against children, as well as the problem of economic inequality of society in Indonesia. For this reason, seriousness is needed from policymakers by upgrading educators and education staff to be able to respond to these problems in

learning.

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