

Integration-Interconnective: An Implementation of the Unification of Islamic and General Education Policies



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ABSTRACT: The dichotomy between Islamic and general education leads to inequality in the education services provided to the community. This gap must be minimized, because national education aims to provide equal and fair educational opportunities. Describing the integrative-interconnective system as a potential solution to harmonize policies between the two educational institutions by adopting a post-positivistic paradigm with a quasi-qualitative approach is the purpose of the research. The literature study was used to collect information from various scientific articles of national repute, books, and education policies relevant to the research topic. The information obtained from various sources was then analyzed using qualitative research method analysis techniques. Based on the results of the analysis, it is formulated that various policies issued by the Ministry of Religious Affairs and the Ministry of Education and Culture can minimize the dichotomy by using an integration-interconnective approach, such as policies that do not limit that general study programs only exist in general universities and the strengthening of religious values in public schools that are internalized in learning objectives and co-curricular and extracurricular activities.

KEYWORDS: Education Policy, Integration-Interconnective, Education Dichotomy

I. INTRODUCTION

The formation of an organization / institution is based on the common goals shared by members of the organization so that each organization will have different goals. The cause of the difference in goals is because each organization has a distinction (characteristic) that shows its superiority from similar organizations. The impact is that each organization has a different work system and there is an urge to focus on achieving their respective goals. In addition, the intensity of collaboration between the two organizations is low and is required to be able to innovate so that it can show a good reputation in the community or its followers (Galegher et al., 2022).

The origin of the formation of the organization is one of the causes of differences in goals in similar organizations, as is the case with educational institutions in Indonesia, where there are differences in paradigms between religious educational institutions and general educational institutions which in essence have the same goal of providing educational services and improving the quality of education (Baidi & SUTRISNO, 2022). The focus of educational services in general education institutions is general science while the focus of educational services in religious education institutions is the integration of religious values in general science.

When examined from the historical factors of the establishment of the two educational institutions, it can be seen that the cause of the difference in paradigm begins with the treatment of education services between the upper middle class and the lower middle class in ancient Greece (Basyit, 2019). Public educational institutions at that time were only intended for noble descendants so that small community groups were only limited to religious knowledge with the consequence that the government did not pay teacher salaries. The establishment of the concept of school education and religious schools had an impact on the formation of two different educational institutions that each oversee the school. The management of public schools is under the auspices of the Ministry of Education, Culture and Technology (Kemdikbudristek) which focuses on general science while the Ministry of Religious Affairs (Kemenag) oversees religious schools (madrasah and pondok pesantren) which focus on integrating religious values in general science (Mukhlisin, 2021). The policies issued at the two institutions certainly have significant differences so that each other show different work systems, for example, in the Ministry of Education and

Integration-Interconnective: An Implementation of the Unification of Islamic and General Education Policies

Research the policies issued are in the form of Government Regulations (PP) while in the Ministry of Religion in the form of a Minister of Religion Decree (KMA). The differences in these policies certainly have an impact on their implementation in schools/madrasas and the occurrence of a limitation for students and teachers from each of the two institutions to be able to access the educational developments that are enforced.

The different working systems implemented by the two institutions have implications for the community's choice of education. For people who have a tendency to deepen religious knowledge, they will choose to go to religious schools under the auspices of the Ministry of Religious Affairs, while for people whose tendency is to increase general knowledge, they will go to public schools. This paradigm continues because it is rooted in the origins of the formation of two educational institutions supported by the community's understanding of the classification of knowledge that is not the same between religious and general sciences (Yusuf et al., 2021). Whereas the two sciences can be integrated with each other and both need each other in development (Ashari, 2015). The development of general science will not be separated from religious science because religious science is the foundation of this science (Hidayat, 2024).

Some of the things that cause the dichotomy of science based on the results of research can be classified as follows: (1) the education system that runs is still individualistic between the two institutions so that holistic curriculum development is needed to realize an integrated education system (Khoiriyah et al., 2023); (2) the implementation of different educational content standards between the two institutions due to the different management policies between schools and madrasah, especially the difference between religious subjects in public schools and religious schools; (3) the implementation of the graduate competency standards policy expected by the two institutions is also different where in public schools the implementation of religious learning is theoretical (Rachmawati, 2018) while in religious schools (madrasah / boarding school) religious learning is expected to be more meaningful and valuable so that students can reflect behavior that is *berakhlatul karimah* (Sunengsih, 2020). The results of these studies illustrate the implementation of an education system that is still dichotomous so that a collaborative system is needed between the two institutions in realizing quality education services, therefore this paper will review the collaborative solutions that can be carried out by the two institutions so that the dichotomous paradigm of the two educational institutions in the community can slowly change into collaborative education services.

II. METHOD

The post-positivistic paradigm with a quasi-qualitative approach was used as the research method because this type of research falls into the category of literature study. The research data was collected by gathering various information from scientific articles with national rankings obtained from googel scholar, scientific articles with international reputation, and sourced from reference books relevant to the research topic as well as education policy documents from the Ministry of Religious Affairs and Ministry of Education and Research (Darmalaksana, 2020). Information that has been obtained from various sources is then analyzed to find similarities and interrelationships between one topic and another in accordance with the research study. The information then went through data processing which was carried out through the stages of data simplification, data presentation, and data validation to present information as research results.

III. RESULTS AND DISCUSSION

A. The Dichotomy of Islamic and General Education

The paradigm between religious science and general science from intellectuals and scholars is the origin of the dichotomy in education. Each has an understanding that general science is physical or scientific and leads more to the cognitive and psychomotor domains in learning while religious science is spiritual or metaphysical which in learning leads more to the affective domain (attitude) (Tamami, 2019). These conditions result in the implementation of religious studies in public schools and religious schools (madrasah/boarding school) being different. The limited hours of religious lessons in public schools have implications for students' understanding of religion is theoretical so that the hidden curriculum is one solution to fostering the character of students who are in harmony with religious values (Salim et al., 2024) in contrast to the implementation of religious studies in religious schools (madrasah / boarding school) which has a higher proportion of lesson hours because religious studies are divided into Al-Qur'an hadith subjects, akidah akhlak, fiqhi, and Arabic language as well as extracurricular and co-curricular activities carried out for students as reinforcement in religious learning with the intention that students have habituated behavior in accordance with the religious values they learn (Prayoga et al., 2020).

The learning system applied in public schools and religious schools (madrasah/ Islamic boarding schools) is certainly implemented based on the policies of the government agencies that oversee it. Related parties who play a role in policy-making certainly have different ideas about the development of each institution. The results of their thinking are certainly based on

Integration-Interconnective: An Implementation of the Unification of Islamic and General Education Policies

several considerations that can maintain the characteristics of the institution ((Yusuf et al., 2021). This condition results in a different education system between two ministries that have great power over the development of education in Indonesia.

The dichotomy of education policy in Indonesia between the Ministry of Education and Culture and the Ministry of Religious Affairs occurs in several areas, such as the structure of the education system and curriculum development (Daulay et al., 2021). The designation of each level of education in general schools under the scope of the Ministry of Research and Technology is different from the designation of religious schools under the Ministry of Religious Affairs. The naming of each level in two different institutions has made a very clear dichotomy between the two in providing educational services. In addition, Islamic boarding schools, which characterize Islamic education in the Ministry of Religious Affairs, also provide complete education services from early childhood to higher education. Educational services at boarding schools aim to form the independence of students and as a place for them to learn to socialize by showing behaviors that are in accordance with Islamic values (Karimah, 2018).

The dichotomy of education between the Ministry of Education and Culture and the Ministry of Religious Affairs also occurs in the curriculum implementation system. In addition to differences in the composition of learning hours for religious subjects, there are also paradigm differences in the concept of implementing character strengthening for students in the independent curriculum (Pranajaya et al., 2022). The Ministry of Research and Technology issued a policy that the character building of students in public schools is carried out through P5 activities (Strengthening Student Profile Project Pancasila) while the Ministry of Religion issued a policy that the character building of students in madrasas is through P5-PPRA activities (Project Profil Rahmatan Lil Alamin).

The dichotomy polemic also occurred in the Ministry of Education and Culture when the policy on the implementation of Integrated Islamic Schools (SIT) was issued with the concept of public school education services that can integrate general knowledge with religious knowledge as a unit in the curriculum structure (Suyatno, 2016). This condition on an object of view is a development of educational services because it meets the needs of the community to get educational services that are able to present integrative learning between religious and general sciences with the hope that graduates can become intellectually and morally intelligent scientists, but on another object of view it is a form of madrasah's failure in integrating religious and general sciences (Adelia & Mitra, 2021).

The differences that exist between one educational institution and another reflect the desire of each institution to maintain and maintain the distinctive identity they have created. Whereas both can collaborate with each other in providing integrative and holistic services with a structured and systematic development pattern so that there is no difference in perspective between the two institutions and the community can get equitable education services.

B. Policy Gaps in Education Services Between Kemdikbudristek and Kemenag

Schools and or madrasahs in providing education services are of course based on the policies issued by the Ministry of Research and Technology and the Ministry of Religious Affairs. Madrasahs, boarding schools, and PTK (Religious Universities) will follow all policies issued by the Ministry of Religious Affairs while public schools and PT (Universities) will follow all policies issued by the Ministry of Research and Technology (Amri et al., 2021). There are some policies that are enforced by the Ministry of Research and Technology but are not applied by schools under the auspices of the Ministry of Religious Affairs if the policy is not regulated in the KMA (Minister of Religious Affairs Decree) and PMA (Minister of Religious Affairs Regulation).

The pattern of policy-making by the Ministry of Religious Affairs refers to the policies enacted by the Ministry of Education and Culture. This shows that there are similarities in the common educational goals that the two institutions want to achieve, but by maintaining their respective characteristics or in other words strengthening their organizational distinction (W. Iskandar, 2019). The following are some education policies issued by the Ministry of Religious Affairs whose implementation has differences with the Ministry of Research and Technology:

New Learner Admission:

The issuance of policies from the Ministry of Education, Culture and Research related to the zoning system that applies at every level of education based on Government Regulation Number 1 of 2021 has become a polemic for the community because they think that the opportunity to get education in favorite schools is minimal even though the purpose of the policy is basically to eliminate the gap in the number of students in schools in one sub-district and or district area (Syakarofath et al., 2020). In contrast, the PPDB implemented by the Ministry of Religious Affairs focuses on admission channels and does not apply the zoning system. In general, there are three admission pathways enforced by the Ministry of Religious Affairs (1) Award pathways for applicants who have achievements in academic and non-academic fields; (2) special pathways for those with economic constraints; and (3) affirmation pathways for applicants with special needs (Sonia, 2020).

Integration-Interconnective: An Implementation of the Unification of Islamic and General Education Policies

The different policies issued by the two institutions trigger a stigma of disparity between the two in the community and will provide a favorable opportunity for one of the institutions. For people who have an inclination to go to public schools, but the distance from their homes to public schools in accordance with the zoning is difficult to reach, then they will choose the fast track by pursuing education at madrasas that are easily accessible from where they live (Thoha & Gazali, 2020). In addition, madrasahs also implement an inclusive education system that provides opportunities for people with special needs to get an integral education. This is in contrast to the Ministry of Education and Culture, where access to education is unified for all children with special needs.

Standardization of Religious Subjects:

The authority for the preparation and development of religious learning materials in public schools is given to the Ministry of Religious Affairs by complying with the curriculum structure set by the Ministry of Education and Research and Technology (Sunengsih, 2020). On the one hand, the policy has begun to erode the dualism of education, but on the other hand, there are rules that must be obeyed in its implementation so that the religious learning materials prepared by the Ministry of Religious Affairs are limited and only provide basic knowledge so that students can recognize their religion (A. Iskandar, 2020). Rules related to religious learning hours that are only limited to 2 hours of face-to-face learning per week are a polemic faced by the Ministry of Religious Affairs in compiling subject matter. The time limitation certainly results in the depth and breadth of the subject matter adjusting to the duration of time and the impact is that students will indeed know more about religion cognitively so that it is necessary to internalize religious values in the school environment and co-curricular and /or extracurricular religious programs (Muhammad, 2021).

The development of Islamic religious education materials at each level of education adapts to the framework of the national curriculum by considering the needs of stakeholders and the development of science and technology so that the materials presented consider the behavior of students and social issues that occur. The learning themes presented in religious subjects in public schools include the basic points of Aqidah akhlak (belief and behavior of akhlatul karimah), fiqhi (procedures for worship), Islamic history, and the Qur'an and hadith while in madrasas these parts become compulsory subjects with each learning duration of at least 2 face-to-face hours per week (Matara, 2020).

The presentation of Islamic religious subject matter in public schools is different from the presentation of religious subject matter in madrasah. Religious studies in public schools are a combination of various Islamic religious studies in madrasas that are presented thematically with the selection of material tailored to the basic values in religion that must be known by students. This is the reason that religious studies in public schools are associated with ethics so that religious learning is not only knowledge but can also be habituation. The presentation of material in the Islamic religious education and ethics textbook in class IV raises the theme of welcoming the age of puberty, which is one of the main subjects of fiqhi science, while the fiqhi textbook issued by the Ministry of Religion raises the theme of signs of puberty (Nasution, 2021). When examined in depth, it can be seen that there are similarities in learning objectives at the level of education in elementary schools and madrasah. It's just that in terms of presenting the material in the two textbooks, describing that Islamic religious learning in public schools relates directly to the behavior of students' submission, while the presentation of fiqhi materials in madrasas emphasizes more on the depth of sharia in religion. This condition certainly shows that there are different implementations from one another in achieving learning objectives.

Competency Development for Educators:

Professional teachers are teachers who carry out their duties as educators based on the competencies inherent in the position. For those who devote themselves as teachers in public schools, the four teacher competencies are sufficient, but for those who devote themselves in madrasas, supporting competencies are needed in the form of the ability to integrate religious values in learning or the daily behavior of teachers who are able to show berakhlatul karimah behavior.

The commitment to different teacher competencies owned by each educational institution certainly has an impact on the profile of graduates that must be owned by each university providing prospective teachers at PTU (Public Universities) and PTK (Religious Universities) so that each will prepare prospective teachers in accordance with the big vision of the ministry that oversees it.

Different visions of educational institutions have different impacts on teacher competency development, for example, the Ministry of Education and Culture has a mobilizing teacher program which is only aimed at public school teachers and limited access to teachers from madrasah (Lubis et al., 2023). Likewise, the Ministry of Religious Affairs' religious moderation program for teachers and the inclusive madrasah education system are limited to teachers from public schools. As a result, the focus of teacher development in public schools is mainly on general science and technological development, while the focus of teacher development in madrasah is on religious values and becoming a driver for religious moderation (Mubarak & Muslihah, 2022).

Integration-Interconnective: An Implementation of the Unification of Islamic and General Education Policies

The existence of restrictions on each teacher competency development in both educational institutions shows that each institution still adheres to the principle of characteristics that are trying to be built and become an organizational culture. Each has different programs and limited access so that teachers who have a desire for general competency development must search independently through forums or associations that are followed. In addition, the innovations made by the Ministry of Education and Culture are an inspiration for the Ministry of Religious Affairs to conduct similar programs so that the competence of teachers can be equal while not eliminating the distinction of the institution.

Integration-Interconnection System as an Equalization Solution:

The differences between the two major educational institutions in Indonesia (MoEC and MoRA) will essentially persist in strengthening each institution by maintaining its characteristics. This certainly shows the consistency of each institution, but synergy and collaboration are needed, as well as integration and interconnection between the two so that scientific dichotomy can be minimized which can have an impact on other elements that cause dichotomy (Diu, 2018).

The integrative-interconnective approach provides a view that between one science and another science complement each other so that a science cannot stand alone. If there are differences between the two institutions in viewing the relationship between sciences, a middle ground is needed so that there is no gap between the two. There are three aspects that can explain the integration-interconnection approach so that it can produce a solution to the dichotomy, as follows:

- 1) Epistemologically, the integrative-interconnective approach responds to a long-standing dilemma in Islamic societies, where general education and religious education are often considered separate. This approach offers a new understanding that attempts to integrate the two fields as a solution to the dichotomy.
- 2) Axiologically, in terms of values or worldview, this approach proposes a more inclusive view. This approach allows scientists and religious practitioners to be more open, cooperate, and have contributions that can be accounted for to the public, so that they are more relevant to current and future challenges.
- 3) Ontologically, this approach opens up opportunities for collaboration between disciplines, even though there are still differences in the main sources of knowledge. This approach respects three main traditions in science: religious science based on sacred texts (Hadlarah al-Nash), empirical-historical social and natural science (Hadlarah al-Ilm), and ethical-philosophical science (Hadlarah al-Falsafah). With this interaction, education is expected to create a more comprehensive solution to the problem of educational dichotomy.

The concept of integration-interconnection provides a view that religious science has the aim of supporting social issues through the approach of social sciences and contemporary humanities in facing the modern and post-modern era. This shows that there is no science that stands alone but each science has a relationship with each other and can complement each other. Here are some applicative efforts of integration-interconnection implemented by the two educational institutions (Kemdikbudristek-Kemenag) in Islamic education:

- 1) The joint decree issued by the Minister of Education and Culture, the Minister of Home Affairs, and the Minister of Religious Affairs regarding the use of uniforms and attributes in government-run schools in 2021 is a policy that reflects a shared commitment to strengthening religious moderation in educational settings (Muslim & Werdiningsih, 2023).
- 2) The equal position between madrasahs and public schools, as a step to realize equity in access and implementation of education stipulated in the national education system law in 2023 number 20.
- 3) Presenting contextual and thematic learning is a joint effort between the Ministry of Religious Affairs and Kemdikbukristek in co-curricular activities aimed at familiarizing students with various issues that occur in society and contributing to national development (Nur'aini, 2023). Schools in the scope of Kemdikbudristek apply P5 themes in order to realize this in accordance with the government's mandate on the dimensions of the Pancasila student profile number 009/H/Kr/2022 while madrasah applies the P5-PPRA concept in implementing learning which is a combination of Pancasila values and religious values with the aim that students can avoid the influence of radicalism.
- 4) Academic development at the PTK (Religious Higher Education) level is carried out by providing opportunities for institutes to transform into universities accompanied by the opening of study programs according to community needs and not only focusing on religious science clumps. General study programs in the scope of PTK must be able to integrate science with religious values so that the epistemological style and religious moral ethics remain in one unit and are holistic (Rifai & Sayuti, 2014). The equalization of graduates' academic degrees based on PMA Number 38 of 2017 is a form of the government's commitment to provide equal opportunities for PTK graduates in increasing the competitiveness of graduates and developing graduates' careers to get the same rights as graduates from state universities (Sukatin & Fajri, 2021). The opening of access for PTK to organize general education is a form of synergy between the two educational institutions (Kemdikbudristek and Kemenag) in achieving national education goals.

CONCLUSIONS

The different views on religious and general sciences are the origin of the education dichotomy in two major educational institutions in Indonesia (Kemendikbustek and Kemenag). Educational dichotomy occurs in several aspects of the education system which affects the community paradigm that there is a gap between religious education institutions and general education institutions. Integration-interconnection in the education system is an option to reduce the dichotomy of knowledge in the two educational institutions and a joint commitment to realize a national education system that is equal for all Indonesian citizens.

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