

Dualism in Education: Management of School and Madrasah Education

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Abstract: The issue of educational dualism has been frequently discussed in the world of education recently due to its compartmentalized nature. This article provides information by reviewing the dualism of education management between schools and madrasahs. The writing method of this journal utilizes a qualitative research technique in the form of library research, drawn from various book and journal references on educational policy analysis. The research focuses on the analysis of educational policies from the madrasah perspective. The findings indicate that dualism involves two conflicting principles. In terminology, dualism can be defined as two principles or understandings that are different or not synchronized. Thus, dualism is a state of being two and a system based on two principles that assert the existence of two substances. In the field of education in Indonesia, this issue is handled by two ministries, namely the Ministry of Education and Culture and the Ministry of Religious Affairs.

Keywords: Dualism, Education, Madrasah, Philosophy, School

A. Introduction

Dualism in education has recently been widely discussed in the world of education due to its perception as compartmentalizing education. Whether acknowledged or not, the social impact of this educational dualism can lead to a divided knowledge level within society, resulting in different assessments of an ideally tailored education based on the educational background pursued.

Speaking of education also entails discussing policies because education is a policy made by the government to be implemented. Therefore, educational policy is one of the public policies in the field of education created by the state, especially the government, as a strategy to realize the nation's goal of enlightening the people (Munadi and Barnadi, 2011).

The phenomenon of educational dualism in Indonesia can be traced back to the colonial period. In the present, the dualism of educational institutions in Indonesia

can be categorized into public schools (elementary, junior high, high school, vocational school) and Madrasah (Islamic elementary, junior high, high school). If we do not refer to Islamic principles found in the Qur'an and Hadith, there is no explicit evidence regarding the justification for educational dualism. Negative influences arising from the dichotomy of Islamic Education necessitate efforts to restore it, as seen during the Classical Period when Islamic Education covered the entire field of knowledge without a distinct separation between religious and general knowledge (Said, 2013).

During the early stages of Islam's arrival in Indonesia, the practice of preaching and public speeches played a significant role in disseminating teachings. However, the identity of scholars who brought Islam to this region during these phases became a subject of debate, with opinions suggesting influences from Arab, India, or China.

When discussing education, policy is an integral part of the conversation. Educational policy is one of the public policies in the field of education created by the state, especially the government, to be implemented as a strategy in realizing the nation's goal of enlightening the people. Ultimately, Articles 29 (on religion), 31 (on culture), and 32 (on national education) in the 1945 Constitution can be considered as compromises resulting from political struggles at that time, aiming to advocate for their respective ideologies.

After Indonesia gained independence, under President Soekarno's leadership, the Indonesian government adopted most of the colonial policies, implementing a mass schooling model. Therefore, this paper discusses the context of educational dualism, educational policies between two authorities: the Department of Education and the Ministry of Religion, ideology, society, and Islamic education.

B. Methods

This research employs the qualitative research technique in the form of library research or literature review (Nugrahani, 2014). Library research is a study in which data and information are collected from books, magazines, documents, journals, history books, and other written sources. This literature review is derived from several book and journal references on the analysis of educational policy. The research focuses on the analysis of educational policy from the perspective of madrasah.

C. Results and Discussion

The word "dualism" is a combination of two Latin words, "dualis" or "duo," and "ismus" or "ism." The meaning of the word "duo" is two, while "ismus" functions to form a noun for a verb. Dualism is two principles that are contradictory. In

terminology, dualism can be understood as two principles or understandings that are different or not synchronized. Thus, dualism is a state of being two and a system based on two principles, stating that there are two substances.

The government also organizes two forms of education systems: 1) an education system oriented towards scientific and skill-based education that is "secular," namely schools, and 2) an education system that maintains religious education as its characteristic, namely Madrasah. Both forms of education are organized and managed by the government (Basyit, 2019).

Dichotomy is the religious and cultural (Al-Faruqi, 1982) dualism of education in Indonesia. It is known that since the independence of education in Indonesia until now, especially Islamic education, has experienced ups and downs. The Ministry of National Education (Depdiknas) has the authority to organize and manage education under the Depdiknas, while the Ministry of Religious Affairs (and several other ministries) manages educational institutions under its umbrella, namely madrasah (from RA, MI, MTs, MA to Islamic Higher Education Institutions (UIN, IAIN, STAIN, and PTAIS).

Sarijo (1996) states in the educational context that the terms dualism and dichotomy have the same meaning, namely the separation between general education and religious education. With this understanding, dualism and dichotomy in education involve the separation of the education system between Islamic education and general education, creating a division between religious awareness and general knowledge. This dichotomy and dualism are not only at the level of entry into the realm of separation. Operationally, this separation involves general subjects and religious subjects, public schools and madrasahs, each with its own policies and regulations.

In the field of education in Indonesia, this is handled by two ministries, namely the Ministry of Education and Culture and the Ministry of Religious Affairs. Education is a process in which a nation prepares its younger generation to lead life and to achieve life goals effectively and efficiently (Azra, 2002).

In its implementation, the Ministry of Education and Culture oversees educational institutions ranging from kindergarten (TK), elementary school (SD), junior high school (SMP), senior high school (SMA), to general higher education institutions. Meanwhile, the Ministry of Religious Affairs oversees educational institutions from the level of Islamic Kindergarten (RA), Islamic Elementary School (MI), Islamic Junior High School (MTs), Islamic Senior High School (MA), to Islamic Higher Education Institutions (UIN, IAIN, STAIN, and PTAIS). With this division, the understanding of educational dualism emerges, namely the existence of public

schools (SD, SMP, SMA, SMK) and Madrasahs (MI, MTS, MA). Both educational institutions are part of the national education system (Djamas, 2009).

Regarding the government's efforts to improve education services, it can be observed through various laws that have been enacted. For example, Law Number 20 of 2003 concerning the National Education System. Education managed by the Ministry of Religious Affairs is a centralized affair since the Ministry of Religious Affairs is one of the non-autonomous affairs. On the other hand, the statement about religious education as a source of values or guidance has not yet been able to color the environment and life of schools or madrasahs in general. At the beginning of independence, religious education applied a dualistic approach to education, namely the education and teaching system in secular public schools, which did not recognize religious teachings, and the Islamic education system that grew and developed within the Muslim community itself. Including religious education as part of the teaching in the national education system, eventually resulted in the establishment of mandatory Islamic religious education at all levels, tracks, and types of education (Hasbullah, 2006).

Schools have existed since they were established by the Dutch in the 17th century and have spread throughout Indonesia. Schools in the Netherlands used a government policy that was neutral toward religion, so at that time, religious subjects were not taught in schools. However, religion classes were only allowed to be provided outside of regular school hours. Policy changes occurred during the Japanese occupation, as Japan allowed religious education in public schools, although religious teachers did not receive salaries from the government. Efforts to implement religious education in public schools began with a meeting held by the National Committee's Central National Committee (Daulay, 2009).

In the scope of religious education managed by the Ministry of Religious Affairs, it not only covers religious schools, pesantrens, and madrasahs but also public schools. The organization of religious teaching in state schools has been regulated through a Joint Decree of 2 Ministers as an explanation of Government Regulation No. 4 of 1950, which determines the number of teaching hours stipulated in the Law regarding the types of schools and states that religious education does not affect the promotion of students. It also stipulates the duration of religious education, which is 2 teaching hours per week.

Schools are formal education units at the elementary and secondary education levels, including kindergarten, primary school, special needs primary school, junior high school, special needs junior high school, senior high school, special needs senior high school, and vocational high school. In Minister of Religious Affairs Regulation No. 16 of 2010, Chapter I, Article 1 explains that religious education is education that provides knowledge and shapes the character and skills of students in practicing the

teachings of their religion, implemented at least through subjects at all levels, streams, and types of education.

The enactment of Law No. 22 of 1999 concerning Regional Governments suggests the possibilities of regional development in a more conducive atmosphere and a more democratic perspective. The implementation of this law demands a change in the management of education from centralistic to more decentralized. However, ultimately this law was revised and replaced with Law No. 32 of 2004 concerning Regional Governments. These regulations relate to the implementation of regional or municipal-based autonomy that brings a breath of fresh air to democratization. The aspect that is given autonomy is education, as stated in Article 11 of the Law. Autonomous regions have broad authority, ranging from planning, regulation, implementation, to evaluation in determining budget allocations based on the assets owned by the region (Daulay, 2009).

Let alone private madrasahs, the conditions of most state madrasahs are still inadequate when viewed in terms of facilities, infrastructure, and educators, as desired in the National Education Standards (SNP). Similarly, state madrasahs differ from public schools. Originally, state madrasahs also had private status, established and built by the community, while public schools are typically established and built by the government from the beginning, complete with facilities, educators, and educational management.

The authority of the Ministry of Religious Affairs and the Ministry of Education and Culture in organizing education in Indonesia is in accordance with the policies issued by each ministry. Policies issued by the Ministry of Religious Affairs pertain only to madrasahs, while policies from the Ministry of Education and Culture are only for schools. However, both schools and madrasahs share the vision of enlightening the nation's life.

Regarding several policies between the two authorities, the Education Office and the Ministry of Religious Affairs, it is mentioned that they are still not in harmony, such as the qualification distance for the establishment of schools and madrasahs and the New Student Admission (PPDB). Consequently, these issues create social disparities between schools and madrasahs. A comparison of policies between the Education Office and the Ministry of Religious Affairs includes.

In establishing schools and madrasahs, both the Education Office and the Ministry of Religious Affairs have their own regulations. These regulations include the distance between one school and another in the same level and, similarly, between one madrasah and another, with a minimum distance of 3 kilometers. However, this distance is not synchronized between the Education Office and the Ministry of

Religious Affairs, leading to imbalances in the number of students in one of the educational institutions.

Thus, the issue of the distance between schools and madrasahs does not have any regulations from the local government governing this matter. The assumption by the Education Office is that if the number of students is not appropriate due to the establishment of madrasahs by the community near the school, there needs to be follow-up in the form of in-depth research and studies. This is because the decrease in the number of students in schools can result from various factors, not just proximity. The Minister of Education and Culture is in charge of and responsible for the development of general and vocational education. The Minister of Manpower is in charge of and responsible for the development and training of skills and vocational workforce for civil servants. The Chairperson of the State Administrative Institute is in charge of and responsible for fostering special education and training for civil servants. (Nawawi and Rizal, 2009)

The problem of the distance between schools and madrasahs does not have any guiding policies to address it. Policies issued by the Ministry of Education and Culture only apply to schools, and policies issued by the Ministry of Religious Affairs only apply among madrasahs. If a school experiences a decrease in students, it can be merged with another school, but this cannot be done with madrasahs. Since most madrasahs have private status, meaning their education is carried out by foundations, they cannot be merged with other madrasahs. If a madrasah experiences a decline in quality to the point of having no students, the Ministry of Religious Affairs will recommend the closure of that madrasah.

Based on the indicators of the Minimum Service Standards (SPM) for basic education at the district/city level, stipulated in Government Regulation No. 65 of 2005 concerning Guidelines for the Preparation and Implementation of Minimum Service Standards, point one states that educational units should be available within walking distance, a maximum of three kilometers for elementary/madrasah ibtidaiyah (MI), and six kilometers for junior high school/madrasah tsanawiyah (MTS), from permanent settlement groups in remote areas. However, the government regulation only explains the distance between educational institutions and residential areas and has not yet clarified the distance between the establishment of schools and madrasahs.

The implementation of PPDB refers to regional regulations (PERDA) No. 1 of 2017 in Chapter VII, Article 55, which states: the new student admission system is carried out objectively, transparently, and accountably, the admission of students to educational units is done without discrimination based on gender, religion, ethnicity, domicile, social status, and economic status, the number of new students in each study group is in accordance with the provisions of the legislation, regional

government-administered educational units may not increase the number of study groups in each educational unit at each education level, the Education Office determines the number of study groups in each educational unit at each education level, the cost of the new student admission system at educational units administered by the regional government is the responsibility of the regional government.

In this policy, the central Ministry of Religious Affairs has its own schedule, and it is not within the authority of the regional government to instruct the head of the Ministry of Religious Affairs directly. Thus, there is still no alignment of policy perceptions regarding PPDB between the Education Office and the Ministry of Religious Affairs.

For the past few centuries, the development of Islam in Indonesia has been characterized by the spread of traditional Islamic education through pesantren. One significant feature of pesantren is their method of Islamic instruction widely known as bandongan. It is a teaching method where a kyai (teacher) reads texts from the yellow book (kitab kuning) and explains its contents and ideas, which later evolved into formal school education known as Madrasah. It is known that schools have existed since the Dutch colonial era in the 17th century, spreading throughout Indonesia. However, these schools did not teach religious subjects, following the Dutch government's policy of religious neutrality. Religious lessons were only allowed to be given outside of school hours. According to Steenbrink, the origin of the dualistic education system in Indonesia began during the Dutch colonial period. Then, during the Japanese occupation, there was a policy change, and Japan allowed Islamic education in public schools, even though religious teachers were not paid by the government.

The scope of Islamic education managed by the Ministry of Religious Affairs is not limited to religious schools, pesantren, and madrasahs alone but also includes public schools. Efforts to implement Islamic education in public schools began with meetings of the Central National Committee Working Body (Daulay, 2009). Subsequently, it was regulated through a Joint Ministerial Decree (SKB 2 Ministers) as an explanation of the UUPN (Basic Education Law) number 4 of 1950. This regulation specified the number of hours determined by the law for each type of school, stating that Islamic education does not affect students' grade promotion. Additionally, this decision set the duration of Islamic education to only 2 hours per week.

In the Ministry of Religious Affairs regulation number 16 of 2010, chapter 1, article 1, Islamic education is defined as education that provides knowledge and shapes the attitudes, personalities, and skills of students in practicing religious teachings in accordance with Islamic values. This is implemented through subjects in all

pathways, levels, and types of education. Schools are formal education units at the primary and secondary levels, including preschool, elementary, special needs elementary, junior high, special needs junior high, senior high, special needs senior high, and vocational schools. The Islamic education curriculum comprises a set of plans and arrangements regarding goals, content, learning materials, and methods used as guidelines for conducting learning activities to achieve Islamic education objectives referring to content standards and competency standards for graduates in the subjects of religion and morality.

As time progressed, the education system and teaching methods used in madrasahs combined traditional pesantren systems with the education systems in modern schools. This was influenced by ideas of renewal in the Islamic world and the national awakening in Indonesia, gradually integrating general subjects into the madrasah curriculum. Thus, madrasahs adopting a hierarchical system and modern school forms emerged, such as Madrasah Ibtidaiyah equivalent to elementary schools, Madrasah Tsanawiyah equivalent to junior high, and Madrasah Aliyah equivalent to senior high. This curriculum integration blurred the differences. It is a historical fact that every effort to understand the openness and dynamism of Islamic education in Indonesia reveals the diverse traditions of schools and various political associations. Many madrasahs were initially private, established by communities with limited resources and in basic conditions. Due to minimal facilities, learning resources, and a shortage of educators meeting standards, particularly as regulated by Government Regulation No. 19 of 2005 on National Standards for Education (SNP), both private and state madrasahs mostly remain inadequate in terms of facilities, infrastructure, and educators desired by the national education standards (SNP) (Ahmadi, 2010).

The Law Number 20 of 2003 on the National Education System (Sisdiknas), followed by Government Regulation Number 19 of 2005 on National Standards for Education, brought significant changes to the education system in Indonesia. This aimed to improve the quality of madrasahs by ensuring no difference or discrimination in the quality of general education and madrasah education. As formal educational institutions with the same status as public schools under Sisdiknas, madrasahs are mandated to have the same National Standards for Education as public schools. However, the allocation of assistance for madrasahs, including funds for teachers, students, and the madrasah itself, is still insufficient due to the argument that madrasahs are not yet part of the regional autonomy, leading to minimal support from regional budgets for madrasahs and Islamic education in schools. Ultimately, all educational efforts fall within the framework of autonomy, including madrasah education.

Alternative policy options to improve education in Indonesia, with a focus on the role of madrasahs in the national education system, include revising laws and

regulations to enable regional governments to contribute to madrasah funding, especially private madrasahs. It also involves creating specific regulations where basic education management in madrasahs is decentralized to regional governments, decentralizing madrasah education management to the Ministry of Religious Affairs offices in provinces and districts, and equalizing funding between state and private madrasahs.

Coombs (1970) in his book "What is Educational Planning?" identified at least four stages of educational problems faced by the world of education: the reconstruction stage, where education deals with issues of conditioning educational authority, decentralization, and educational facility planning, the workforce/HR preparation stage, where education prepares skilled and competent workers (experts), the expansion/development stage, which includes curriculum development, methods, testing, educational democracy, and adapting educational and economic systems, the innovation stage, related to educational planning and development strategies.

Madrasahs are educational institutions managed by the Ministry of Religious Affairs since their inception. However, after the enactment of Law Number 22 of 1999 on Regional Governments and Law Number 25 of 1999 on financial considerations between the central and regional governments, a dilemma arose regarding the status of madrasah (Asrori, 2015).

The existence of the Ministry of Religious Affairs alongside the Ministry of Education and Culture has preserved dualism until now. However, from a different perspective, the involvement of the Ministry of Religious Affairs in managing education has played a significant role in bridging the dualism of education in Indonesia. This is achieved by finding common ground between public schools (elementary, junior high, senior high, vocational) and Madrasahs (Islamic elementary, Islamic junior high, Islamic senior high). This is done through the addition of religious subjects to the curriculum of public schools and the integration of general subjects and the curriculum of religious schools (madrasah).

As a result of the dualism policy, the training of general teachers is conducted through institutions under the Ministry of Education, while the training of Islamic teachers is organized through institutions under the Ministry of Religious Affairs. Culturally, Islamic educational institutions (Madrasahs) have not been able to attract the hearts of some Muslims. This may be influenced by various factors, especially among the elite Muslim community. There is also a suggestion that schools under the Ministry of Religious Affairs should be under the same roof as schools under the Ministry of Education and Culture. It gives the impression that our current education system is duplicative or dichotomous.

In reality, referring to the national education system outlined in Law Number 20 of 2003, our education system does not have to be under one roof but should be one system. One system with different roofs. The educational roof is under a specific body or institution, while one system is education managed by many authorities but under one coordination, with the same rules and adherence to the principles of the established system.

In conclusion, what is happening is that Madrasahs, which have been synonymous with Islamic educational institutions since their inception, are faced with several difficult choices. On the one hand, Madrasahs must maintain the quality of religious education, but on the other hand, they are also required to provide quality general education to be on par with public schools. This is because some madrasahs follow government policies, while others continue to exist with their own curriculum. Therefore, the presence of two ministries involved in managing educational institutions, namely the Ministry of Religious Affairs and the Ministry of Education, is concrete evidence of the dualism of the education system in Indonesia. However, from another perspective, the existence of Madrasahs managed by the Ministry of Religious Affairs can be seen as a bridge from this dualism in education.

Nevertheless, various extraordinary challenges and trials face Madrasahs, both internal and external, including quality, teaching staff, curriculum, madrasah management, facilities, infrastructure, and status. The Ministry of Religious Affairs has set the direction of policy for the next five years, which will serve as a reference for formulating national policy directions and strategies for the Directorate General of Islamic Education.

The emergence of educational dualism in Indonesia has had negative impacts, including: religious studies have been narrowed down, particularly concerning the theological aspects of Islam taught in religious schools, religious schools have been confined to their own faction, inputs from religious schools and Islamic higher education institutions are generally of low quality, leading to graduates being considered second-rate, religious and Islamic activities in Islamic universities (IAIN) and other Islamic educational institutions are less prominent and felt compared to general universities.

Another impact of educational dualism is that although madrasahs managed by the Ministry of Religious Affairs have been recognized institutionally under Law No. 2 of 1989 concerning the national education system as part of the national education system, the realization of this recognition does not align with the spirit of the law. This can be seen in the budget allocation for the development and improvement of madrasahs, which is not proportional to the budget given to schools under the Ministry of Education and Culture. With the government's imbalanced attention between these two educational institutions, it is logical for the quality of Islamic

education, especially madrasahs, to be under general education. Educational dualism in Indonesia is accommodated by education laws, as stated in the National Education System Law No. 20 of 2003, Chapter VI, Article 15, which states: "Types of education include general, vocational, academic, professional, advocacy, and religious education." From this article, it is clear that there is dualism in religious education and general education.

At the institutional level, there is a separation between religious higher education institutions like UIN Syarif Hidayatullah and general higher education institutions like ITB, UI, and others. This is what makes Islamic education through madrasahs, religious institutes, and pesantrens managed by the Ministry of Religious Affairs, while general education through primary schools, secondary schools, vocational schools, and general higher education institutions is managed by the Ministry of Education and Culture. However, Islamic education does not only impart knowledge of Islam but also emphasizes the formation of attitudes and behaviors to shape Islamic individuals.

The solution to addressing educational dualism in Indonesia, according to Ramayulis, involves balancing the principles underlying Islamic education. This includes balancing between worldly and hereafter life, between the physical and spiritual, and between the individual and society. The idea suggests that Western knowledge should not be rejected but accepted with a filtration process aligned with Islamic principles to avoid contradictions with the Qur'an and hadith. To solve the problem of educational dualism (Ramayulis, 2010). Proposes Islamizing knowledge within Islamic education.

D. Conclusion

Dualism is the presence of two conflicting principles. In terminology, dualism can be defined as two principles or understandings that are different or not synchronized. Thus, dualism is a state of being two and a system based on two principles that assert the existence of two substances. In the field of education in Indonesia, this is addressed by two ministries, namely the Ministry of Education and Culture and the Ministry of Religious Affairs. In the government's efforts to improve education services, various laws have been created and enacted. For example, Law Number 20 of 2003 concerning the National Education System. Education managed by the Ministry of Religion is one aspect. However, some policies between the Department of Education and the Ministry of Religious Affairs are still not in harmony, such as the qualification of the distance between the establishment of schools and madrasahs and the New Student Admission (PPDB). Consequently, these issues lead to social disparities between schools and madrasahs. The scope of Islamic education managed by the Ministry of Religious Affairs is not limited to religious schools, pesantrens,

and madrasahs alone but also includes general schools. Policies in Islamic education cover both schools and madrasah.

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