

Harmonizing Paths: Unveiling the Dichotomy Between Islamic Education and General Education in Indonesia

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ABSTRACT

The objective of this research is to investigate the outcomes of analyzing the educational systems in Indonesia, specifically focusing on Islamic and general education. The literature study approach incorporates a total of 13 sources from books and 33 sources from scientific journals. These sources are utilized to gather data, which is subsequently evaluated in accordance with up-to-date information. The research methodology employed is qualitative. The research findings indicate that the establishment of dualism in Islamic education in Indonesia is a result of the coexistence of Islamic education and general education, which is impacted by the Indonesian political system. The emergence of dualism in Islamic education in Indonesia can be attributed to the presence of a parallel system for implementing educational concepts, particularly in the realms of religious education and general education. The implementation of general education and Islamic education is consistently conducted in accordance with their respective areas of emphasis, regardless of their location. The results of this study suggest that educational policymakers might assess the integration of dualism in Islamic and general education in order to effectively utilize both systems by connecting their knowledge.

Keywords: Educational Dualism, Islamic Education, General Education, Educational Integration, Educational Policy

INTRODUCTION

Problems occur in the education system, such as the dichotomy between Islamic and general education. One of the interesting subjects in Indonesia is the dualism of Islamic and general education, which exists in the context of education law. Islamic and general education in Indonesia has evolved over more than 20 centuries. This evolution occurs due to system integration in education, especially

between the process of Islamic religious education and general education, so there is a process of integration at the level of religious awareness and general knowledge.¹ Thus, it becomes a part of everyday life and culture for people.

The beneficial aspects of Islamic education are influenced by society's culture, which has generally been tinted. On this nation's territory, the majority of people adhere to different Islamic beliefs in their daily routines. Other examples of social behaviour that have the urge to be realised include cooperation activities, attitudes or behaviour, and religious and personal attitudes towards belief in God Almighty. This is so that it impacts the world of life in society and individual groups that have been imbued.² Islamic education is changing this social behaviour. Education is a system and a way of improving the quality of human life in all aspects of life. Islam builds society through education because the educational process is one of the effective ways to build people. Islamic education always pays attention to two points of view in all aspects: outward and inward aspects, individual and social aspects, worldly and *ukhrowi*, and the formation of *insan kamil*.³

In Indonesia, there has long been a separation between general and religious sciences due to management elements in education management. However, this has had an impact on the ongoing development of religious and general science. The contradiction between religious and general sciences is caused, among other things, by management considerations in the process of organizing education.⁴

Islamic education significantly influences how the people and individuals of Indonesian society continue to move dynamically. Political dynamics in Indonesia also occur simultaneously, but in reality, all challenges must be met, particularly when dealing with legislation governing national education and the realities of life in public. The spearhead of the instructor, which serves as the primary medium found in high-quality books, is one method of control in the process of gaining spiritual and social intelligence, mental power, and psychomotor in an integrative manner.⁴

A discussion about education, which is always fascinating to discuss, is the main media in Indonesia that explains the fundamental needs of people. There is a special interest in education in every country. Education plays a crucial role in many aspects of the state and nation. Three of the biggest issues facing Islamic education today are the advancements in science and technology, democratisation, and moral degeneration. Islamic educational institutions must revise their curricula to better equip their people with resources for success and competitiveness in the face of global competition.⁵ A discussion on the degree of implementation of the educational process is one of the curricular reforms. The educational divide is yet another difficulty facing Islamic education today.⁶

As a perfect religion, Islam never dichotomizes religious knowledge and general science.⁷ Since the first revelation in the Surah Al-Alaq “أقرأ” which means "read," Islam wants to show that learning and education are not limited to religious education but also general education that can support life in the world and as a mandate from the *khalifatullah* to prosper the earth (QS. Al Alaq: 1).

The first revelation was well and maximally understood by Muslim scientists. For example, a figure or an expert in the field of medicine, namely Ibn Sina, also mastered the science of philosophy.⁸ Alkhwarizmi is a mathematician and astronomer who developed algebraic formulas.⁹ Ibn Al Haitam is a scholar who is credited with creating optics and who is also adept in astronomy and mathematics.¹⁰ They serve as illustrations of Islamic academics who reject the division between general education and religious education. The magnificent Qur'an is the wellspring of all knowledge and an estuary full of insight.

The general sciences and Islam are two fields of knowledge that are frequently contested. Many assumptions are revealed as a result of mutual negation. The question of what causes the dichotomy in such parts of science has not yet been addressed in the context of educational institutions. After a

historical examination of both, adequate solutions can be discovered. Religion was the foundation of all that existed from the existing type of teaching and education process based on history before contemporary sciences arrived in Indonesia. Teachers and educators in some regions share knowledge with the community through religious torches, kiai, and *ustadz* made with their deft hands. The information provided on moral understanding, natural knowledge, how to calculate, philosophy, and mysticism is clearly and firmly based on religion.¹¹

Regarding the degree to which Islamic and general education is implemented in Indonesia, there is a dualism in educational management that has given rise to a controversy over implementation, namely between Islamic and general education. Islam.¹² According to the aforementioned justification, the author is motivated to write about Indonesia's dualistic approach to education. So that decision-makers in educational institutions can make choices that don't in any way hurt students.

RESEARCH METHOD

This study used a narrative review design combined with a literature review methodology. Using a qualitative descriptive approach, the research analyses data from 15 books and 37 journal articles. The content analysis method involves reading, categorizing, and analyzing data. Narrative reviews summarise previously published studies of the subject of interest, concentrating on concepts, hypotheses, research methods, or research findings. The researcher conducted a study on one or more themes to obtain data on the history, which was then compiled into a chronological narrative report.¹³

DISCUSSION

Contribute to the conversation by including the following three subheadings: Tracing the Historical Origins of Dichotomy Examining the historical roots and evolution of the dichotomy between Islamic education and general education in Indonesia through a comprehensive review of the education system. Emphasizes the influence of the Indonesian political system in shaping the coexistence of Islamic education and general education, as well as the significant events that contributed to the development of distinctions between the two.

Analyzing the Configuration of Educational Dualism in Parallel Systems

Examining the framework of parallel systems in the execution of educational concepts in Indonesia, particularly in the realm of religious education and general education. An extensive examination of the concurrent operation of these two systems and the impact of their structural disparities on students' learning experiences, as well as the interplay between Islamic education and general education.

Strategies for Achieving Educational Integration and Overcoming Disparities

Investigating methods are necessary to bridge the educational disparity between Islamic education and mainstream education in Indonesia. It offers an understanding of the actions that may be taken by policymakers, educational institutions, and society to establish a sense of unity between these two educational routes. Suggest specific measures to enhance the interconnection of knowledge and promote the comprehensive development of students.

Based on the results of a literature review from various sources of books and articles. It was argued then that one education had been at a stalemate for several years, as it was increasingly unable to meet the needs of industry and higher education.¹⁴

Additionally, one of the most recent PISA surveys shows that—to put it mildly—a large proportion of generations X-, Y- and Z are digitally illiterate.¹⁵ This means that educational institutions need to offer programmes to prepare students for the demands of the modern workforce during the pandemic, which caused changes in learning patterns.

Due to institutional conventions, distant learning may be adopted, which could advance some of these objectives while establishing others. We also contend that the epistemic ambiguity surrounding the traditional institutional environment—the setting from the late 20th century—and what makes it effective for education—complicates the assessment of this dilemma. Understanding what an educational institution is and how it contributes to community education projects will help resolve this conundrum.¹⁶ This is a cause of problems.

The factors behind Indonesia's educational duality lead to a variety of outcomes. As a sort of dichotomy left over from the colonial era, the colonists attitude towards allowing freedom to practise religion is first. This mentality is still there even after freedom has been granted as an illustration of the freedom to choose a limited educational path. Second, even after independence, there was still a strong dualism in the legacy of the Dutch colonial authority. The initial stance of some of the leaders and managers of these schools is still holding fast: they are at the poles that have differences from public schools, and there are views of some officials who solve problems in the field of education who lack respect for Islamic schools. Third, there are other political problems between the holders of power, where there are real conditions in the state. Solving this problem requires steps that can overcome it.

One of the dichotomy problems in the process of naming a field of study in educational institutions is coaching from the Ministry of National Education, which oversees various schools. As for the creation of the term 'Islamic religious education, schools in Indonesia are included in the structure of the National Education curriculum, including making groups of fields of study mandatory at every level, path, and type of education, with similarities and parallels with other fields of study such as civics, language, mathematics, and social and cultural education. The government has recognized the existence of Islamic education in the National Education System as a subject in Elementary Schools to Higher Education and has been realized since the proclamation of Indonesian independence and is in Law 20/2003 on the National Education System (UU Sisdiknas) and has been refined by Law number 20 of 2003.¹⁷

The dichotomy is the separation of two groups that are incompatible with each other. In addition, it also implicitly means Islamic and general education science, which characterizes teachers as Islamic and general education teachers, schools with religious nuances, and public schools. Finally, there is a gap between the division of knowledge between general and religious sciences. Due to the closed way of thinking, the lack of education about religion, and the interpretation of revelation as a text, nothing is transmitted during the progress of the vast science of education and civilization, and always walks along a small alleyway.¹⁸

The recommendations for the country's educational system merely support religious education as something that should be practised rather than a requirement for pupils. It also states in article 12 that "every student receives religious education in line with what religion they practise and are given lessons based on conformance with aspects of the religion they practise, and the teachers who teach also have that religion."¹⁹

As such, policymakers are urged to continue collaborating to carry out the school's directives. For example, the Ministry of Religious Affairs formed a group of educational institutions from kindergarten to college. The Islamic religious education unit mentions the concept of Islamic religious education.

Supporting the overall national education goals has become a supra system, which is one of the goals.²⁰ The Indonesian educational system includes, of course, an aim for education.

One of the education systems in Indonesia includes Islamic education so that students would be prepared to deal with obstacles and other issues in the age of Society 5.0 because it requires a science and technology reality and a way of thinking that is receptive to the development process. The next issue is that, in the Society 5.0 period, there is a split between the management of science and education. An integrative-interconnected scientific strategy is used to develop the regulatory elements and curriculum for unique Islamic educational features.²¹ Thus, various approaches to religious education emerged through this process.

There are numerous approaches to religious education, varying according to educational frameworks and cultural situations. Theoretically, there are two types of religious education: confessional and non-confessional. However, some academics have noted that Non-confessional models can be "salted" in confessional faiths. Religious education is generally designed to promote social cohesion by fostering knowledge and awareness of the modern multireligious world, regardless of the model on which it is based. Yet, there is a link made between "knowledge of religion" and such general objectives in government papers and academic research.²² In the educational field, general objectives and religious knowledge are present.

On the part of educational institutions in state-based and private schools, there has been a dichotomy in the world of education, but only in the process of developing a system of limits on practitioners and distinctions in subjects of religious instruction and general education. As the formation of the personality of students who have fundamental principles on the value of piety and the application of values in worship and daily activities *habluminallah* and *hablumminannas* politely and ethically, this is manifested in the fostering process of various aspects of educational values with character and morals and good morals, which is one of the importance of education. Islamic religion at school, in fact, concludes a method in a dichotomy of the difference between Islamic religious education and general education. In schools, the Islamic religion dedicates a method to the dichotomy of the difference between Islamic religious education and general education, where religious education explains Islamic and allied religious subjects. While general education is about learning related to social, exact, and linguistic matters.²³

The internal problems faced when the challenges of globalization come, as educational institutions based on Islamic education require strategic steps. One of them is an internal problem in the educational dichotomy problem, where this problem has not been resolved for a long time now. And various terms justify the view of this dichotomy. As an example, for example, religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious sciences, as well as part of the Science and Technology family.²⁴

In Indonesia, there are many reasons for the education dichotomy, including 1). The dichotomy is a legacy of colonialism that half-heartedly gave freedom in religion. As an example of giving forms of freedom in the education process. 2). Even though the country has become independent, dualism remains rooted in the world of education inherited from the Dutch colonial government. The attitudes of various officials who deal with problems in the field of education do not respect Islamic schools and still adhere to the original attitude, namely the difference between the existence of public schools. 3). political problems between power holders occur in real conditions in Indonesia.²⁵ In contrast to the characteristics of Western epistemology, which suggests that a dichotomy occurs between what

happens to subjective values between observers and the other outside world as well as values and facts, objective reality.²⁶

Also, there is a division between Islamic religious knowledge and general science as a result of distinctions at the ontological, epistemological, and axiological levels. It was explained that revelation has a true origin, is aided by reasoning, has absolute truth during the revelation process, and is not permitted to clash with the revelation during the use of reasoning.²⁷

A dichotomy is implied when there is a separation between general education and religious instruction, known as dualism. Yet, there is a difference in principle if the dichotomy pertains to what is in line with the content of the material, whereas the management system strives towards dualism. Hence, a dichotomy gives rise to the perception of differences and similarities on the opposite side. And don't think about how encouraging people are to learn. If Islamic education is only understood on the surface, its spirit will be lost. This is not just at the level of separation, such as separating general subjects from religious issues, but also in the separation domain, where operations and management operate separately.²⁸ The factor demarcated separation demarcation between general education and religious education. This eventually led to a stratification between the two education systems, where the position of Islamic education was considered inferior.²⁹

The Islamic State's educational dichotomy, which separates general knowledge from religious knowledge, is a condition that cannot be avoided. This dichotomy was inspired by the Western educational system's secular model, which fosters liberalism, rationalism, pragmatism, and an orientation to objective reality.³⁰ The educational dichotomy that has existed since the 1980s to the present, including dichotomy issues in some countries, is one of the key elements in building Islamic education in the modern period.³¹

Because the duality of science emerges in Islam, it influences the scientific and intellectual tradition and application of Islamic education. One example is that Muslims only deepen a small portion of their knowledge. Internal Muslims bear the brunt of the consequences of this predicament. On the other side, the impact of the dichotomy can encounter gaps in the development of science and technology, which has very powerfully shaped human civilization today.³²

The lack of concern for Muslims towards science and technology is a factor causing the dichotomy of Islamic religious education. The following is a way out of the problem of the dichotomy in Islamic education, namely the need for an integrated education system, the process of Islamization of science, and the creation of various curriculum frameworks that are more holistic. As a reference for policymakers in educational institutions in solving problems related to educational dichotomies, especially in Islamic education.³³

The emphasis on teaching religious education in educational institutions and boosting students' religious consciousness in tandem with special education highlights the critical fact that a series of Islamic education courses are in line with student's needs and wants³³ because a problem-causing component emerges, namely the decrease of religious values in terms of teaching, both technique and curriculum.

The description of the scientific dichotomy makes us realize that we need to review it carefully and carefully, criticize it, and then move to create a scientific building review carefully, criticize, which then moves to give birth to an integrated and interconnected science building that is integrated and interconnected.³⁴ Muslim scholars have now extensively examined the usage of this viewpoint, so it has become an integrated answer for Islamic-based knowledge from Islam that demands the meaning of Islamic principles.

Thus far, national education has been unable to abolish the paradigm of dualism and dichotomy in educational management. The Ministry of Education and Culture confronts public school administrators. The authority for religious education administration produces problems due to uneven dichotomization in elements of the curriculum, graduate discrimination, and monetary policies by the Ministry of Religion.³⁵

As indicated by numerous scientists in this element of academic-curriculum policy, the design of character education must be carried out substantively and seriously in this country. Character education is one of the issues arising from other dichotomies because it is essential for preparing children for application in any school. Important character education is implemented at all levels of education. As a result, revitalising character education is critical.³⁶

The growth of dichotomy in Islamic education has a negative impact on non-conceptual sources that explain the true truth, also known as authoritative sources. The dichotomous mindset in Islamic education and general education has many more harmful consequences. So, as previously disseminated and argued, dichotomy has no influence on Islamic study. Islam merely tells us that some knowledge comes directly from Allah SWT, particularly through revelation, and that some comes from human scientific thought. Throughout the educational process, Islam incorporates all facets of life. There is no separation of life problems and separation of fields of knowledge. Islam reports that humans must be educated perfectly by integrating all approaches.

Experts consider classification in religious sciences and general science to be a challenge as part of the scientific dichotomy. As a guide for conduct and actions, namely knowledge, for the sake of self-devotion to Allah as a manner of maximising one's potentiality, whether religious or general knowledge, all of its potentials determines one's quality as an abid in Science and humans. It has become a *sunnatullah* and is developing in the dynamics and harmony of life in various domains of the living system in various scientific disciplines, expertise, and fields of work so that individual self- and social piety in religion can be built. If part of the goal of science and education is far from Islamic ideals, the impact of an ambivalent science dichotomy continues to persist in the scientific field.³⁷

Based on the reasoning above, the authors conclude that the dichotomy in education happens as a result of the curriculum's dichotomization, which also results in the dichotomization of graduate students from the two institutions, one of which labels Islam and non-Islamic labels. Yet madrasah graduates continue to face discrimination since they are perceived to have general talents inferior to those of public school graduates.

CONCLUSION

This study underscored the need for an integrated education system, the Islamization of science, and a holistic curriculum framework. Addressing the educational dichotomy requires policymakers to implement character education at all levels and foster an interconnected scientific approach.

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