

IBTIDAIYAH MADRASAH (MI) AND INTEGRATED ISLAMIC PRIMARY SCHOOL (SDIT) REQUEST OF ISLAMIC EDUCATION AND INTEGRAL PARADIGM IN THE SISDIKNAS LAW NO. 20 OF 2003

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Abstract

The emergence and existence of the madrasa cannot be separated from the Islamic reform movement which was initiated by the efforts of a number of religious intellectuals who were later developed by Islamic organizations in Java, Sumatra and Kalimantan. Educational institutions currently have three models that have developed in Indonesia, namely schools (general) as mentioned above, madrasas (religions) as well as those mentioned above, and pesantren. The three according to some thinkers cannot realize the education objectives of the National Education System. The author Analisis stated the substantive goals of national education in the National Education System Act No. 20 of 2003 is Islamization and Integration of Islamic education. By combining the two paradigms of Islamic education is likely to be realized with the actual purpose of education. There are four factors that SDIT is very substantive with national education goals in the National Education System Act No. 20 of 2003, which is an Islamization and Integralism of Islamic education, in accordance with the purpose of education in the Act Chapter II Article 3, namely: "To develop the potential of students to become human beings who believe and fear the Almighty God, have a noble, healthy character, knowledge, skillful, creative, independent, and become a democratic and responsible citizen ". Religion with its legality and formality, both knowledge and administration, and both Islamic education institutions are very high and equal, equal to equivalent general education, namely elementary school (SD). This can be seen from the recognition of MI and its integral curriculum both general curriculum and religion, according to its characteristic that MI school-based madrasas (imtaq and science and technology) and SDIT are religion-based schools (science and technology and imtaq).

Keywords: Paradigm, Islamization, Integral, Islamic Education, UU Sisdiknas No. 20 of 2003.

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INTRODUCTION

Science is light that illuminates the entire universe without the exception of types and tombs of science. Imtaq science and science and technology are basically a unity that supports each other inseparably in Islamic disciplines. But Orientalist thinking disrupted the world of science and education, which later gave birth to the science and education dichotomy. The Islamization process continues in Southeast Asia, especially in Muslim-majority countries such as Indonesia and Malaysia.² This process of Islamization penetrated all aspects of life including the fields of science and education. Islamization of education is growing rapidly in Indonesia, both at the level of primary, secondary and tertiary education. For example in basic education, modern Islamic schools (MIM), global Islamic schools (MIG) and international Islamic schools (MII) emerged.).

The struggle of the general paradigm and Islam gave birth to alternative thinkers such as Al-Kindi. According to al-Kindi that religion and philosophy are two different things both from the aspect of the source and the method. Religion comes from divine revelation, while philosophy comes from discursive knowledge. However, the ultimate goal that they want to achieve is the truth in the matter of divinity or metaphysics, so that the goals of religion and philosophy are the same. Thus, al-Kindi brought together religion and philosophy in the form of substance which in its peak study was the highest truth or single truth which was both sought by philosophy and religion.³ This is the philosophical background of the return of Islam to the true ideology of science. Then the term Islamization and integration of science and science emerged.

With regard to the term integration of science, it is echoed along with the desire of most Muslims to rise up to improve and improve the quality of Islamic education which is still lagging behind. Until now there is still a gap between the conditions that should be (das sollen) actually (das sein).⁴

Juridically, in the Muqadimah formulation of the 1945 Constitution, Article 28 paragraph 1 of the 1945 Constitution, Article 31 of the 1945 Constitution and Article 3

²M. Abdul Fattah Santoso, (2016). "Reconstruction of Islamic Scientific Epistemology: Overview, Sources, Objectives, and Scientific Methods". *Paper for International Seminar, "Epistemology of Islamic Reconstruction"* by UMS and IIIT East and Southeast Asia, May 24, at the University of Muhammadiyah Surakarta, Indonesia.

³Harun Nasution, *Philosophy and Mysticism in Islam*. (Jakarta: Bulan Bintang, 2010), p. 15-16.

⁴Ida Fiteriani, "Analysis of the Model of Integration of Science and Religion in the Implementation of Education in Bandar Lampung Islamic Primary Schools". *Skilled*, Vol. 2, Number 2, 2014, 1-35, p.1

of the National Education System Law No. 20 of 2003 expressly stated that the implementation of education is oriented towards the goal of the formation of a whole Indonesian people, namely human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, competent, creative, independent and become democratic citizens and responsibilities.⁵

The idea of integration (Islamic and general values) may be a concept that is 'obsolete' to be re-discussed, considering that this dichotomy has been deeply entrenched since the middle ages ago. However, the development of ideas to study more deeply can provide a very broad spectrum, even something interesting to study and examine critically and sharply, so the problem of the dichotomy of science is expected to have no wider implications in the implementation of Islamic education especially in the midst of people's efforts Islam to carry out reforms to improve the quality of Islamic education that is still lagging behind and marginalized.⁶

The idea of the integration of science in Islam is now being pursued again by Islamic education thinkers. The beginning of the emergence of the idea of scientific integration was motivated by the dualism or scientific dichotomy between general science on the one hand and religious science on the other, which eventually gave birth to the education system dichotomies.⁷ This integralism of education gave birth to an equal educational institution with MI, for example SDIT (integrated Islamic elementary school and tahfidz).

According to Islamic education philosophy expert from UIN Sunan Kalijaga Jogjakarta as well as popularizing the integration or integralism of science and education, namely Amin Abdullah,⁸ in fact the history of Islamic education has split into two faces for a long time, namely the integralistic-encyclopedic paradigm and the paternalistic-specific paradigm. An integralistic-encyclopedic paradigm of scientific development is emphasized by Muslim scientists such as, Ibn Sina, Ibn Rushd, and Ibn

⁵Gazetted. *National Education System Law*. (Jakarta: National Education System, 2003), p. 1-33..

⁶Ida Fiteriani, "Analysis of Science Integration Model, p. 4

⁷Istikomah. (t.th). "Integration of Science An Ideal Islamic Education Concept". Annual International Conference on Islamic Studies (AICIS), p. 1

⁸M. Amin Abdullah,. *In Reuniting Religious and General Sciences Efforts to Unite Islamic and General Epistemology*. (Yogyakarta: Sunan Kalijaga IAIN, 2004), p. 11

Khaldun.⁹ While the paternalistic specific is represented by Hadith experts and Fiqh experts.¹⁰ Diametrical separation between the two or dichotomists, and other causes that are politically economical result in the low quality of education and the decline of the Islamic world at that time.¹¹

Islamic education experts who at the same time popularized Islamization of science and education Naquib al-Attas argued that, Islamization must be comprehensive from philosophy, paradigm to the learning process that adapts to the characteristics of Islamic scholarship.¹² The learning process agrees and continues what has been done by Muslim intellectuals in the past. The dominance of Muslim intellectuals in the golden period of Islam reflected the superiority of the education system or the learning of science.¹³

Two paradigm models and thoughts about Islamic education that give birth to new institutions but the old design only has religious and modern accessories, this appears in two types of competing basic education institutions in the world of Islamic education, namely MI and SD. But it has a new trend as MIM, MIG and MII and SDIT, SDITh (tahfizd).

From the above background, the study in this article is how the origin of the birth of MI and SDIT in the world of education and how to review the substantive analysis of Islamization and integralism in education in the national education system law no. 20 of 2003 relating to the purpose of education and formal legality?.

⁹Lutfi Hadi Aminuddin, "The Integration of Science and Religion: A Study of Sunan Kalijaga UIN's Integrative Paradigm in the Connectivity". *Kodifikasia, Journal of Religious Research and Socio-Culture* Number 1 Volume 4, 2010, 181-214, p. 184

¹⁰M. Amin Abdullah, *Ethics Tauhidik Basic Unity of Epistemology General and Religious Sciences, in Reuniting Religion and General Sciences*. Yogyakarta: LOVE PRESS, Sunan Kalijogo IAIN, p. 21; see also Yunus, Muh. (2014). "Integration of Religion and Science: Responding to the Lethargy of Scientific Traditions at PTAI". *Insania*, Vol. 19, No. 2, 284-313, p. 285.

¹¹M. Zainuddin, "UIN: Towards the Integration of Science and Religion" in M. Zainuddin, et al., Editor, "Combining Science and Religion Towards Future Islamic Universities". (Malang: Bayumedia Publishing, 2004), p. 5.

¹²Muhammad Naquib Al-Atas, *Islam and secularism*. (Bandung: Library, 2001), p. 148

¹³Rosnani and Imron Rosyidi Hasyim, "Islamization of Knowledge Comparative Analysis of Al-Upper and Al-Faruqi", *Journal of The Kulillyah (Faculty) of Islamic Research and Human Science International*, Vol. 8, No.1, 2000, p. 18-19

DISCUSSION

The Origin of the Ibtidaiyah Madrasah

The word madrasa is taken from the root word darasa which means learning. Madrasa is a meal of this word so it means a place to study.¹⁴ The term madrasah is often identified with the term school or some form of college run by a group or Islamic institution.¹⁵

According to the Government Regulation and the decision of the Minister of Religion and the Minister of Home Affairs which regulates madrasahs, namely that madrasahs are Islamic religious education institutions which in the curriculum contain religious subject matter and general subjects, religious subjects in madrasahs are more than those in religious schools. general.¹⁶

In fact, the emergence and existence of the madrasa cannot be separated from the Islamic reform movement which was started by the efforts of a number of religious intellectuals who were later developed by Islamic organizations both in Java, Sumatra and Kalimantan.¹⁷

The history of madrasa development in Indonesia, known as two types of madrasahs, madrasah diniyah and non-diniyah madrasahs. Madrasah diniyah is a religious education institution whose curriculum is 100% religious. The non-diniyah madrasa is a religious education institution whose curriculum, in addition to religious material, covers a variety of general subjects.¹⁸

The definition of Madrasah Ibtidaiyah is an educational institution that provides low education and teaching and makes Islamic religious subjects a basic subject of at least 30% in addition to general subjects.¹⁹ Then MI is elementary school education in general education. Both are according to equal laws in formal basic education.

¹⁴A.W. Munawir, *Dictionary of Al-Munawir Arabic-Indonesian*. (Yogyakarta: Progressive Library, 1997) p. 429..

¹⁵Mohammad Kosim, "Madrasahs in Indonesia (Growth and Development)". *Tadris*. Volume 2. Number 1, 41-57, p. 42; see also Nata, Abudin. (2001). *Social History of Islamic Intellectuals and Educational Institutions*. Jakarta: Rajawali Press, p. 204

¹⁶ Mohammad Kosim,. "Madrasahs in Indonesia, p. 42; see also Supani. (2009). "History of the Development of Madrasahs in Indonesia". *Insania* Vol. 14 | No. 3, 2007, 1-14, p. 2

¹⁷Deliar Noer,. *Modern Islamic Movement in Indonesia, 1990-1942*. (Jakarta, LP3ES, 2005), p. 7.

¹⁸ Mohammad Kosim,. "Madrasahs in Indonesia, p. 42; see also Supani. (2009). "History of the Development of Madrasahs, p. 2-3

¹⁹Mohammad Kosim, "Madrasahs in Indonesia, p. 48; see also Drajat, Manpan. (2018). "History of Madrasahs in Indonesia". *al-Afkar*, Journal for Islamic Studies, Vol. 1, No.1, 2007, 196-206, p. 199

But the existence of the madrasa in the 1970s was carried out under the Ministry of Education and Culture, then the Islamic community objected and protested.²⁰ Then the government carries out the quality of madrasah education continuously related to Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974 the government took a more operational policy in the madrasa. The government also issued instructions for implementing Presidential Decree No. 34 and No. Impres 15 of 1974 which contains: (1) General Education Development is the responsibility of the minister of education and culture, while the responsibility of religious education is the responsibility of the minister of religion, (2) For the implementation of Presidential Decree No. 34 of 1972 and impress No. 15 In the best possible year there needs to be cooperation between the P & K Department, the Home Affairs Department and the Ministry of Religion.²¹

Following the implementation of the guidelines, the drafting of a Joint Ministerial Decree (SKB) of 3 Ministers on March 24, 1975, detailing the parts that show the equality of madrasas with schools. In Chapter I article 1, paragraph (2) for example the Madrasah is stated to include 3 Levels: (a) Madrasah Ibtidaiyah level with Elementary School, (b) Madrasah Tsanawiyah at the level of Junior High School, (c) Madrasah Aliyah at the same level as High School.²²

Flashback of Integrated Islamic Primary School.

Formal education in Indonesia has two models. The first model is schools known as public schools such as elementary, middle and high school. The second model is schools known as religious schools such as MI, MTs and MA.²³ This second model is what in the national education system is a manifestation of Islamic education institutions. In religious schools the curriculum composition is 30 percent of religious subjects while the remaining 70 percent are general subjects.²⁴

While educational institutions currently have three models that have developed in Indonesia, namely schools (general) as mentioned above, the madrasa (religion) as

²⁰Maksum.. *Madrasah History and Development*. (Jakarta: Logos, 2000), p. 127-131

²¹RI Ministry of Religion. *Islamic Education and National Education*. (Jakarta, Directorate General of Islamic Institutional Affairs, 2005), p. 64..

²²RI Ministry of Religion. *Islamic Education and National Education*, 2005, p. 64-65

²³Mualimin. "Integrated Islamic Education Institution". *Al-Tadzkiyyah: Journal of Islamic Education*, Volume 8, No I, 2017, 99-116, p. 103

²⁴M. K. Fathoni, *Islamic Education and National Education*. (Jakarta: RI Ministry of Religion, 2015), p. 7

well as the above, and pesantren. Public schools and madrasas are educational institutions that formally fall under the auspices of the national education system. Public schools are under the auspices of the Ministry of Education and Culture. Madrasas are under the auspices of the Ministry of Religion. While boarding schools are independent educational institutions that are not under the auspices of the two ministries.²⁵

The three models of educational institutions above, according to the founders of the Integrated Islamic School, have failed to realize the ideals of national education. The three educational institutions are unable to produce a generation of believers and fear of the Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. Public schools only produce alumni who master science and technology but are far from the values of monotheism. Islamic boarding schools can only print alumni who are only limited to mastering the knowledge of religion which is considered insufficient to exist in modern life. Whereas the madrasa who initially wanted to bridge the two, until now still not able to give confidence to the community.²⁶

In the midst of this anxiety, some Indonesian Muslim activists worked together to establish models of alternative educational institutions that were able to integrate the mastery of science and technology and the basis of strong religious education. The actors of the Integrated Islamic School movement revealed that currently the condition of national education in Indonesia is experiencing a downturn. Whereas in previous times, both during the time of the Prophet and the Friends and the days of the Umayyad and the Abbasid Caliphate, Islamic education experienced a peak of glory.²⁷

The model of an educational institution like that basically has planned Muslim scholars to overcome the problems of education in the Islamic world. A Pakistani Muslim scholar, offered one of his approaches by accepting modern secular education as developed in the West and trying to Islamize it, which is to fill it with certain key concepts of Islam. The approach offered, according to him, has two objectives, namely: first, efforts to shape the character of students and Islamic values in the lives of individuals and society; second, modern-educated experts to name the field of study

²⁵Suyatno. "Integrated Islamic School in the National Education System Integrated Islamic Schools In The National Education System". Journal of "Al-Qalam" Volume 21 Number 1, 2015, 1-10, p. 4

²⁶Suyatno. "Integrated Islamic School, p. 4

²⁷Suyatno. "Integrated Islamic School, p. 4

each with Islamic values in the higher-level devices using an Islamic perspective to change the content and orientation of their studies.²⁸

Besides Fazlu Rahman, al-Faruqy stated that the Islamic education system must be integrated with the secular system. The combination of the two education systems is expected to be more able to be done than just using the methods of the Islamic system and ways of secular system autonomy.²⁹ Thus, the Islamic religious sciences will always intersect with the realities of everyday life and modern public sciences can be brought into the framework of the Islamic system.³⁰

Integrated Islamic Schools are an integral part of the national education system in Indonesia. This can be seen in the use of school names, the willingness of integrated Islamic schools to fully accept the curriculum originating from the Ministry of Education and Culture, the implementation of examinations that conform to government-administered examinations, and certification programs by teachers in integrated Islamic schools.³¹

Integrated Islamic Elementary School and Islamic Elementary School Integrated Embodiment of Islamization and Integration of Islamic Education in the National Education System Law No. 20 of 2003.

Two basic level educational institutions are equally protected by the national education system law as an effort of the State's obligation to educate the nation's children. So from the two institutions according to the subtitles of Islamization and integral education if mined from Law No. Sisdinas. 20 of 2003 as follows:

²⁸Fazlur Rahman,. *Islam and Modernity about Intellectual Transformation. happened Ahsin Mohammad.* (Bandung: Library, 2005), p. 160

²⁹Ismail Raji Al-Faruqy, *Islamization of Knowledge. happened Anas Mahyudin.* (Bandung: Salman Library Technology Institute Library, 2004), p. 25

³⁰Mehdi Nakosteen,. *Islamic Contribution to the Western Intellectual World Description of Analysis of the Golden Age of Islam.* happened Joko S. Kahhar and Supriyanto Abdullah. Surabaya: Minutes of Gusti, 2006, p. 212-218; see also Muqowim. (2012). *Muslim Scientific Intellectual Genealogy A Study of the Pattern of Science Development in Islam in the 'Abbasid Period.* Jakarta: Ministry of Religion RI, p. 113-282

³¹Suyatno. "Integrated Islamic School, p. 5 and 9

Ibtidaiyah Madrasah (IM).

With the issuance of Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974, the government adopted a more operational policy towards madrasas. issued SKBL (Joint Decree) of the Three Ministers, namely, Minister of Religion, Education and culture, and Minister of Home Affairs. It can be seen as a more tangible acknowledgment of the position of Madrasas in the National Education System in Indonesia. In this context, a number of dictums that strengthen Madrasah positions include: Chapter I paragraph 2 Madrasas include three levels: 1). Ibtida'iyah Madrasa, equivalent to elementary school. 2). Madrasah Tsanawiyah is the same level as the Junior High School. 3). Madrasah Aliyah is in the same level as High School. Chapter II article 2 1). The madrasa diploma can have the same value as the equivalent public school diploma. 2). Madrasah scrubs can go to upper level public schools. 3). Madrasah students can move to the same level of public school.³²

The position of Madrasah in national education is further emphasized in the Decree of the Minister of Religion No. 372 of 1993 concerning the Basic Education Curriculum characterized by Islam. In this decision it was stated that Madrasah Ibtida'iyah and Madrasah Tsanawiyah carry out the National Curriculum for Primary and Secondary Schools Secondary The position of integration of Islamic education in the National Education system in addition to the above points is also reflected in several aspects as follows: 1). National education becomes religious education as one of the mandatory contents in the path and type of education. 2). Madrasas in the national education system are automatically included in the school path education category. 3). Although Madrasahs are given education status in the school path but in accordance with the type of religion in the national education system, Madrasahs have a special pathway in the Shari'ah sciences.³³

Judging from the position of the madrasa above, it is a responsibility for each component involved in maintaining that position and making it one of the hallmarks of the madrasa in the world of national education. Because the continuity and flexibility of Muslims today are born from the wombs of madrasas, both public madrasas and Islamic boarding schools.

³²Ahwy Oktradiks, "The Nature of Islamic Education in Madrasah Ibtida'iyah Overview of Educational Management". Vol. 2, No. 1, 2012, 17-33, p. 26

³³Ahwy Oktradiks, "The Nature of Islamic Education, p. 26

Efforts to find a solution to "alternative models of Islamic education" that will be adapted to the needs of Indonesian civil society, there are at least three approaches offered as alternative patterns of Islamic education, namely: 1). Systemic approach, that is, changes must be made to the entire system at existing formal Islamic educational institutions, in the sense that there is a total change. 2). A supplementary approach, namely by adding a number of educational packages aimed at broadening the understanding and appreciation of Islamic teachings more adequately. This step which is often done with the popular term is "patchy". 3). Complementary approach, namely by attempting to change the curriculum with a little radical to be adjusted in an integrated manner. That is, for current conditions, changes to the Islamic education curriculum must be oriented to competencies, namely knowledge competencies (knowledge), skills (skills or proficiency), competency abilities (certain abilities), socio-cultural competence, and spiritual competence of ilahiya.³⁴

Through the description above, the author emphasizes that Islamic education institutions, especially Islamic education institutions such as madrasas (MI, MTs, and MA) must design alternative educational models that are in line with the needs of current development. From here arises important questions about models of Islamic education that are expected to be able to face and answer the challenges of changes that occur in the lives of people both social and cultural towards a new Indonesian society.³⁵ The results of the analysis of the authors state the substantive goals of national education in the National Education System Act No. 20 of 2003 is Islamization and Integration of Islamic education. By combining the two paradigms of Islamic education, it is likely that the actual purpose of education in the Act will be realized Chapter II Article 3, namely: "To develop the potential of students to become human beings who believe and fear the Almighty God, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen".

Integrated Islamic Elementary School (IIES).

According to the author there are at least four factors that SDIT is very substantive with the aim of national education in the National Education System Act No. 20 of 2003, which is an Islamization and Integralism of Islamic education, in

³⁴Ahwy Oktradiks, "The Nature of Islamic Education, p 27

³⁵Ahwy Oktradiks, "The Nature of Islamic Education, p 27

accordance with the purpose of education in the Act Chapter II Article 3, namely: "To develop the potential of students to become human beings who believe and fear the Almighty God, have a noble, healthy character, knowledge, skillful, creative, independent, and become a democratic and responsible citizen ". This is in line with Suyatno in "Integrated Islamic Schools In The National Education System". These four factors are:

1) Use of School Names

The use of the name "school" in Integrated Islamic Schools shows that these educational institutions are institutionally closer to the characteristics of public schools, not madrasahs or boarding schools. The use of the term "school" has been recognized by the founders of the Integrated Islamic School that inevitably they are administratively under the auspices of the Ministry of Education and Culture. On the other hand, the use of the name "school" is based on pragmatic considerations that so far schools are more in demand by students from various circles in Indonesia than madrasahs or pesantren.³⁶

Pragmatic considerations, the use of the name "school" is proven to have built the image of an Integrated Islamic School as an educational institution that is responsive to the development of modern times among people who do not have a strong religious foundation. As is commonly known, the school is a modern educational institution inherited from the Dutch colonizers. Compared to educational institutions that have developed before, schools have advantages in terms of science and technology development.³⁷

While the word "integrated" is a concept used to build the image of integrated Islamic schools that in addition to the development of science and technology, they also develop excellent religious education. The word "integrated" itself is a symbol of the integration of science and technology development with Islamic sciences.³⁸

2) Adoption of the National Curriculum

Integrated Islamic Schools totally adopted the curriculum from the Ministry of Education and Culture. All subjects in the Ministry of Education and Culture curriculum are fully "accepted" and taught in the Integrated Islamic School

³⁶Suyatno. "Integrated Islamic School, p. 5

³⁷Suyatno. "Integrated Islamic School, p. 5

³⁸Suyatno. "Integrated Islamic School, p. 5

curriculum. Five clusters of subjects in the National Education System Law consisting of clusters of subjects in Religion and Noble Morals, Citizenship and Personality, Science and Technology, Aesthetics, and Physical, Sports and Health are integral parts of the structure of the Integrated Islamic School curriculum. . Even recognized by the founders of the Integrated Islamic School, the five clusters of these subjects are part of Islamic teachings. The five clusters of these subjects do not conflict with Islamic teachings. In addition, studying science and technology is part of the service of a servant to Allah SWT. Integrated Islamic Schools only add a few subjects in the structure of the curriculum, which is called the Integrated Islamic Ke-Islam program (Documentation of the structure of the SDIT curriculum, Chapter IV, 278-279). Therefore, integration between the religious and general education curriculum coupled with the program ke-IT-annya merupakan upaya untuk melakukan islamisasi kurikulum pendidikan.³⁹

The Integrated Islamic School curriculum also impacts the Islamization of classroom learning activities. The Integrated Islamic School curriculum Islamizes the learning process with the aim of forming awareness and patterns of thinking integrally in an Islamic perspective. The manifestation of the Islamization of classroom learning activities is the existence of integrated learning between various subjects. All teachers are required to present all learning material as part of the education process through an integral approach. Even the indicators used to measure the achievement of a competency are not only seen from the mastery of the indicators of the subjects, but also from their Islamic commitment.⁴⁰

Islamization of the curriculum is influenced by the view that Islam does not recognize the separation between general science and religious science. The act of distinguishing and compartmentalizing public education on the one hand and religious education on the other is the main cause of the ambiguity and disparity in education in Indonesia with all the consequences it causes. The impact of a dualistic education system is that there is a narrowing of the meaning of religion only to the extent that it relates to aspects of Islamic theology as taught in Islamic boarding schools, madrasas, and Islamic religious education in public schools.⁴¹

³⁹Suyatno. "Integrated Islamic School, p. 6

⁴⁰Suyatno. "Integrated Islamic School, p. 6

⁴¹Suyatno. "Integrated Islamic School, p. 6

3) Test System Adaptation (school evaluation).

The Integrated Islamic School implements an assessment system as implemented by educational institutions under the auspices of the Ministry of Education and Culture and the Ministry of Religion. The scoring system consists of daily tests, midterm tests, end of semester tests, and repetitions of class increases; while the exam includes national exams and school examinations. The assessment system was implemented as a logical consequence of curriculum adoption carried out by the Integrated Islamic School. In addition, the fact that not all Integrated Islamic School alumni continue at the same school at the next level requires this school to implement a rating system recognized by other educational institutions.⁴²

However, the Integrated Islamic School strongly emphasizes the assessment of affective and psychomotor aspects, in addition to cognitive assessment through daily tests, midterms, and final school examinations. Attitude assessment is done through teacher observation every day. The closeness of the relationship between the teacher and students in the school makes it very easy for the teacher to give an authentic and objective assessment. Skills assessment takes precedence with practice. To support student assessment comprehensively, the school also implements the existence of a connecting book. This connecting book is used as a means of communication between teachers and parents so that the development of students in the school is also monitored by the teacher.⁴³

4) Teacher Certification by Integrated Islamic School Teachers

The existence and profession of teachers in Integrated Islamic Schools also makes this educational institution stronger and more dependent on the National Education System. Even though teachers in Integrated Islamic Schools have different criteria compared to other schools, for example; selected by JSIT, required to have memorized from several juz al-Quran, wearing a large veil for female teachers. The existence of teachers in this school cannot be separated completely from the national education policy. Like the teachers in other schools, the teachers at the Integrated Islamic School also participated in the teacher certification program conducted by the government. This is a consequence of the Integrated Islamic

⁴²Suyatno. "Integrated Islamic School, p. 8

⁴³Suyatno. "Integrated Islamic School, p. 8

School as a private school that is not fully able to provide teacher salaries from the school's personal pocket.⁴⁴

The teacher certification program regulated in Law No. 14 of 2005 concerning teachers and lecturers is one of the efforts made by the Indonesian government to improve the quality of teaching staff. One of the important points of this program is the improvement of teacher qualifications and competencies. But in addition, teachers who have passed certification receive welfare benefits of one salary per month. Therefore, the teacher certification program is one of the main attractions for the wider community towards the teaching profession. It is not wrong if now high school alumni in Indonesia flock to register at the teacher's faculty. Likewise with integrated Islamic schools, although they initially criticized many of the national education system, many integrated Islamic school teachers also joined the certification program.⁴⁵

So with these four factors, it clearly adds to the high role of SDIT or SIT (integrated Islamic school) in realizing national education goals according to existing laws, which in essence is Islamization and integralism of Islamic education.

Religion with its legality and formality, both knowledge and administration, and both Islamic education institutions are very high and equal, equal to equivalent general education, namely elementary school (SD). This can be seen from the recognition of MI and its integral curriculum, namely the general curriculum and religion, according to its characteristic that MI school-based madrasas (imtaq and science and technology) and SDIT are religion-based schools (science and technology and imtaq).

CONCLUSION

Education is the main pillar of the rise of a country and nation. The ideology and paradigm of thought of educational leaders are the life of the world of educational effectiveness in a country. Islam is a strict teaching about education with the term compulsory education from buayan to grave. The education cycle starts from the mother's womb (womb) to the soil content (barzah). These three natural linkages make Muslim thinkers who are concerned about education that links between the three realms

⁴⁴Suyatno. "Integrated Islamic School, p. 8

⁴⁵Suyatno. "Integrated Islamic School, p. 8

(womb, world and barzah). The emergence and existence of the madrasa cannot be separated from the Islamic reform movement which was initiated by the efforts of a number of religious intellectuals who were later developed by Islamic organizations in Java, Sumatra and Kalimantan. Educational institutions currently have three models that have developed in Indonesia, namely schools (general) as mentioned above, madrasas (religions) as well as those mentioned above, and pesantren. The three according to some thinkers cannot realize the education objectives of the National Education System. The author Analisis stated the substantive goals of national education in the National Education System Act No. 20 of 2003 is Islamization and Integration of Islamic education. By combining the two paradigms of Islamic education is likely to be realized with the actual purpose of education. There are four factors that SDIT is very substantive with national education goals in the National Education System Act No. 20 of 2003, which is an Islamization and Integralism of Islamic education, in accordance with the purpose of education in the Act Chapter II Article 3, namely: "To develop the potential of students to become human beings who believe and fear the Almighty God, have a noble, healthy character, knowledge, skillful, creative, independent, and become a democratic and responsible citizen ". Religion with its legality and formality, both knowledge and administration, and both Islamic education institutions are very high and equal, equal to equivalent general education, namely elementary school (SD). This can be seen from the recognition of MI and its integral curriculum, namely the general curriculum and religion, according to its characteristic that MI school-based madrasas (imtaq and science and technology) and SDIT are religion-based schools (science and technology and imtaq).

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