

IKSAN KAMIL SAHRI'S PERSPECTIVE ON DUALISM OF THE EDUCATION SYSTEM IN INDONESIA

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ABSTRACT

KEYWORDS

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This study discusses the dualism of the education system in Indonesia from the perspective of Iksan Kamil Sahri, a pesantren anthropologist and one of the most productive young scholars. He explained the massification of pesantren, such as the institutionalization of pesantren, which is firmly rooted amid society with various challenges. In collecting data, this study uses library research with qualitative methods emphasizing meaning through a qualitative naturalistic approach using content analysis. The final result of this study states that the educational dualism that occurs creates a value crisis in human civilization that considers science to be value-free, so the impact of scholastic duality is the decline of Islamic educational institutions that do not emphasize mastery of empirical knowledge, even though in terms of morality it can maintain the value system and scientific disciplines classical science. Meanwhile, public educational institutions emphasizing practical knowledge are very fragile regarding religious knowledge. In addition, the disparity stated by Iksan Kamil Sahri between pesantren and general education, which is managed differently by the two ministries in Indonesia, is due to the different educational objectives that exist between the two. Pesantren education aims to make graduates religious experts, while national education in Indonesia aims to produce graduates who meet industry standards to be ready for work.

INTRODUCTION

Whether we realize it or not, the issue of dualism in the education system is still being discussed. This can be seen in academics and experts in Islamic education. This issue is often the subject of quite a serious discussion because of the dualism of the education system, which should not exist. Instead, it seems to have become a trend of education for the community. The social impact of this educational dualism can divide the level of public knowledge, and there is a different assessment of outstanding education according to the educational background pursued.

Education in Indonesia has been running in an educational dualism between general knowledge and religion since the Dutch colonial government introduced a secular education system. In contrast, Islamic education represented by pesantren did not pay attention to general knowledge until Indonesia's independence (Eddyono, 2018; Iqbal, 2019). However, it still inherited a dualistic instruction system at the beginning of freedom. The term dualism is defined as two understandings or understandings that develop and are adhered to in a community. These understandings may seem in line and may contradict. If the last possibility is called a contradiction that arises and then the red

thread is drawn, then it means an outward dichotomy. Meanwhile, what is meant by Dualism of Education in this thesis is a pesantren education system with National education.

After Indonesia's independence, Muslims became increasingly aware of the importance of the struggle of Muslims to achieve independence. The government is trying to improve Islamic education in Indonesia. As a realization, the Government of Indonesia has formulated the Republic of Indonesia Law No. 2 of 1989 concerning the National education system, which was continued by Law no. 20 of 2003, which regulates the implementation of a national education system, as an effort to integrate Islamic education into the national education system. About education, rational science is called general science, which later gave birth to public schools (Daulay & Tobroni, 2017; Shaturae, 2021). The irrational science is called the science of religion, which then gives birth to fields of religious studies that separate the two in the education system. Even though education has a very strategic role in educating the nation's life and improving the quality of human resources to realize the ideals of the Indonesian government and general welfare. National education functions to develop abilities and shape noble national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Historians and historical researchers to this day accept that Indonesia is different from other nations in the world because there are two types of educational institutions, namely general education and religious education, which are managed by two foreign ministries. Nevertheless, they do not overlap. Among these two educational institutions, pesantren or madrasahs are organized by the ministry of religion. At the same time, those labelled as public schools are managed by the national education ministry. However, in certain cases, educational institutions managed by the church of faith are also part of the federal education ministry. This is evidenced by the participation of educational institutions under the auspices of the Ministry of Religion in the National Examination held by the Ministry of National Education.

Talking about the purpose of education is closely related to the purpose of human life because education is only a tool humans use to continue their lives, both as individuals and as a society. Therefore, educational goals must be directed according to the needs and demands that are being faced. In other words, the renewal of educational purposes is always intended to reform various plans and activities so that the educational process does not lose relevance to the demands of the needs of society, whether local, national, regional or international. Here it appears that the purpose of education in the Reformation era at least tried to direct or show something to be aimed at in the educational process.

Judging from the global internal and external demands, among the advantages that a nation must possess is the superiority of human resources. So a nation, especially the Indonesian nation, must have educational institutions that become filters that can fortify the negative impacts of globalization so that they can have reliable and superior human resources without losing their identity as a nation that is unable values. Humanity. This requires effective and efficient means to foster and develop people in society through orderly, neat, efficient and effective education. Therefore, pesantren must be organized and managed neatly, effectively and efficiently through appropriate and effective models and methods.

Amid competition in the existing education system, pesantren as the oldest educational institutions that have survived to this day, must be aware that self-strengthening only in religious areas is no longer sufficient. Therefore pesantren must be proactive in providing space for reform and renewal of the pesantren education system. by always having to be appreciative and selective in addressing and responding to developments and cultural pragmatism that is increasingly symptomatic. The pesantren education system is based on, driven and directed by the values of life that originate from the basic teachings of Islam. These basic teachings are intertwined with contextual structures or social realities that are struggled with in everyday life. The result of the combination of these two forms a view of life that determines the educational goals to be achieved and the choice of method to be pursued. Therefore, a person's outlook on life is always changing and developing by changes and developments in their social reality.

This article discusses the dualism of the education system in Indonesia from the perspective of Iksan Kamil Sahri, a pesantren anthropologist and one of the most productive young scholars. Iksan Kamil Sahri (2022) explained the massification of pesantren, such as the institutionalization of pesantren, which is firmly rooted in society with various challenges. This is a challenge for pesantren when facing pressure from the government to implement a curriculum according to government standards in the national education system for traditional pesantren. He comes from Surabaya and is a teaching staff at STAI Al-Fithrah Surabaya and a postgraduate lecturer at State Islamic University of Sunan Ampel Surabaya. Based on his educational history, Iksan Kamil Sahri is a Pesantren Mambaul Ulum Bata-Bata graduate. In addition, he has participated in the Partnership Program for Doctoral Students at the Australian National University and took a community empowerment certificate at the Coady International Institute, St. Francis Xavier University, Canada.

METHOD RESEARCH

In collecting data, this article uses library research with qualitative methods emphasising meaning through a qualitative naturalistic approach. Then in carrying out the analysis using content analysis from various writings originating from Iksan Kamil Sahri's thoughts, both in the form of books and other written works. Apart from that, different kinds of literature that are part of the library collection will also be used to complement the data in this article, which discusses the dualism of the education system and various study results that are still relevant to this article.

RESULT AND DISCUSSION

The disparity between Pesantren and National Education

With all its variants, the Indonesian people have used the pesantren education system for centuries. During the time of the Islamic kingdoms in the archipelago, pesantren stood at the centres of power and the people's economy and became the only education system that developed amid the nation's society. Even in certain areas, pesantren had become a kind of regeneration institution for the crown princes of Islamic kingdoms in the archipelago. At the time of Sultan Agung Mataram, the pesantren system already had education levels divided into four levels, namely the low level for reciting the Koran for children, the middle class for reciting the book for village youths, the high level which was only found in pesantren large and the group of takhassus or specialist Islamic boarding schools and tariqat colleges provided for senior students who are already qualified in religious scholarship.

The pesantren education system is not like the general education system. All pesantren depart from the same source, namely Islamic teachings. Pesantren instils strong Islamic values and is very authoritative in teaching Islam, but pesantren inserts an ideology of peace, tolerant attitudes and respect for differences that occur in society (Sahri, 2018). What distinguishes one pesantren from another is the philosophical aspect of understanding and applying Islamic teachings in education to the cultural conditions of the surrounding community. These differences come from the differences in the views of the *Kiai* who lead the pesantren regarding the concepts of theology, human beings, life, human duties and responsibilities towards life and education. In reality, each pesantren has its characteristics that are different from one another, according to the pressure of the field of study occupied and its leadership style.

Based on the purpose of its establishment, pesantren exist based on at least two reasons: first, Islamic boarding schools were born to respond to the situation and social conditions of a society which is in the midst of a collapse of the moral foundations through the transformation of the values offered (*amār ma'rūf, nahī munkār*). Second, one of the objectives of the pesantren is to disseminate teaching information about the universality of Islam to all corners of the archipelago with a pluralist character, both in the dimensions of belief, culture and social conditions of society (Hasmayni, Siregar, & Aziz, 2019; Isbah, 2020).

In general, pesantren, as Islamic educational institutions, prioritize Islamic religious studies based on classical texts, such as monotheism, hadith, interpretation, fiqh and the like. The curriculum is based on the ease and complexity of the books studied, starting from the initial, intermediate and advanced levels. In addition to studying religious sciences, in pesantren, students are also taught to be responsible for the knowledge they have acquired by practising it. Pesantren also emphasizes the values of simplicity, sincerity, and independence. Simplicity denotes a withdrawal from the bonds and hierarchies of the local community and a search for a deeper meaning of life embodied in social relations. As for the concept of sincerity or devotion without considering personal profit and loss, the importance of good relations is translated not only between the santri themselves but also between the santri and the *Kiai* and the community. While independence shows an attitude of not depending on other people, thus the students are required to master competence as a santri and how to use it in social life (Muhakamurrohman, 2014).

Along with the developments and demands of the times, Islamic boarding schools must have clear directions and objectives to be used as references and targets to be achieved so that the purpose of Islamic boarding school education can form human beings who are highly aware that Islamic teachings are total values. As an Islamic educational institution, a pesantren should be an institution that focuses on the formation of students who are *tafaqquh fiddin*. Then as an integral part of society, pesantren are also responsible for change and social engineering. In addition, Islamic boarding schools' products are expected to have a high capacity to respond to life's challenges and demands in the context of space and time. Thus, the administrators of Islamic boarding schools, namely *Kiai*, must work hard and try to realize these goals.

The pesantren education system consists of elements and values which form a single unit. The quality of the pesantren education system is highly dependent on the caretakers' quality and interactions between its components, especially the orientation of the organic aspects or the actors in facing the challenges of national development and advances in science and technology. About the curriculum of pesantren, Islamic boarding

schools make adjustments to the national curriculum, sourced from the government. The Islamic Boarding School law passed on October 16, 2019 shows that the State exists to encourage pesantren to be more progressive so that they can advance various aspects such as the economy, education, social affairs, religion and others in Indonesia.

The relationship between pesantren education and national education is to develop and foster faith, character, morals and mastery of knowledge and knowledge for the entire Indonesian nation. Ideally, pesantren education should be directed towards transforming values, which are then expected to be a way out for solving the nation's problems. Meanwhile, national education is based on Pancasila, the 1945 Constitution of the Republic of Indonesia, Education and Teaching Law No. 12 of 1954, and Law no. 2 of 1989 concerning the National Education System and No. 20 of 2003. National Education functions to develop abilities and shape the character of students as well as to form a dignified national civilization to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God almighty, have good morals, are knowledgeable, creative, independent, and become a democratic and responsible citizen.

The Law on the National Education system Number 20 of 1989, refined in the Law on the National Education system Number 20 of 2003 Article 1, states that the national education system is a fundamental component that is interrelated with one another to achieve the goals of National education. Education is a planned effort to realize the learning process and atmosphere so that students can be active and flexible in developing their potential so that these students can master and have spiritual, and spiritual strength, intelligence, personality, noble character, and skills that are necessary for themselves, society, nation and state.

In the interest of structuring national education that truly reflects the nation's life, national education must have several foundations, namely; philosophical, sociological, and juridical foundations, by sharpening these foundations critically and functionally. Philosophical Foundation, Indonesia's national education philosophy is rooted in the cultural values contained in Pancasila. The Pancasila values have been instilled in each student by implementing national education at all levels and levels and types of education. These values colour the content of lessons in the curriculum and the performance style. Furthermore, attaining cultural significance as a philosophical basis aims to develop talent, interest, and intelligence in optimal empowerment.

The general education system and Islamic education are two sides that cannot be separated in the national education system, both are interrelated, and each has specificities to complement the other. On the one hand, the goal of national education is to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy and knowledgeable and are expected to become good citizens and be responsible for everything. Meanwhile, one of the goals of establishing Islamic boarding schools, in general, is to form ideal human characters, as stated in one of the goals of national education, namely to create a civilized, just, prosperous and dignified society. This is where the real similarities do not need to be debated because the goals of pesantren education and national education are not mutually exclusive. It can even be said that the national education plans also include one of the goals in pesantren.

Curriculum sources from the government are the Ministry of Education and the Ministry of Religion. To balance religious knowledge and general knowledge, pesantren try to accommodate the curriculum from the government, which is integrated with the

Islamic boarding school curriculum. The development of science and technology requires that pesantren improve themselves by integrating the curriculum so that students can comprehensively acquire religious and general knowledge (Firman & Indriawati, 2021). In this regard, pesantren need to adopt the culture of the National education system in terms of insight into scientific thinking, including thinking methods: deductive, inductive, causal, and critically to understand religious teachings contextually and develop general science and technology in the structure of their relevance to spiritual education.

The challenges and expectations of the community for the existence of a quality Islamic boarding school are increasing. Islamic boarding schools are expected to give something and reflect consumer needs. Still, this hope is not easily realized quickly because improving the quality of pesantren is more of a process than just an instant event. As an alternative education, pesantren's challenges are getting bigger, more complex and urgent due to the increasing need for development and progress in science and technology.

Pesantren is expected to be able to respond to a society where graduates can have abilities in religion and are on par with graduates of public schools so that graduates can continue to pursue higher education in a wider way. Meanwhile, the physical development of pesantren buildings has also experienced noticeable progress; many Islamic boarding schools in various places, whether urban or rural areas, have magnificent and, more importantly, healthy and conducive places for a good educational process. Thus, the image once carried by a pesantren as a rickety and unhygienic building complex is fading.

Pesantren Salafiyah and the Agenda for Reforming the Education System in Indonesia

Some pesantren have made reforms in their institutions; this aims to keep pace with the pace of modernity but does not leave the primary purpose of establishing this pesantren. Pesantren is now also facing challenges from modernity that exist today. This makes Islamic boarding schools always experience renewal. With the reforms carried out, pesantren also experience positive prospects and make pesantren more developed and still in demand by today's society. In addition to keeping pace with the pace of modernity, the reforms carried out by Islamic boarding schools in Indonesia are also so that Islamic boarding schools are not out of date due to the demands of the times.

As a sub-system of national education, not all pesantren are willing to carry out reforms to follow up and keep up with the changing dynamics of the world of education, which is increasing. There are Islamic boarding schools which demonstrate this reform. Still, few Islamic boarding schools have changed in half measure and even persisted with the old traditional model as the hallmark of pesantren at their inception. Pesantren in the latter category are known as pesantren traditional or pesantren salafiyah.

Pesantren salafiyah is a pesantren that still maintains traditional pesantren education patterns, reflected in a curriculum that teaches only classical books, a *Kiai* centred learning model, and other things that maintain the traditions of the old pesantren. With these simple and traditional educational conditions, pesantren salafiyah lives amid an increasingly advanced society with various and modern choices of educational services (Sahri, 2021). Not only that, systemically, the western media makes negative news that this pesantren is considered a militant and radical Islamic cadre institution. With the challenges mentioned above, pesantren salafiyah still exists in their culture. The hypothesis is that the resilience of pesantren salafiyah is rooted in their strong culture and

society. Of course, examining the resilience of pesantren salafiyah in facing the wave of educational modernization, especially modern Islamic boarding schools, in terms of their organizational culture is exciting.

In its journey, pesantren salafiyah cannot avoid the influence of modernization, especially the development of the times, accompanied by advances in science and technology. This pesantren is faced with the challenges posed by modern life. And the ability of the pesantren to respond to these challenges can be used as a parameter of how far the pesantren can keep up with modernization. If he can answer that challenge, he will get the qualification as a modern institution. And conversely, if you cannot respond to modern life, the qualifications usually show outdated characteristics, such as being old-fashioned and conservative.

The learning method of the pesantren salafiyah has specific characteristics, other education systems do not share these characteristics, and even so, the Islamic boarding school also adopts the values developed in society. Pesantren is considered an educational subculture in Indonesia, so that the reforms will give society a unique colour and style. Apart from that, pesantren is a prototype of the ideal educational model for Indonesian people in which the cognitive, affective and psychomotor domains are balanced (Abuddin Natta, 2003). Three elements can form an Islamic boarding school as a subculture: 1) The leadership pattern of the pesantren is independent, not co-opted by the State; 2) General reference books that are always used from various centuries; and 3) the value system used is part of the wider community. In the end, the renewal of Islamic boarding schools will be a benchmark to what extent Islamic boarding schools, which are native Islamic educational institutions with a traditional style, can be debated in responding to developments and the dynamics of the development of the outside world. The response of the pesantren will be the key to the existence of the pesantren.

Pesantren salafiyah, as traditional Islamic boarding schools and legitimate holders of the original pesantren scientific hierarchy, respond creatively to various government policies regarding the existence of traditional Islamic educational institutions (Wahid, 2022). Iksan Kamil Sahri (2022), in his research on salafiyah Islamic boarding schools, compares the Pesantren Al-Fithrah Kedinding Lor Surabaya, which rejects government policies to maintain the integrity of the characteristics of Islamic boarding schools. On the other hand, he also compared it to the Pesantren Mambaul Ulum Bata-Bata Pamekasan, which still accepted the government's offer by installing a pesantren and education curriculum regulated by law. This is done so pesantren can adapt to government regulations and the times.

Even though there is an opinion that the pesantren salafiyahs are static and underdeveloped, this article shows the dynamics of the salafiyah Islamic boarding schools in facing the challenges of the times and responding to any changes that arise in people's lives. However, good criticism from M. Amin Abdullah (2010) is also worth hearing that today's Salafiyah Islamic boarding schools, although they study a lot of yellow books, including the works of Imam Ghazali, do not follow the methodology, critical-philosophical and analysis, but more inherit the finished product of Imam Ghazali's thought.

In modern developments like today, the demands of the role of Islamic boarding schools are increasingly complex. Socioeconomic problems in society, such as problems of disintegration, poverty, and moral decline, are increasingly open and rampant. Pesantren is expected to be able to solve problems related to religious understanding and be involved in solving these social problems. The development of pesantrens' facilities

and infrastructure, especially the physical buildings, has experienced very noticeable progress. Many Pesantren salafiyah have luxurious, modern buildings and other national and international standard infrastructure. Thus, the stigma carried by pesantren salafiyah as dirty, dirty and unhygienic complexes gradually fades.

This change is significantly influenced by the *Kiai* factor, who in a salafiyah pesantren is the owner and the absolute leader of the pesantren. The contact of the traditional kayaks with outside culture, through the pilgrimage and other activities, also contributes to the ideas of renewal carried out by the *Kiai*. *Kiai*, who is modern, think that it is not enough for santri to be equipped with religious knowledge alone but must have additional helpful knowledge for their lives when they enter and return to society Caused of the demands of the times. Therefore, salafiyah Islamic boarding schools that open schools and madrasas are more or less influenced by the community's need for professionals who have noble characters.

Implementing formal education within pesantren salafiyah has resulted in financial management, organization and administrative developments. In some cases, the development began with a change in the leadership style of the pesantren which was initially charismatic to rationalistic, from authoritarian paternalism to participative diplomacy, so that the centre of power was slightly distributed among the pesantren elites and not too focused on the *Kiai*. The influence of the formal education system demands clarity on the pattern of relationships and division of labour among work units. One of the keys to the success of the survival of Islamic boarding schools is an institutional renewal, as well as renewal of the substantial aspects of the substantial system and curriculum. The institution of pesantren can be understood from several perspectives: institutional, substantial, and religious.

Graduates of pesantren salafiyah are more projected as informal leaders who act in a society flexibly and flexibly. What is meant by informal leaders are leaders who dedicate their abilities and skills to the people outside the government or bureaucratic channels, such as clerics, *Kiai*, intellectuals, community leaders and traditional leaders. Becoming an informal leader is ideal for graduates of pesantren because informal leaders in society are more service and dedicated to nature, and dedicated given based on social responsibility to the community and to gain rewards from God. This is by the character of Islamic boarding school education, which emphasizes sincerity, perseverance, patience, hard work, innovative work, not giving up easily, trust and the desire to be the best human being before God and society.

Iksan Kamil Sahri's Response to the Dualism of the Education System in Indonesia

This duality of the education system in Indonesia has continued since Indonesia's independence until the current reformation period. The dualism of education in Indonesia occurs because of a dichotomy in science. This is because religion and science are two things that cannot be reconciled, so the current educational conditions and environment are challenging to produce balanced and integrated human beings from an intellectual, physical and spiritual perspective.

With various backgrounds and reasons, some educational policyholders still sharpen this dichotomy from policy politics to operational, technical aspects. Therefore, attempts at system convergence, scientific patterns, and operational techniques must be continuously pursued to minimize dichotomies with various consequences. An education system is needed because this will later regulate a country's education course and become a guideline for the educational process. The educational dualism that occurs creates a

value crisis in human civilization that considers science to be value-free. Meanwhile, the impact of educational dualism is the decline of Islamic educational institutions, which do not emphasize mastery of empirical knowledge. However, in terms of morality, they can maintain the value system and disciplines of classical sciences. Meanwhile, public educational institutions' emphasis on empirical knowledge is very fragile regarding religious knowledge (Daulay & Tobroni, 2017; Michael, 1993).

There are two ministries, namely the Ministry of Education and Culture and the Ministry of Religion, which manages education in Indonesia. However, other ministries also oversee education, including health, home affairs, the military and security. However, besides the ministry of education and culture, there is another ministry, namely the Ministry of Religion, which has a broader scope and number of educational institutions under its management. In addition to the many educational institutions under the Ministry of Religion, they are also more diverse, including primary, secondary and tertiary education institutions and Islamic boarding schools, which are the same number and have a broad reach. Many people have long believed that such duality in education management is unproductive and discriminatory; of course, this has long been criticized (Mulyadi, 2017; Tomlinson & Andina, 2015). So educational institutions under the Ministry of Religion receive less attention, especially in funding and other resources. Thus, ideologically, educational dualism was created, namely public schools which received government support and were the responsibility of the Ministry of National Education and madrasah, pesantren, and schools which received less attention and were the responsibility of the Ministry of Religion.

Related to the government's efforts to improve education services can be seen through various laws that have been made and passed. For example, in Law Number 20 of 2003 concerning the National Education System. Education managed by the Ministry of Religion is a centralized matter because the Ministry of Religion is one of the non-autonomous affairs. On the other hand, statements about religious education as a source of values or guidelines have not been able to colour the environment and life of schools or madrasahs in general. Since the beginning of independence, religious education has applied a dualistic education. The education and teaching system in secular public schools. It does not recognize religious teachings and the Islamic education system that grows and develops among the Islamic community. So it required a great struggle to include religious education as part of teaching in the national education system; in the end, Islamic religious education was established, which must pathways and types of education established.

As a result of the dualism policy, general teacher education is carried out through public teacher education institutions under the auspices of the Ministry of Education, while Islamic Religion teacher education is carried out through religious teacher education institutions under the Ministry of Religion. Culturally, educational institutions with Islamic characteristics have been unable to captivate some Muslims' hearts, perhaps due to several factors, especially among the elite Muslim community. There is also an idea that the auspices of the Ministry of Religion are under one roof, with the schools under the Ministry of Education and Culture. It seems as if there is an impression that the current education system is duplicative or dichotomous. When referring to the national education system outlined in Law Number 20 of 2003, it can be interpreted that it does not have to be under one roof but one system. One system with one different roof. One roof of education is under one particular agency or institution. At the same time, one system is education which is managed by many roofs but is in one coordination, as well

as one rule that is applied equally and according to the principles set by the system (Hasbullah, 2006).

The duality of the education system in Indonesia cannot be separated from the historical problems of the Indonesian nation itself. After Indonesia was declared independent, the Indonesian people entirely governed all constitutional affairs. Many former colonies were inherited by Indonesia, such as social and political institutions, and also included educational institutions. The dualism of the education system, which is the embodiment of the politics of division and the politics of the association of the Dutch government, is running effectively. The dualism of the formal education system in Indonesia has been going on since the time of the Dutch government, namely the Dutch government education system on one side.

On the other hand, there is the traditional Islamic education system, namely Islamic boarding schools. The two types of education systems are also distinguished from the point of view of objectives. The Dutch Government School was meant to produce lowly administrative workers to be employed by the Dutch Government. Meanwhile, Pesantren is intended as a place of learning and training for students based on the yellow book.

According to Iksan Kamil Sahri (2022), the problem of disparities between pesantren and general education managed differently by two ministries in Indonesia is due to the different educational objectives. Pesantren education aims to make its graduates into religious experts, while the aim of national education in Indonesia is to make graduates who are ready for the world of work. Judging from the output goals to be achieved between the two, there is a conflict between one and the other, especially when the two education systems are put together; what happens is that the output of the educational institution will be half-measures so that the goals that have been planned before cannot run optimally according to with what was expected.

In the opening of the 1945 Constitution, it is explained that the purpose of education is to educate the nation's life. Thus, education goals should be adapted to the interests of the Indonesian people. These educational goals are formulated in Law Number 20 of 2003 concerning the National Education System. One of the chapters explained that National Education functions to develop capabilities and shape noble national character and civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

As a religious institution, Pesantren gained momentum in the national education system after the issuance of Law no. 20 of 2003 concerning the national education system. The law states that religious education is not only one type of education but has various forms, such as madrasah diniyah, pesantren and other similar forms. Pesantren is not a second-class educational institution, far behind other public schools. Pesantren is an Islamic educational institution integrated with the national education system. This is because Islamic boarding school education has the same goal as the national education system: to make students become human beings who have faith, intelligence, purity, knowledge, virtue and ethics, are physically and spiritually healthy, skilled, independent, and have a good personality, and love for the motherland.

For this reason, pesantren have the same rights to receive attention, assistance and treatment as other general education. So that there is no difference between pesantren education and other general education regarding their rights and obligations. One of the main foundations for a pesantren is that it upholds its soul, spirit, vision, mission,

principles, values and struggle orientation. At least there is a primary mechanism that regulates life in Islamic boarding schools, namely the chess system of educational centres, namely family, school, community and mosque education.

CONCLUSION

The duality of the education system in Indonesia cannot be separated from the historical problems of the Indonesian nation itself. The educational dualism that occurs creates a value crisis in human civilization that considers science to be value-free, so the impact of educational dualism is the decline of Islamic educational institutions that do not emphasize mastery of empirical science, even though in terms of morality, they can maintain the value system and disciplines of classical sciences. Meanwhile, public educational institutions emphasizing empirical knowledge are very fragile regarding religious knowledge. In addition, the disparity stated by Iksan Kamil Sahri between pesantren and general education, which are managed differently by the two ministries in Indonesia, is due to the different educational objectives that exist between the two. Pesantren education aims to make graduates religious experts, while national education in Indonesia aims to produce graduates who meet industry standards to be ready for work. Judging from the output goals to be achieved between the two, there is a conflict between one and the other, especially when the two education systems are put together; what happens is that the output of the educational institution will be half measures so that the goals that have been planned before cannot run optimally according to with what was expected.

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