Dualism System of Higher Education in Indonesia

Moch Iqbal

Social Science Education Doctoral Postgraduate Program Teacher Training and Education Faculty
University of Bengkulu
Bengkulu, Indonesia
moch_iqbal@iainbengkulu.com

Abstract—**The higher education system in Indonesia still adheres to two sides, namely science education and religious education on the other side. The separation of the two parts of science between science and religion seems to have not found a common ground. Until now, the integration between the two continues to be discussed and the right formula to meet it is sought. By using literature study methods and supported by the analysis of educational discourse, the results of the study of this paper show that first, the division between science and religion which was then followed institutionally, was the remnants of Dutch colonial politics. Second, Islamic education institutions, especially pesantren, which were originally a place of learning religion and a means of resistance to colonialism, experienced institutionalization and continued to maintain distance from the study of science and technology. Islamic education is more dominant as school and belief conservation than as a center of scientific study.**

Keywords—higher education; dualism; science; religion

I. INTRODUCTION

Since Amin Abdullah introduces the Scientists Spider Nest, better known as the scientific paradigm of Interconnection Integration, the discourse of combining the poles of science applied in the education system in Indonesia, continues to grow. Pole of one-sided religious science and poles of non-religious science on the other. Closing this by many experts is very disturbing and continue to be criticized. By, this merger is alleged to be the base of the backwardness of Islamic civilization, especially in the field of science and technology.

This anxiety is not without reason. Until the age of the 21st century, Islamic civilization almost lost in all fields. Science, technology, art, sport and other fields. Tragically again, the Islamic world is even busy conflict and violence, lag behind education and poverty.

DW Indonesia, from 57 Islamic countries, only 1% of its contribution to scientific and technological progress [1]. This data shows how low the scope of Islam to the world. 1.6 billion Islamic societies on this earth, few figures, but of the many that do not contribute, related to the rapidity of science and technology.

The golden age of Islam is so unforgettable, lasting from the 8th to 12th century AD to be the inspiration and passion towards the science of knowledge and the main pillars in building civilization. And of course by integrating the interconnection of religion and science. It has always been the

story and the romance of the past, which continues to be repeatedly scattered, that it is the ancestors of Islam who are meritorious and the foundation for the advancement of science and technology in the West.

Most of the Islamic groups are still not aware, has long left behind the progress of science and technology that pioneered the western world. Still cool with the romance of the past and tirelessly spread to all generations, all circles that Islam is the most meritorious in the development of science in the world.

Higher education of religion in the groups of PTKI (Islamic college) is expected to become a crater generation, where the Muslim scientists, who will bring the name of Islamic civilization, also not visible. Borrowing the term Akh Minhaji, still struggling on a narrow Islamic study. While science and technology are also widely available in the Qur'an, even neglected [2]. As in Tasmara, classify the content of the Qur'an as follows:

TABLE I.   CLASSIFICATION OF QUR'AN CONTENT

No	Classification of Surah	Total of Surah	Percent
1	Natural Phenomena	31	27,19 %
2	Aqidah and Thought	29	25,44%
3	Social and Politic	27	23,68 %
4	History and Philosphy	17	14,91 %
5	Behavior and Morals	4	4,51 %
6	Streasure Issues	4	4,51 %
7	Worship and Syiar Islam	2	1,75 %

The classification further reinforces that the alignment of the Qur'an to science and price prominent science. It is an important task to divert attention to Sain and Technology for Muslims, with no restrictions on the disciplines of other sciences.

Moreover the system of national higher education occurs dualism, namely educational institutions under the ministry of religion, and public education institutions under Ristekdikti. Closing the education system can be a continuation of history, both the history of Islam in particular and the history of the Indonesian nation in general. In addition, the discourse of the

educational dichotomy is also strengthened due to national political turmoil that is charged with certain ideologies. From the pre-independence era there has been a political dispute between secular nationalist and nationalist religious (Islam) groups. Both groups across this vision are fighting over each other to conquer and simultaneously master the State's constitutional system. Engage each effort to legitimize a particular ideology, even if necessary confrontatively by instituting formal institutionalization [3].

II. THEORETICAL FOUNDATION

A. *The Birth History of PTKI*

The desire to have their own Islamic religious college-university has actually emerged before independence. Until 27 Rajab 1364 (8 July 1945) Islamic High School (STI, Sekolah Tinggi Islam) was officially established in Jakarta and lead by Moh Hatta, who one month later became the proclaimer of RI. The political turmoil then moved the capital from Jakarta to Jogjakarta, also brought the STI moved along. Along with the move of the capital from Jakarta to Yogyakarta, then on 10 April 1946 STI also moved and opened in Yogyakarta. In order to develop its role and function, the STI was changed to the University with the name of Universitas Islam Indonesia (UII), which officially opened on 27 Rajab 1367 (March 10, 1948).

The initial vision of STI has been very precise, namely 'to meet religion with science in an atmosphere of cooperation to guide the community into prosperity [4]'. On its way STI is more "religious" oriented. It may be due to adopt the curriculum of Ushuluddin Faculty of Al-Azhar University (Egypt). In the next development, the vision changed after becoming UII, which not only focus on 'Islamic studies' but also general sciences such as engineering, economics, law, and medicine, while still based on religious values [5].

On December 19, 1949, a State College known as a gift for a national group, which became known as the General College, UGM (University Of Gajah Mada, Jogjakarta). For the Islamic group, then established the State Islamic College (PTAIN) originating from the Faculty of Religious Affairs at UII. This PTAIN was inaugurated on September 20, 1951, in Yogyakarta with a vision: "To give high teaching and become the center to develop and deepen the knowledge of Islam, and for that purpose laid basic to form human moral and ably and have the conviction responsible for welfare Indonesian society and the world generally on the basis of Pancasila, culture, nationality of Indonesia and facts ".

As an effort to improve the quality of human resources, it was also established by the Academy of Religious Sciences (ADIA, Akademi Dinas Ilmu Agama) in Jakarta on June 1, 1957, with the Vision: "To educate and prepare civil servants who will achieve a semi-academic education certificate and academy to be a learner religion in secondary schools, both general, and vocational and religious." PTI's academic vision in Indonesia continues to undergo changes and developments. After considering the social situation at that time, then PTAIN and ADIA merged into an institution PTI with the name of the State Islamic Institute (IAIN) which was inaugurated on August 24, 1960 in Yogyakarta. At the time it was inaugurated,

IAIN's vision was: "To give high teaching and become a center for developing and deepening the science of Islam". Interestingly, there are a number of historical data that further clarify the vision or future direction of the academic orientation of the new institution. Wasil Aziz (the first secretary of the Senate Institute), for example wrote: "The development of PTAIN and ADIA into IAIN is reasonable, given that the college has grown and can no longer be included in a faculty.

The development is such that it can be directed towards further growth towards Al-Azhar University ". While in Presidential Regulation no. 11 In 1960, the article was written: "The State Islamic Institute intends to teach high and become a center for developing and deepening the science of Islam, "which in its General Explanation section states:" The development of the State Islamic Higher Education has been such that it can be directed towards its growth towards Al-Azhar " Last in Letter of Determination of Minister of Religion No. 43 of 1960, Article 1 affirms: "The State Institute of Islamic Studies is an institute intending to provide university teaching and education as well as a center for developing and deepening the science of Islamic Religion" [6].

Until 1990, since the transformation of PTI, later transformed into UII, and breaking itself into IAIN as a state Islamic college, the focus of study on the religious sciences, because the curriculum mecca at Al Azhar University of Egypt alone. Then PTI becomes part or under the auspices of the Ministry of Religious Affairs. Meanwhile, Public Universities (such as UGM) are under the auspices of the Ministry of Education. The educational dualism between science and religion is inevitable.

After so long running PTAI as busy with himself and ignore the development of science and technology so speeding. PTAI is still engaged in a narrow Islamic study, caught up in the affairs of 'khilafiyah', this phenomenon raises the concerns of PTAI scientists. Moreover, many are just coming home from western education. Fresh ideas emerge that Islamic universities also contribute to the development of science and technology. Appears the term "IAIN with wider-mandate", or "IAIN with expanded credentials". Since then, IAIN which initially concentrated on the science of religion began to penetrate the fields of study which is known as general science or secular science.

More fundamental again the birth of State Islamic University (UIN). This UIN is the result of institutional transformation of IAIN in the form of Institutes into Universities. UIN (Yogyakarta, Jakarta, Malang, Riau, Makassar and Bandung and several other IAINs that have followed). This means that the general sciences that once taboo entered PTKI, will enter swiftly into the spaces PTKI. UIN is no longer like IAIN, in it not only pursue religious science but also general science. Prodi-Prodi religious science is under the auspices of the Ministry of Religious Affairs, while Prodi-Prodi (studies Program) general is under the auspices of the Ministry of National Education. This development is interesting to note, because it gives a clearer picture of the importance of "one roof education" which has been echoed for a long time by a number of education experts in Indonesia. If the Government has succeeded in making the "one roof" of the

Religious Courts with the General Courts (as well as other judiciary), it will continue to be directed towards "one roof education", thus avoiding the bureaucratic confusion experienced so far. Even the initial stage toward one roof has begun to appear with the opportunity for Islamic Higher Education to open the prodi general science, and vice versa Public College to open science study program. This tendency should be anticipated positively and creatively by educational institutions in Indonesia today [7].

B. The Root of Dualism Education in Indonesia

In the context of Indonesia, separated between science and religion, has long roots. The entry of Islam coupled with the process of education through personal contact, which then continued with institutional such as the Mosque of Surau in Minangkabau, Dayah Aceh and Pesantren in Java, specializing in classical Islamic education such as tafsir, falak (astronomy), fiqh (Islamic Law) and others [8]. Not long ago, long Colonialism, accompanied by the spread of Christianity, and the process of education who taught arithmetic, nature and then known as the general sciences, became the poles themselves which then split the homeland education.

Islamic education in such a way contrasts sharply with the European model education built by the colonial government. Secular colonial education, which separates expressly between science and religion, does not teach at all religious science in government schools. Similarly, on the contrary, Islamic education at that time did not teach at all the general sciences. This fact has led to education in Indonesia today with two contradictory systems [9].

Karel A. Steenbrink, a longtime Indonesianist Indonesian who lived in the country, found that the origin of the dualistic education system in Indonesia had begun since the Dutch colonial period and continued into the independence era. The political rejection of colonial government to adapt and incorporate Islamic religious education system such as existing boarding schools into the foundation for developing public schools became one of the causes of the existence of schools that used the colonial education system [10].

In Steenbrink's account, citing J.A. Van der Chijs, the Netherlands appointed one of the first indigenous education inspectors to be inaugurated among Dutch colonial government officials, who stated that "Although I strongly agree that native schools are interspersed with customs, but I do not accept them because they are too bad, used in indigenous schools. "The colonial scholars of the time claimed that indigenous educational didactic traditions such as reading Arabic texts and rote method usage cannot be exploited to develop a system of public education [11].

Thus established a number of Christian schools in Minahasa Sulawesi and Maluku are fully funded by the government and its management is implemented by the Christian zending. Just like an Islamic educational institution, this school initially nearly one hundred percent focused on Christian religious education. Although local teachers who are educated by the institute aim to prepare religious leaders for the local community, it is easier for colonial colonists to incorporate them into public school systems than Islamic

educational institutions such as pesantren. This is partly because students in public schools are accustomed to roman writing compared with writing and Arabic. Another factor is also caused by the existence of organizational relationships that are ideological interests between the colonial government and the zending compared to Islam [12].

From here then the closure between religion and science has been polarized until now. Those who reject colonial policy or the general education system establish religious schools and pesantren as well as colonial resistance knots at the local level. While the Netherlands continues the system of public education, which does not include elements of religion in it.

III. RESEARCH METHODS

This method of writing using library research (literature study), which is a method that is done by collecting data and information from books and writings that have to do with the object of research which is discussed in descriptive-analytic through philosophical study with approach qualitative-rationalitical.

IV. RESULTS AND DISCUSSION OF RESEARCH

A. Science and Religion

Starting from the anxiety of UIN Maliki Malang scholars such as Imam Suprayogo when still a STAIN, many students who are unable to read the Qur'an [13]. So established a boarding house or a kind of pesantren to be followed by new students. The new students of the first semester are required to board dormitory in the first year, especially for students who want to learn to read the Qur'an and cannot read the Qur'an. Not just able to read, on the next level, the students are also expected to be able to read Arabic texts or even able to speak Arabic.

The phenomenon in Malang was also a common phenomenon throughout PTAI (Islamic higher School) throughout Indonesia. Along with the opening of STAIN, IAIN and UIN, student input becomes very diverse. Even many who come from public schools rather than religious schools and boarding schools, so the students in the environment of many PTAI who cannot read the Koran.

The increasingly widespread scientific study, which is not limited to Islamic studies alone, makes PTAIN an increasingly diverse market niche. If it had been limited to madrassas and rural pesantren and students, now, shifting toward prospective students of public schools and urbanites.

Islamic education has tended to remain unchanged since the period of the entry of Islam into the archipelago and the period of Dutch East Indies colonialism, which is said to be " the use of rote learning cannot be used to develop a system of general education " [11]. The method of memorizing religious texts with the assurances of entering paradise remains a lucrative attraction for the pupil and the disciple himself. Doctrinalist doctrine education is still very strong in contemporary Islamic education system in Indonesia.

Similarly Amin Abdullah is known as a pioneer of the idea of integration of scientific interconnection between science and religion. Prior to addressing the idea of integration, Amin firstly criticized by Amin Abdullah was the idea of renewal of Muslim modernists from different parts of the world. According to his judgment, the claims of modernist thinkers, such as Abduh, Iqbal, Harun Nasution, and Sutan Takdir, about the backwardness of Muslims and proposing "rationalization" and "imitating the West" as a solution to match the Western World, do not entirely benefit Muslims. The idea was, in addition to not solve the problem, it actually happens is a strengthening view of the superiority of Western nations and inferiority of the East, especially Muslims. Furthermore, the view has shaped the attitude of regretting his world and his religion. So, the aspiration to compete with the Western world has the effect of strengthening the West [14].

B. Amin Abdullah Framework

Amin Abdulah also saw that the building of Islamic scholarship that single entity is rooted in the academics of Islamic Higher Education (PTAI) [15]. He felt public complaints against PTAI alumni who only know the problems of "normativity" own religion, but difficulty understanding historicity, let alone the historicity of other people's religion. This fact is concerned with the central issue of the point of integration between "science" and "religion". The scientific buildings taught in PTAI still follow the single entity or isolated entities model, and have not yet accepted or have not been able to apply the interconnected entities model. At the praxis level, students and lecturers in the natural sciences do not recognize the basic issues of social-sciences, and humanities and more religious studies and vice versa. This separation will only print scientists and non-characteristic practitioners. Indonesia and the third world in general are following the scientific pattern without modification, leading to a multi-dimensional crisis from the environmental, economic, political, social, religious, moral environment.

Fig. 1. The framework offered by Amin Abdullah.

This framework explains the scientific spider theory of this is the placement of the Qur'an in the midst of the complexity of scientific development. This is an important affirmation for every Muslim, because it is believed to be the source of truth, ethics, law, wisdom, and knowledge. Nevertheless, Amin Abdullah asserted, Islam never makes the revelation of God as the only source of knowledge and forget God. According to this view, the source of knowledge is of two kinds, that is, that comes from God and that comes from man. The combination of the two is called teoantropocentrism. The blend also reflects the spirit of deddeernsiasi. By referring Kuntowijoyo, Amin Abdullah states that the modernism that emphasizes differentiation in various areas of life is no longer in accordance with the spirit of the times. In postmodern contexts and scientific efforts, there is a need for a recalcitrant movement, religious deprivatization and the end is de-differentiation (reconcile). If differentiation requires separation between religion and other sectors of life, then it is this denarification of reunion with other sectors of life, including religion and science [16].

The new scientific paradigm that Amin Abdullah initiated is unifying, not merely incorporating, God's revelation and the discovery of the human mind (holistic-integralistic sciences). Such a union will not undermine God's role (secularism) or exclude humans from being alienated from themselves, from the surrounding community, and the surrounding environment. Thus, the concept of integralism and the reintegration of this scientific epistemology will also resolve the conflict between extreme secularism and negative fundamentalism of rigid and radical religions in many ways [17].

V. Conclusion

Two faces of education are separated between religious higher education institutions and public higher education institutions, where each institution is shaded by different ministries, splitting the world of education. Although later more difficult to distinguish between religious higher education institutions or public education institutions. Because in it there are two elements of higher education institutions. For example, the UIN under the ministry of religion, faculty and study program is very general secular science. Vice versa. That is, in the future one roof higher education is very likely to happen.

When tracing back to the history of the dichotomy of religious education and general education is the Dutch colonial 'bamboo split political' product, which is internalized into formal educational institutions. Unfortunately, after a long run, religious educational institutions even stuck on a narrow scientific study. Worse yet, many religious higher education no longer acts as a center of scientific and Islamic studies, but rather becomes a land of contestation for the sake of the conservation of schools and groups.

References

[1] DW Indonesia is a portal that concentrates on the development of science and technology. In it there are also many opinions from experts from all over the world, and also contains reset results on various matters, especially those concerning important issues

[2] Akh Minhaji, "The Future of Islamic Universities in Indonesia: Social History Perspective," Tadris Journal, vol. 2, no. 2, 2007.

[3] M. Muarif, Liberalization of Education. Yogyakarta: Pinus Book Publisher, p. 28, 2008.

[4] M.M.D. Mahfud, Islamic Education Constraints at UII, Half Century UII. Yogyakarta: UII Press, p. 307-316, 1987.

[5] A. Mochtar, Islamic Universities in Indonesia: History of Growth and Development. Jakarta: Ministry of Religion, p. 31, 2003.

[6] A. Minhaji and K.B. Ahmad, Arah Baru Studi Hukum Islam di Indonesia [Online]. Retrieved from: http://www. ditpertais. net/jurnal/vol6 2003g. asp., 2007.

[7] A.H. Minhaji, "Masa Depan Perguruan Tinggi Islam di Indonesia (Perspektif Sejarah-Sosial)," TADRIS: Jurnal Pendidikan Islam, vol. 2, no. 2, 2007.

[8] M. Yunus, History of Islamic Education in Indonesia. Jakarta: Hidayakarya Agung, p. 60-62, 1979.

[9] N. Hasan, "Islamizing Formal Education: Integrated Islamic School and New Trend in Formal Education Institution in Indonesia," Online Article on S. Rajartanam School of International Studies Singapore, p. 4-5, 2011.

[10] K.A. Steenbrink, Islamic Boarding School, Madrasah, School. Jakarta: LP3ES The Columbia Encyclopedia (1963) NY & London: Colombia University Press, p. 3, 1986.

[11] K.A. Steenbrink, Pesantren, madrasah, sekolah: pendidikan Islam dalam kurun moderen. Lembaga Penelitian, Pendidikan dan Penerangan Ekonomi dan Sosial, 1986.

[12] S. Suyatno, "Decontruction of Islamic Education as a National Education Subsystem," Journal of Islamic Education, vol. I, no. 1, Jun 2012/1433), 1986.

[13] In the early days of leading STAIN Malang (then), in various seminars and discussion groups which are often followed by writers in the 2000s

[14] A. Abudllah, Islamic Studies at Higher Education: Integrative-Interconnective Approach. Yogyakarta: Student Library, p. 5-6, 2006.

[15] Amin's single entity is used by general science; furthermore the model of isolated entities means that each group stands alone, knows the existence of another clump of science but does not touch and methodologically applaud; while the interconnected entities model, it is a building of science that is aware of limitations in solving human problems, then establishes least cooperation in terms of touching the problem approach (approach) and methods of thinking and research (process and procedure). See; Amin Abdullah, "Islamic Education and Modernization in Southeast Asia: From the Dichotomist-Atomistic Integrated-Interdisciplinary Approach Method", International Conference of Southeast Asian Nations Paper, Gadjah Mada University, Yogyakarta, 10-11 December 2004

[16] P. Siregar, Integration of Islamic sciences in the perspective of Amin Abdullah, (MIQOT Vol. XXXVIII No. 2 July-December 2014)

[17] A. Abdullah, Academic Competency Profile of Graduates of the Postgraduate Program in Islamic Religion in the Age of Change, Hotel Setiabudi, Jakarta, 24-25 November 2002.