

# Metamorphosis of Indonesian Islamic Educational Institution

*by* Istianah Artikel

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## Metamorphosis of Indonesian Islamic Educational Institution

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The term metamorphosis is a term that is very synonymous with the science of biology that talks about the process of the appearance of butterflies that started from a caterpillar. Metamorphosis is identical to physical changes in order to survive and adapt to changing natural conditions.<sup>1</sup> The term metamorphosis in this case is related to how the Islamic educational institutions to make a change of form by using strategies in order to grow and develop into a successful educational institution.<sup>2</sup>

There are four stages in the stage of metamorphosis: *First Phase*, Eggs that depict dependence and helplessness. *Phase Two*, The caterpillar that describes the life struggle to eat. *Third Phase*, a cocoon which means contemplation where Caterpillar wraps itself with a tube that becomes a veil for itself in dealing with its environment. *Phase Four* describes beauty and benefits. To illustrate the process of metamorphosis in Islamic educational institutions then the four stages above which are used as a foothold to explain it further.<sup>3</sup>

### ***First Phase, Egg: Embryo of Islamic Educational Institutions***

Metamorphosis is identical to the changes that occur because of the stimulus from within and from outside that demands for change. The implementation of Islamic education is identical with the arrival of Islam itself, meaning that since the beginning of Islamic education institution has been on the passive phase of egg where its fate is very dependent on other parties and the environment. This condition can be understood from the period that has been revealed that before the establishment of the Islamic empire as a symbol of Islamic politics, first formed the community and family as the foundation of Islamic empire. The steadfastness and tenacity of a small community that is always adorned with upbringing and Islamic teachings is given by deeds, examples and examples. This informal education and teaching of Islam turned out to be very good.<sup>4</sup>

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<sup>1</sup> MENGAPA PERISTIWA METAMORFOSIS BUKANLAH BUKTI KEBENARAN TEORI EVOLUSI, <http://www.harunyahya.com/indo/buku/pertanyaan017.htm>

<sup>2</sup> Fatchiah E Kertamuda, Maetamorfosis Kepemimpinan, <http://web.bisnis.com/kolom/2id2961.html>, diakses tgl 28 September 2010

<sup>3</sup> Fase ketidakberdayaan dan ketergantungan, fase perjuangan hidup, fase kontemplasi dan fase keindahan dan manfaat, Himawan Wijanarko, Metamorfosis Kehidupan, <http://www.jakartaconsulting.com/art-15-42.htm>

What needs to be emphasized here is that without a community that agrees to preserve Islamic values through family institutions and mosques as an egg the first phase. This embryo will not be an embryo of Islamic education excel considering the eggs are passive that depends on the environment. This can not be separated from the existence of education that emphasizes the habits and exemplary which is the most effective method till now.

***Caterpillar Phase, Struggle of Life: Efforts to Strengthen Islamic Education***

The Caterpillar Phase of our Islamic educational institution begins when Islam already has a political power characterized by the growth of political power or Islamic sultanate. This at least explains that efforts to strengthen Islamic education require the intervention of the government or the authorities. This can be seen from the establishment of Pesantren founded by Sunan Ampel who became the cauldron of Candradimuka the future leader of the Islamic kingdom or the guardian or other sunan. Seen from the long journey in legalizing Islamic education both as content and institutions integrated in the National education system. Portrait of the winding journey in question can be seen from the birth of Government Regulation and Joint Decree guarding the legality of Islamic education in Indonesia as shown in the following table

**Table 1  
THE GOVERNMENT'S REGARD TO ISLAMIC EDUCATION<sup>5</sup>**

1	Announcement of BP KNIP dated December 22, 1945 15 (RI Republic News II No.4 and 5 pages 20 column 1 among others stated that in order to promote education and teaching at least efforts to make education in langgar and madrasah running and forward
2	The decision of BP KNIP dated 27 December 1945 stipulated the need for Madrasahs to receive the attention and assistance of the Government
3	The Committee of Educational and Teaching Instructors in Indonesia established by the first Minister of P and K. Suwandi in 1946 known Ki Hajar Dewantara stipulated that madrasah and Pondok Pesantren should be given assistance
4	On January 3, 1946 established the Ministry of Religious Affairs where also formed part of religious teaching
IMPLEMENTATION OF RELIGIOUS EDUCATION IN HIGH SCHOOLS AND HIGHER EDUCATION	
1	The joint appointment of P and K and the minister of religion no. 114 / Rhs (PPK) and No. 1285 / KJ (Religion) dated December 2, 1946 which stipulates the need for religious teachings and the State Low School which is valid since January 1, 1947 and so on
2	The determination is then upgraded to the following regulatory legislation, (1) PP. 33 years 1949 pasa 1 d and 2, (2) PP No.8 No. 1950 Article 6 d and e and f, (3) Act no. 12 of 1954 jo Law No.4 of 1950 article 20 states:

<sup>5</sup> Hamdani Ali, *Lintasan Sejarah Pendidikan Islam dan Tindakan Pelaksanaan di Indonesia, dalam Pembangunan Pendidikan dalam Pandangan Islam*, IAIN Sunan Ampel, Surabaya, 1986, h,196-200

	<p>"In religious schools, religious schools are held. Parents of the students set their children to be allowed to attend religious classes or not, while the way they are organized should be regulated in the rules to be stipulated by the Minister of PP and K and Menag</p> <p>Shared Regulation of Minister of PPK and Menag. 1423 / Kab (Pendd) and No.K 1/651 (Religion) dated January 20, 1951, which was completed on 16 July 1951</p>
3	<p>TAP MPRS No. XXVII / MPRS / 1960 dated July 5, 1966, article 1 states: Changing the dictum of TAP No. II / MPRS / 1960 CHAPTER II article 2, paragraph 3 by removing the words with the understanding that the students by expressing their objections so reads as follows:</p> <p>"Establishing religious education into lessons in schools ranging from elementary schools to state universities. Furthermore stated that education in our country duty, among others, to enhance moral character and strengthen religious beliefs and so forth</p>
4	<p>Minister P and K issued a decision on the standardization of elementary to high school curriculum where religious education became one of the subjects taught every 2 hours for class I, II, III elementary school and 3 hours for class IV, V and VI SD and 2 hours for class I, II, III junior and senior high school. Thus the field of study of Religious Education is a compulsory subject for all pupils or school students and its value determines their graduation</p>
5	<p>Joint Determination of Ministers P and K and Minister of Religious Affairs dated December 21, 1946 No. 1142 / Bhg A and No 1285 / K-7 decides about:</p> <ol style="list-style-type: none"> <li>Provision of public school religious teachers in a flash through the 2-week exercises</li> <li>Provide religious teachers quickly with an initial inspection system in the area and a final check at the center</li> <li>Provide religious teachers in the short term that is by opening PGA 2 years for SMP or Tsanawiyah graduates</li> <li>Provide religious teachers according to the short-term plan of 5-year Religious Teacher Education for primary / MI graduates</li> </ol>

(Source: Hamdani Ali, 1984)

Based on the above table, how we can understand that the inclusion of religious education into the national education system is a struggle that is very difficult and tortuous. Islamic education as a content, as an institution was "complicated" to be part of the nation's national education is evident from the emergence of the above rules. The success of the legality of Islamic education is a mandate that is embedded in the next generation, especially in the Ministry of Religious Affairs which in fact became the body that legally memnag assigned to carry out this mandate.

#### ***Phase Cocoon, Contemplation Phase: Effort Instropeksi Self***

This phase invites us to begin to contemplate the journey of our lives, and try to keep the distance with pleasure. Contemplating a meaning about her identity, the essence of her life. The emergence of problems related to Islamic education - which has been painstakingly fought - making us have to make efforts instropeksi themselves to the problems that occur. The number of cases of moral decadence to be the right momentum in doing contemplation. This can be seen

from the appearance of behavior that leads to the destruction of the nation, namely:<sup>6</sup> increasing violence, dishonesty, disrespectful to teachers and parents increasingly, peer group influence on acts of violence, increased suspicion and hatred, poor language use, decline in work ethic, decreased individual and citizen responsibilities, heightened destructive behavior and increasingly blurred moral guidelines.

**Table 2**  
**Problems and Solutions of Islamic Education in Indonesia**

No	Problem	Existing Solution
1	School Management	emphasis on the principal's managerial skills as one of the requirements of the school principal candidate
2	Less professional teachers	The emergence of the Teachers and Lecturers Law that discusses competence as well as the increase in teacher allowances that have been certified
3	character and moral of learners	The implementation of a boarding school system or full day school, as well as the implementation of homeschooling and character education and strengthening character education (
4	Overlapping material	The curriculum is considered to be in accordance with the real conditions of society but has not yet become an integrative effort between science and religion
5	Out-put is less competitive in the international world	Implementation of madrasah with international and international class

Based on the mapping of the above problems and solutions, the contemplative effort that must be done is why still the quality of our national education - both religious and general - is still far from expectations when at least the various solutions that have been taken. At least there are still gaps that have not been optimized so that the impact on the deterioration of our national education, namely:

1. Not yet optimal and clear job description<sup>7</sup> available, such as the school supervisor, school committee, and others
2. Not touched the parenting area,<sup>8</sup> considering not all parents can be parents who are able to empower their children, whereas the majority of the time the children spent at home rather than at school

<sup>6</sup> As delivered by Prof. Muhaimin in the Doctoral Program lecture in the course of Policy Studies of Islamic Education in PPs UIN Maliki Malang

<sup>7</sup> Menguatkan apa yang telah diungkapkan oleh Andrian Harefa , manusia Pembelajar

<sup>8</sup> Menguatkan apa yang telah diungkapkan oleh Anis Baswedan pada acara *studium generale PPs UIN Maliki Malang* tanggal 22 Oktober 2010 dengan tema Isu-Isu Pendidikan Islam dan Tantangan Global

3. Not yet the formation of learning society, seen the growing mushroom development of malls rather than learning resources. This will indirectly shape the mall generation who prefer to mall rather than study. So it takes synergy between departments as policy holders
4. The need for the formation of tasawuf education, the process of organizing education that Sufism as an antidote to moral decadence that occurs in all actors and education policy stakeholders
5. The need for strategic planning<sup>9</sup> in the development of madrasah or other Islamic educational institutions. This is to minimize the assumption of Islamic education institution like foam in the ocean water, which means that quantity is dominating but in quality has not managed to play its role<sup>10</sup> like the previous times

### **Factors Affecting the Metamorphosis of Islamic Educational Institutions**

Imam Bawani expressed there are factors that can influence the change of education institution, that is environmental factor, philosophy of life, development of science, system of leadership. This means that a change of an Islamic educational institution - both advanced and lagging - is determined by those 4 factors. Based on these factors, it helps us to understand the gait and position of Islamic educational institutions since the beginning of the arrival to date.

**Table 3**  
**Factors Affecting the Metamorphosis of Islamic Educational Institutions**

<b>No</b>	<b>Factor</b>	<b>Initial Time</b>	<b>Currently</b>
1	Philosophy of Life	Intellectualist-Spiritualist	Hedonist-Intellectualists
2	Environment	The Challenge of Colonialism	The Challenge of Colonialism
3	Leadership	exemplary	Minus modelling
4	The development of science	The dominance of <i>Uhumuddin</i>	The complexity of Science

### ***The Impact of Unfavorable Metamorphosis***

<sup>9</sup> Imam Suprayogo, <http://rektor.uin-malang.ac.id/index.php/artikel/1590-beberapa-catatan-dari-pertemuan-dengan-kepala-man-se-jawa-timur-.html>

<sup>10</sup> Mengutip apa yang diungkapkan Anis Baswedan dalam acara stadium generale di PPs UIN Maliki Malang tanggal 22 Oktober 2010, bahwa ada 2 peran yang bisa dijadikan pilihan oleh LPI yaitu isolasi diri dan memainkan peran dalam dunia global dengan memahami betul konsekwensi dari keduanya

This phenomenon that now dominates our Islamic educational institutions, the change from pesantren to madrasah, from madrasah to Islamic schools from Islamic schools to schools or international madrasah on the one hand is the development of Islamic education but on the other hand reflects mistrust and lack of strategic planning of Islamic education. This condition can be more clearly seen below:

**Table 4**  
**The Islamic Educational Institution : Idealism - Realism**

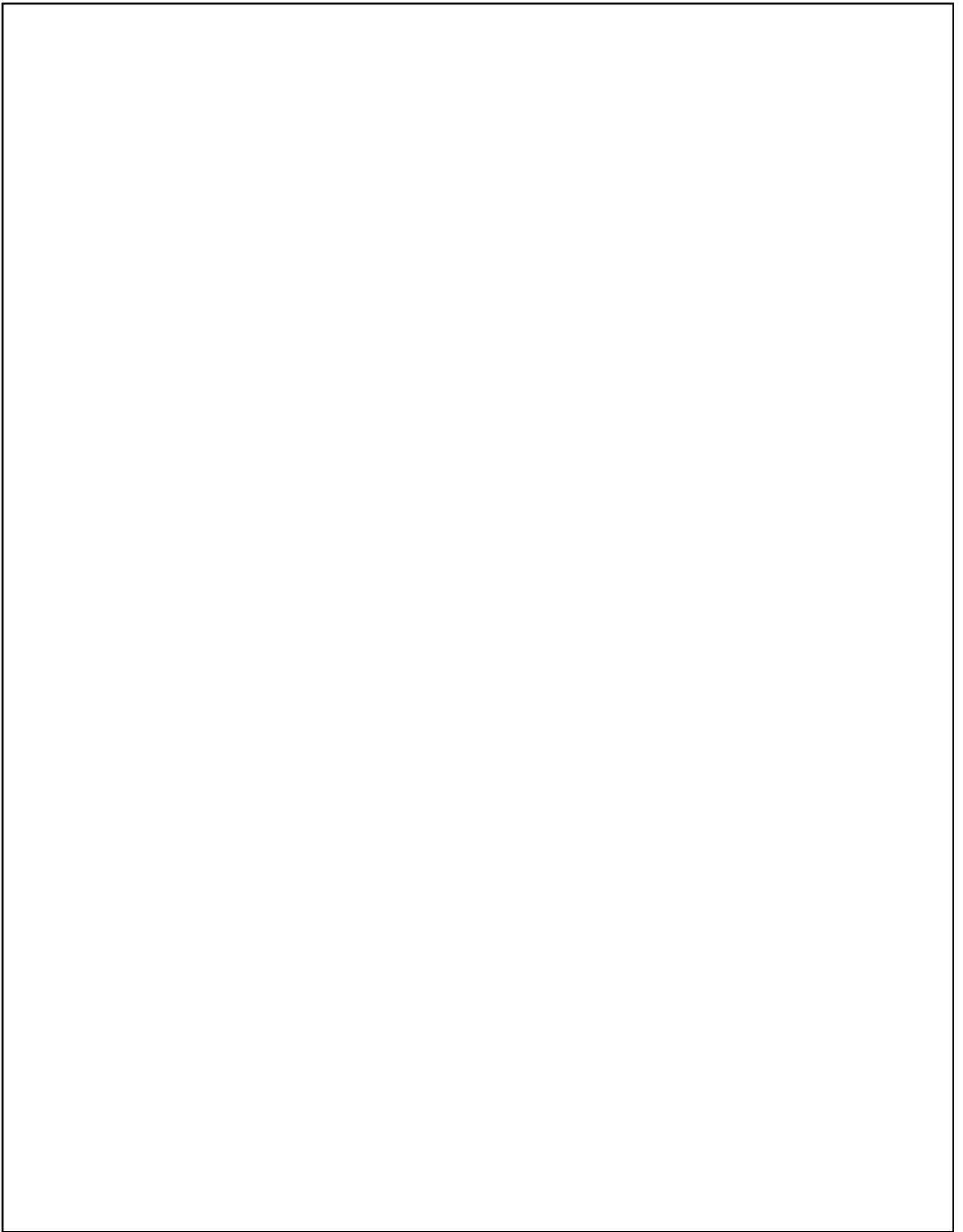
No	Islamic Educational Institution	Expectation	Reality
1	Pesantren	Spiritual depth, nobleness of morality and depth of Ulumuddin knowledge and participate actively in society	Less dominating or playing a role both national and international <sup>11</sup>
2	Madrasah	Anticipating the lack of pesantren learning is expected to be more adaptive to the changing times <sup>12</sup>	The resulting output is less qualified, half in the field of Islamic science and half-half in general science
3	Islamic School	Filling the lack of madrassas, strong and moral scholarship is strengthened	Appreciation of the community increased but marginalized the position of madrasah
4	International School / Madrasah.	Have the ability to play roles on an international scale	There are still many criticisms ranging from international fare to widening social inequality <sup>13</sup>

The conditions above are metamorphosis or imperfect changes, in which the changes made are only short-term, without preserving the nature and characteristics it possesses. Based on the above discussion, it can be asserted that our Islamic educational institutions are still in the phase of contemplation considering Islamic education is still not in an ideal position, a position where the conditions created *rahmatan lil alamin*. For that still needed care and togetherness in carrying the mandate that has been fought in obtaining the legality of Islamic education.

<sup>11</sup> Some pesantrens can produce alumni capable of playing roles on a national and international scale, but the number is still not significant with the quantity of the pesantren itself. This ability is only owned by pesantren who dare to advance despite many obstacles such as Gontor Pesantren or other modern pesantren

<sup>12</sup> Historically, the emergence of madrassas anticipates the educational culture promoted by the colonial government which later developed with the model or religious madrasah / MAPK which was initiated by Munawir Syadzali

<sup>13</sup> and now it's closed



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