

Educational Dualism in Indonesia: Systematic Literature Review

Nurul Hidayati^{1*}, Abdul Muhid², Iksan Kamil Sahri²

¹Institut Agama Islam Tarbiyatut Tholabah, Indonesia

²Universitas Islam Sunan Ampel Surabaya, Indonesia

*email: nurulhidayatin@iai-tabah.ac.id

DOI: <https://doi.org/10.31603/tarbiyatuna.v14i2.9382>



ABSTRACT

Article Info:

Submitted:

11/06/2023

Revised:

15/11/2023

Published:

29/12/2023

Dualism in education is an interesting topic to discuss. Two entities separated as a result of this educational dualism are not easy to be united. However, this situation has happened, and what we have to do is finding the solution to anticipate the effects of the dualism. This article uses SLR method, which aims to summarize researches that have been done on history, effects, and solution of dualism of education in Indonesia. In this Systematic Literature Review (SLR) we collect, synthesize, and analyse research articles on Dualism of Education in Indonesia published between 2013 and 2023. The result of the research is that dualism of education in Indonesia is caused by several respects. First, this dualism is started from the policy of the Dutch Colonial Government in the pre-independence era. Second, the dualism is inherited and rooted up to now. Third, there is a political factor in the Indonesian government. Fourth, government policies that is considered weakening and alienating madrasah education (Islam), Fifth, the narrowness of scientific studies in Islamic education. Meanwhile, the impacts of this dualism are that there is a dichotomy in knowledge, the cost of education is unaffordable for the lower middle class, curriculum development is increasing but religious, cultural and social values are experiencing a decline, and the world of education is becoming a political playing ground. To reduce the impact of the educational dualism above, several solutions are offered: one, eliminating scientific dichotomies; two, awakening the Islamic scientific ethos and scientific integration; three, changes in government policy.

Keywords: *Dualism; Education; Dichotomy; Indonesia*

ABSTRAK

Dualisme dalam pendidikan menjadi topik yang menarik untuk dibahas. Dua entitas yang terpisah akibat dualisme pendidikan ini tidak mudah untuk dipersatukan. Namun situasi ini sudah terjadi dan yang perlu kita lakukan adalah mencari solusi untuk mengantisipasi dampak dualisme tersebut. Artikel ini menggunakan metode SLR yang bertujuan untuk merangkum penelitian-penelitian yang telah dilakukan mengenai sejarah, dampak, dan solusi dualisme pendidikan di Indonesia. Dalam Systematic Literature Review (SLR) ini kami mengumpulkan, mensintesis, dan menganalisis artikel penelitian tentang Dualisme Pendidikan di Indonesia yang diterbitkan antara tahun 2013 hingga 2023. Hasil penelitiannya, dualisme pendidikan di Indonesia disebabkan oleh beberapa hal. Pertama,

dualisme ini bermula dari kebijakan Pemerintah Kolonial Belanda pada masa pra kemerdekaan. Kedua, dualisme yang diwariskan dan mengakar hingga saat ini. Ketiga, ada faktor politik dalam pemerintahan Indonesia. Keempat, kebijakan pemerintah yang dianggap melemahkan dan mengasingkan pendidikan madrasah (Islam), Kelima, sempitnya kajian keilmuan dalam pendidikan Islam. Sedangkan dampak dari dualisme tersebut adalah adanya dikotomi pengetahuan, biaya pendidikan yang tidak terjangkau bagi masyarakat menengah ke bawah, pengembangan kurikulum semakin meningkat namun nilai-nilai agama, budaya, dan sosial mengalami kemerosotan, dan dunia pendidikan semakin terpuruk. menjadi arena bermain politik. Untuk mengurangi dampak dualisme pendidikan di atas, ada beberapa solusi yang ditawarkan: satu, menghilangkan dikotomi keilmuan; kedua, membangkitkan etos keilmuan Islam dan integrasi keilmuan; ketiga, perubahan kebijakan pemerintah.

Kata-kata Kunci: Dualisme; Pendidikan; Dikotomi; Indonesia

1. INTRODUCTION

Dualism is an interesting topic discussion that draws attention. Dualism, in its process, not only suspicious but it also often causes fear, hatred, and even prejudice. However, dualism can also be seen from positive point of view. It can result in general framework reference that can give ideas for academic communities in their study field (Macfarlane, 2015). Discussion on dualism also exists between logic and faith. However, logic and mind as filter for human to clear the faith in religious life. Behind the separation of logic and faith, a harmonious relationship emerges (Tinambunan et al., 2020), (Tamami, 2018).

Dualism can occur in various respects, and the dualism of public and private education or general and religious education is among the most obvious categories as public institutions receive government subsidies while private institutions need to utilize a combination of funding sources. Institutions funded by the state are considered more prestigious, but this is not so. It all depends on the context. In the UK, the public universities of Hong Kong, Australia and New Zealand are the most respected. Here, institutions such as the Universities of Oxford, Melbourne, Auckland and Hong Kong are the most highly praised. But in the US, by contrast, the most highly praised institutions tend to be private institutions (e.g., Harvard, Yale, Stanford), as in Japan (e.g., Keio University) (Macfarlane, 2015) (Dhouchak, 2023).

Government policies are also considered to be in favor of general education (Febriana, 2021) (Khoiriyah et al., 2023). Most views focus on the impact of dualism that discriminates between religious and private education. However, if studied further, relationships that occur and are assessed as separation or dualism can also have positive impacts (Semlali et al., 2023). Moreover, Islamic education also needs self-introspection. Islamic education, especially Islamic boarding schools, which keeps the distance from science and technology studies and knowledge that is considered general (Iqbal, 2019) is also one of the causes of this dualism.

If we look at previous figures, they did not only master one scientific discipline. Religious knowledge is the main priority given in childhood as religious knowledge is the foundation that will build strong religious identity characteristics. Al-Kindi, for example, a philosopher and scientist, Ibn Sina who was not only famous as a medical expert, but also as a famous scholar, al-Ghazali who was famous for his Sufi teachings and life, and Al-Khwarizimi who was a scholar who was an expert in mathematics. Ibn Rushd was a fiqh scholar. His most important work, *Bidayat Al-Mujtahid*, combines philosophy with fiqh. Ibnu Khaldun, famous for his magnum opus, *Al-Mukaddimah* (Masykur, 2021), is a modern sociologist scholar. Because of their various scientific fields, they produce work of high quality and that lasts for a long time (Tamami, 2018). The science of Islamic education and general education should be non-dichotomous considering that the essence and substance of both are integral, which means they are not separated because these two sciences cannot stand alone (M. Rahman, 2020). So there is no reason for us to separate religious and general sciences. Currently, the development of world civilization is increasingly global so that problems are more complicated and impossible to solve with one scientific discipline.

General education and Islamic education are two entities that are difficult to combine in Indonesia, which has separate areas, in determining their goals and running the processes so that there is a distance between the two (F. Rahman, 2022). Solving educational problems using monodiscipline will leave various weaknesses. In other words, education will become incomplete. However, this dualism has occurred. What we have to do is finding a solution to overcome it and look for alternative ways to achieve the complete goal of education.

Several studies on educational dualism in Indonesia, including research (Ashari, 2015), discuss the traces of dichotomous policies in Indonesian education, especially during the reform period, and explain the roots of the emergence of educational dichotomies in Indonesia. Apart from that, this article also discusses Islamic views on dichotomies in education. (Wahab, 2016) explains that the impact of dualism has greatly cornered Islamic education. This culminated in the New Order government issuing a Joint Decree (SKB) on March 24, 1975. This article also offers efforts for scientific integration as a solution to dualism.

The next research, (Kurniyat, 2018) dan (Basyit, 2019), discusses several causes of dualism in Indonesia, which are the legacy of Dutch colonialism that took root after independence, and about the political conditions of government. Furthermore, research (Iqbal, 2019), besides stating that dualism is a legacy of Dutch colonialism, this article also discusses Islamic educational institutions, especially Islamic boarding schools, which are experiencing institutionalization and continue to keep the distance with science and technology studies. Islamic education is more dominant as a school and preservation of faith than as a center. Meanwhile, research of (Tamami, 2019) discusses

the existence of a dichotomy of Islamic religious education and general education which has been unknowingly consumed by the community as stakeholders. The article of (Wafa, 2020) explains the conceptual dichotomy of science, the history and development of the dichotomy of science in Islamic education, the factors that led to the emergence of the dichotomy of science in Islamic education, and its implications. Next is who explains that the issuance of Law Number 18 of 2019 concerning Islamic boarding schools is a new formulation that mitigates the impact of dualism. This formulation is recognition of Islamic boarding school graduates and a guarantee of Islamic boarding school culture.

Furthermore, (Febriana, 2021) discusses the dichotomy of education, which is education system separation between Islamic religious education and general education. This dichotomization seems to have created an Islamic label and a non-Islamic label regarding educational attainment. This article also mentions several causes of dualism, including the separation of education management authorities, namely the Department of Religion and the Department of Education and Culture.

The latest research on dualism in Indonesia is research of (Khoiriyah et al., 2023) which criticizes the dualism and dichotomy of education in Indonesia, the absence of policy regulations regarding the SKL measurement scale, a more general and humanist one-stream policy regarding the distance qualifications for establishing educational institutions, as well as a review of the technical implementation of new student admissions, so there is a need for regulations and policies to make schools and madrasas in line with national education goals.

Some of the research above reveals the history and impact of dualism. Some others reveal the history and impact of dualism and offer solutions to alleviate the impact of dualism. However, there has been no research that summarizes the research that has been conducted and analyses the various histories, impacts and solutions more broadly. Thus, the aim of this research is to systematize various data about the history of dualism in Indonesia, its impacts and solutions, so that these findings can answer research questions about the history of the emergence of educational dualism in Indonesia, what the impacts of educational dualism in Indonesia are, and what the solutions that can eliminate the impacts of educational dualism in Indonesia are.

2. METHOD

This research uses the SLR (Systematic Literature Review) method. This Systematic Literature Review (SLR) aims to identify and present literature on Dualism in Indonesia by formulating research questions and selecting relevant research. So, in summary, this research aims 1) to summarize the results of research that has been carried out from the database. 2) to highlight weaknesses of research. 3) to identify new findings in Educational Dualism.

The steps taken were (Kitchenham et al., 2009) identifying research background, search strategy, data extraction, research questions and selecting data for analysis. In this SLR, we considered research published from 2013 to 2023. Our initial search was based on keywords, then sorted by title, further sorted by abstract and sorted by overall content.

The search strategy consists of automatic and manual searches. Automated searches help identify key studies and achieve a broader perspective. To expand this research review included additional studies. For automatic searches, we used standard databases containing the most relevant research articles. These databases include Google Scholar, Semantic Scholar, Wase Uake. General keywords come from our research questions and research titles used to search for research articles, which are dualism, education, and Indonesia. Our goal is to identify as many relevant articles as possible from the main keyword set. After the primary data was obtained, the data analysis stage of the research obtained by the paper began with the aim of considering its relevance. After that, a bibliographic management tool, Mendeley, was used to store all related research articles to be used for reference purposes.

In the next step, the researcher collected metadata from each article and divided it into a table containing the author's name, title, year of publication, and journal name, and research results/substance. This tabulation was grouped into three tables according to the research question, i.e. history and government policy towards educational dualism in Indonesia, the impact of dualism and solutions to reduce educational dualism in Indonesia. In the discussion section, the tabulation results were analysed and compared with the results of previous research, and then conclusion was drawn.

3. RESULTS AND DISCUSSION

Table 1. Articles on History and Government Policies on Educational Dualism in Indonesia

| Researchers and Titles | Journal and Year | Research Result |
|---|--|--|
| Hisan Anis Matta, <i>Dualism in the National Education Systems in Indonesia, Malaysia and Brunei</i> | International Congress on Islamic Education 2018 | This article argues that there is the same tendency towards dualism in the national education systems of Indonesia, Brunei and Malaysia between general and national education. This dualism originates from debates on histories and deliberations between Islamic and secular groups regarding the integration of Islam in the education system, the formation of national education structures and institutions as well as the core values of the national education system. Islamic groups want a national education system that is Islamic and/or more reflecting Islamic cultural |

| Researchers and Titles | Journal and Year | Research Result |
|--|---|--|
| | | and religious identity and values. Most of these factors still persist even after many years. Dualism in the education system occurs because Islamic education and nationalist identity which are under national education coexist and compete. |
| E. Kurniyati, <i>Memahami Dikotomi dan Dualisme Pendidikan di Indonesia</i> | Rausyan Fikr. Vol. 14 Number 1 March 2018 | The causes of the dichotomy in Indonesian education are: <i>first</i> , dichotomy is a legacy of the colonial era, <i>second</i> , after independence, dualism was inherited and rooted in the world of education up to now, and <i>third</i> , there are political problems between power holders which are a real condition in the country. |
| Abdul Basyit, <i>Dikotomi dan Dualisme Pendidikan di Indonesia</i> | Jurnal Tahdzibi: Manajemen Pendidikan Islam Volume 4 Number 1 May 2019 | |
| Muh Subhan Ashari, <i>Kebijakan Dikotomi Pendidikan di Indonesia pada Masa Reformasi</i> | An-Nûr Jurnal Studi Islam, Vol. VII No. 2 December 2015 | |
| Moch Iqbal, <i>Dualism System of Higher Education in Indonesia</i> | 1st International Conference on Educational Sciences and Teacher Profession (ICETeP 2018) | <i>First</i> , educational dualism in Indonesia is a remnant of Dutch colonial politics <i>Second</i> , a place for religious study is also a means of resistance against colonialism. Islamic educational institutions, especially Islamic boarding schools, keep the distance with science and technology studies. Islamic education is trapped in narrow scientific studies and is more dominant as a school and the preservation of faith rather than as a center for scientific study. |
| Nasional Robiatul Awwaliyah & Hasan Baharun, <i>Pendidikan Islam Dalam Sistem Pendidikan (Telaah Epistemologi Terhadap Problematika Pendidikan Islam)</i> | Jurnal Ilmiah DIDAKTIKA VOL. 19, number 1, August 2018 | There is a political conflict between secular nationalists and religious nationalists that has occurred since before independence until today. These two groups that have different visions compete to control and conquer the country's constitutional system. Therefore, the ideology of each group is legitimized, resulting in the dualism of the education system reappearing as a result of national political turmoil centered on certain ideologies. |
| Eva Tri Cahyanti, <i>Kebijakan Pendidikan Islam di Indonesia: Masa Kolonial Hingga Masa Reformasi</i> | Edukasia: Jurnal Pendidikan dan Pembelajaran, 2 (2), 2021 | The Dutch began a Christianization campaign in the archipelago and established missionary schools resulting in educational dualism. |

| Researchers and Titles | Journal and Year | Research Result |
|---|--|---|
| Kholilur Rahman, <i>Perkembangan Lembaga Pendidikan Islam di Indonesia</i> | Tarbiyatuna, Vol. 2 number 1 February 2018 | <p>The dichotomy in education was caused by the interests of the Dutch as colonizers, such as: to expand their knowledge about Indonesian society and general science.</p> <p>The issuance of Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974 by President Soeharto in 1972 and 1974 was considered to weaken and alienate national education, which caused a strong reaction from the Islamic community.</p> <p>To reduce the reaction, three ministers—the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs—made a Joint Decree (SKB) in 1975 which aligned the madrasah level with public schools.</p> |
| Abdul Wahab, <i>Dualisme Pendidikan di Indonesia</i> | Lentera Pendidikan, Vol. 16 Number 2 December 2013 | The New Order government experienced dualism when they issued a Joint Decree (SKB) on March 24, 1975 which strengthened the separation to this day. |
| Ahmad Mukhlisin, <i>Dualisme Penyelenggaraan Pendidikan</i> | Cybernetics: Journal Educational Research and Social Studies Volume 2, Nomor 1, January 2021 | There are several policies from the Education Service and the Ministry of Religion that are not yet aligned or uneven. These include: 1. Qualification policy on the distance between school establishments and madrasas; and 2. New Student Admissions (PPDB) schedule policy, which regulates education management under two ministries, the Ministry of National Education and the Ministry of Religion. |
| Nursyaidah, <i>Pendidikan Agama dan Multikutularisme (Pendidikan Agama dan Pendidikan Nasional, Pendidikan Agama Islam Pada Masa Keemasan)</i> | Forum Paedagogik Vol. 06, No.02 July 2014 | It is often considered that educational dualism in Indonesia is caused by educational politics during the Dutch colonial period, which was caused by the implementation of educational tasks within the Department of Religion. |
| Ali Wafa & Nasrul Hadi, <i>Dikotomi Ilmu Pengetahuan dan Implikasinya dalam Pendidikan Islam</i> | AHSANA MEDIA Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman Vol. 6, No.1 February 2020 | The dichotomy of knowledge occurs because Muslims are fanatical about the opinions of ulama so that they do not study what the ulama proclaim and are satisfied with following the ulama's opinion. This has been happening since |

| Researchers and Titles | Journal and Year | Research Result |
|---|--|--|
| | | the decline, the middle period in Islamic history. The statement that the door to ijtihad has been closed also greatly influences the way blind fanatical scientists think. |
| Afiful Ikhwan, <i>Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran)</i> | Ta'allum: Jurnal Pendidikan Islam, 2014 | Many people still believe that religion is not related to general science. This dichotomy of knowledge has become common in society and causes complicated problems in educational patterns. |
| Kusuma Dewi Nur Aini dan Alvin Qodri Lazuardy, <i>Kritik Dualisme dalam Pendidikan Islam</i> | Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains Volume 2, March 2020 | The absence of religious values in teaching, both in methods and curriculum, causes dualism problems. |

Table 2. Data Tabulation of Article Related to the Effects of Educational Dualism in Indonesia

| Researchers and Titles | Journal and Year | Research Results |
|---|--|--|
| Badrut Tamami, <i>Dikotomi Pendidikan Agama Islam Dan Pendidikan Umum di Indonesia</i> | TARLIM Jurnal Pendidikan Agama Islam Vol. 2 number 1 March 2019 | The dichotomy of Islamic religious education and general education emerged as a result of dualism. Without realizing it, people as stakeholders began to choose and sort out these differences. |
| Abdul Wahab, <i>Dualisme Pendidikan di Indonesia</i> | Lentera Pendidikan, Vol. 16 Number 2 December 2013 | The impact that is felt to be detrimental is the narrow meaning of Islam due to the compartmentalization of knowledge which results in Islamic education being ignored. |
| Kusuma Dewi Nur Aini dan Alvin Qodri Lazuardy, <i>Kritik Dualisme dalam Pendidikan Islam</i> | Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains Volume 2, March 2020 | Science becomes narrow because general science and religion are separated. This is considered as the impact of educational dualism. |
| Muh. Zakaria, <i>Pendidikan dan Realitas Sosial (Analisis Struktur Konflik)</i> | el-HIKMAH Jurnal Kajian dan Penelitian Pendidikan Islam Vol. 12, number 2, December 2018 | This article maps the impact of dualism on education, including the impression that education is forced, especially in terms of curriculum development. However, religious, cultural and social values are experiencing a decline, and the cost of education is increasing. The formation of policy of dualism is a decentralized solution determined by the national education system to equalize the quality of education that is appropriate and easily accessible. However, the cost of education is increasingly unaffordable among the lower middle class. The world of education is a |

| Researchers and Titles | Journal and Year | Research Results |
|--|---|--|
| | | hotbed for political players, such as during regional elections (regents and governors), there will be compensation for services according to the agreement if those supported win. For private institutions that only rely on fees from students, they become oppressed, because they are ignored by the community and are autonomous. |
| Lety Febriana dan Desi Firmasari, <i>Dualisme dan Dikotomi Pendidikan di Indonesia (Tinjauan Historis dan Telaah Kebijakan Pemerintah)</i> | Jurnal El-Ta'dib Volume. 01 number 02 September 2021 | Law no. 2 of 1989 concerning the National Education System cannot eliminate the dualism and management dichotomy paradigm that exists in national education today, even though it is intended to lay a strong foundation. The dichotomization of the Ministry of Religion to manage religious education and the Ministry of Education and Culture to manage general education has caused problems such as imbalance in financial policies, discrimination against graduates, and dichotomization of the curriculum. |
| Muh Subhan Ashari, <i>Kebijakan Dikotomi Pendidikan di Indonesia pada Masa Reformasi</i> | An-Nûr Jurnal Studi Islam, Vol. VII No. 2 December 2015 | If taken as a division of tasks, the dualism of this system is not a problem, for example, the Ministry of Religion takes care of religious education and the Ministry of National Education takes care of general education, then they together create an advanced and ideal education system. However, what happens is not so, this actually opens up a legal base for discriminating against religious education. |

Table 3. Data Tabulation of Articles Related to Solution for the Impacts of Educational Dualism in Indonesia

| Researchers and Titles | Journal dan Year | Research Results |
|--|--|--|
| Manpan Drajat dan Lani Rahmawati, <i>The Dichotomy of Education in Islamic Education</i> | al-Afkar, Journal for Islamic Studies Vol. 5, Number 3, 2022 | During this time, incorrect views must be corrected; Islam does not differentiate or contrast between religious knowledge and non-religious knowledge. In Islam, there is no dichotomy of knowledge; there is only clarification of knowledge, which is often misunderstood by the Muslim community. |
| Abdul Wahab, <i>Dualisme Pendidikan di Indonesia</i> | LENTERA PENDIDIKAN, VOL. 16 number 2 DECEMBER 2013 | The repositioning and integration of knowledge—that is, the return of the Islamic perspective to its actual position—is an alternative solution to dualism. |

| Researchers and Titles | Journal dan Year | Research Results |
|--|---|---|
| Devfy Kartikasari, <i>Pemikiran Pendidikan Fazlur Rahman dan Relevansinya dengan Pendidikan Islam Modern</i> | Cendekia Vol. 17 number 2, Juli - December 2019 | According to Fazlur Rahman, education must make humans integrative rather than victims of educational dualism, so that the education system must eliminate the dichotomy of knowledge. |
| Kusuma Dewi Nur Aini dan Alvin Qodri Lazuardy, <i>Kritik Dualisme dalam Pendidikan Islam</i> | Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains Volume 2, March 2020 | To resolve dualism, Islamic-based science must be integrated—using an Islamic perspective on the meaning of Islamic values—which has been widely studied by Muslim scholars. |
| Mawardi Pewangi, <i>Tantangan Pendidikan Islam di Era Globalisasi</i> | Jurnal Tarbawi Volume 1 number 1 | Islamic education must overcome the three main challenges faced today: technological progress, democratization, and moral decadence. In this way, Islamic education will have competitiveness in facing global challenges. |
| Miftakhul Munir, <i>MODERNISASI PENDIDIKAN ISLAM DALAM PERSPEKTIF NURCHOLISH MADJID</i> | EVALUASI: Jurnal Manajemen Pendidikan Vol.1, number 2, September 2017 | The modernization of education depends on re-examining the glories of Muslims in the classical era. So the Islamic scientific ethos that existed in the classical period must be revived as a historical basis. |
| Badrut Tamami, <i>Dikotomi Pendidikan Agama Islam Dan Pendidikan Umum di Indonesia</i> | TARLIM Jurnal Pendidikan Agama Islam Vol. 2 number 1 March 2019 | Synergy between society, government and educational practitioners needs to be built in order to change society's incorrect paradigm and understanding, such as the separation between general science and religious science, because the dichotomy was created by the Dutch colonials for separation, and dichotomy is a form of historical accident. As stakeholders, people must be aware and smart in choosing education for their sons and daughters, so as not to become victims of the compartmentalization of knowledge through dichotomies and dualism. |
| Nasional Robiatul Awwaliyah & Hasan Baharun, <i>Pendidikan Islam Dalam Sistem Pendidikan (Telaah Epistemologi Terhadap Problematika Pendidikan Islam)</i> | Jurnal Ilmiah DIDAKTIKA VOL. 19, number 1, August 2018 | Indonesian education must be regulated by one ministry and become a one-roof system. In the National Education System Law, the state is expected to provide space for Islamic education by giving wider authority to Islamic education to help direct people in the direction aspired. |

| Researchers and Titles | Journal dan Year | Research Results |
|---|--|--|
| Nursyaidah, <i>Pendidikan Agama dan Multikutularisme (Pendidikan Agama dan Pendidikan Nasional, Pendidikan Agama Islam Pada Masa Keemasan)</i> | Forum Paedagogik Vol. 06, Number 02 July 2014 | Therefore, the National Education System Law No. 20 of 2003, which prioritizes the concept of equality, has integrated education into the system for neutralizing dualism. |
| Lety Febriana dan Desi Firmasari, <i>DUALISME DAN DIKOTOMI PENDIDIKAN DI INDONESIA (Tinjauan Historis dan Telaah Kebijakan Pemerintah)</i> | Jurnal El-Ta'dib Volume. 01 Number. 02 September 2021 | |
| Faridah Alawiyah, <i>Islamic School Education in Indonesia</i> | Aspirasi Vol. 5 Number. 1, June 2014 | The position of madrasas is the same as that of public schools as they are covered by the strict legal base of the National Education System Law which makes the position of Islamic education stronger. |

a. History and Government Policies on Educational Dualism in Indonesia

The dualism of education in Indonesia was caused by the policies of the Dutch colonial government during the pre-independence period. Religious freedom was granted by the colonialists, but not completely (Ashari, 2015; Basyit, 2019; Kurniyat, 2018). This dualism was clearly visible when the colonialists openly established and developed missionary schools and attempted to implement Christianization throughout the archipelago (Cahyanti, 2021). This effort was made based on the interests of the Netherlands as a colonial nation, which was to increase knowledge of general sciences and knowledge about Indonesian society (K. Rahman, 2018).

The legacy of Dutch government policy after Independence. After the colonial period, the Dutch left behind politics in the dualism of education in Indonesia (Iqbal, 2019). The politics of educational dualism are rooted in the original stance taken by the government as the leader and manager of education, 'standing at different poles' (Ashari, 2015; Basyit, 2019; Kurniyat, 2018).

In politics in the Indonesian government, from the pre-independence period until now, there is a gap in conflict between secular and religious nationalist groups (Awwaliyah, 2018). This real condition identifies political problems between power holders (Ashari, 2015; Basyit, 2019; Kurniyat, 2018) which open the way for group political compromise over interests in Indonesian society (Mukhlisin, 2021). With

opposing visions, these two groups compete for influence and control of the country's constitutional system resulting in ideological legitimacy for each group. This is where educational dualism is strengthened due to the ideological content that is in the national political disorder (Awwaliyah, 2018). Something similar also happened in the legal entities established by Swedish and Finnish higher education institutions in the period 1990s to 2020, and why this type of legal entity was chosen. These differences made the transition of universities to independent legal entities seem natural in Finland in 2009, but they were too radical in the Swedish context (Holmén & Ringarp, 2023).

In addition, government policies related to education are considered to contribute to the emergence of educational dualism. President Soeharto issued Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974 in 1972 and 1974, which were considered to weaken and alienate madrasas and national education, resulting in strong reactions from the Islamic community. In 1975, three ministers—the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs—made a Joint Decree (SKB) to align the madrasa level with public schools to reduce responses (K. Rahman, 2018; Wahab, 2016). Several policies from the Department of Education and the Ministry of Religion which are still uneven are also considered to be one of the causes of the thick dualism in education. Among them are the qualification policy on the distance between school establishments and madrasas and the New Student Admissions (PPDB) schedule which is managed under the two ministries, the Ministry of National Education and the Ministry of Religion (Book, 2018; Mukhlisin, 2021; Nursyaidah, 2014).

The narrowness of scientific studies in Islamic education. Islamic education develops Aqidah more and closes itself off from other scientific studies so that there is a distance from science and technology studies (Iqbal, 2019). After a period of Islamic decline in history, Muslims were reluctant to review the ulama's fatwas and felt that taqlid was enough. The statement that the door to ijtihad had been closed also influenced the mindset of scientists (Wafa, 2020). Until now, this is still rooted in society. They think that there is no connection between general science and religion (Janah & Nugroho, 2022). It is resulting in complex and systemic problems with educational patterns (Ikhwan, 2003).

b. The Impacts of Educational Dualism in Indonesia

There is a dichotomy of knowledge. Due to the separation between general education and Islam caused by educational dualism, the study of science becomes increasingly narrow and fragmented (Dewi et al., 2020), as a result Islamic education becomes secondary (Wahab, 2016).

Islamic education feels sidelined. Law no. 2 of 1989 concerning the National Education System is considered unable to eliminate the dualism paradigm, but the management of education under two roofs actually gives rise to curriculum

dichotomization, graduate discrimination, and unbalanced monetary policies (Febriana, 2021).

Education costs are unaffordable. Law number 2 of 1989 concerning the National Education System aims to create decent and easily accessible education, but the cost of education has become so expensive that it is unaffordable for the lower middle class (Zakaria, 2022).

The decline of religious, cultural and social values. The existence of this dualism has had an impact on increasing curriculum development, but religious, cultural and social values have experienced a decline (Zakaria, 2022). Even though there are separations and differences, there is no reason to put culture and society aside (Dijkstra et al., 2023).

Education has become a political playing field. With the support of regional autonomy, the education “players” plays in it, such as during the election (Regent and Governor), with an agreement, there will be remuneration if the person supported wins. The world of education is a playing field to offer this. However, small people still feel oppression, especially private institutions that only rely on fees from students will be far behind and even less noticed by the autonomous government and the community (Zakaria, 2022).

c. Solution for The Impacts of Educational Dualism

The impact of educational dualism cannot be denied. Living systems run with several elements that reinforce each other. The negative and positive impacts of dualism will create new systems that act as solutions, and of course will grow new, better things (Semlali et al., 2023). The following solutions are seen as being able to minimize and eliminate the impact of educational dualism.

Educational dualism causes a dichotomy of knowledge. Islam does not separate religious and non-religious knowledge; Islam strongly recommends scientific exploration. In fact, there is only clarification of knowledge, but this is misunderstood by many in the Muslim community itself (Rahmawati, 2022). Thus, it takes synergy between society, government, and educational practitioners to change the incorrect paradigm and understanding of society because the dichotomy is a historical accident, a historical error inherited by the Dutch colonial government. As a manifestation of this change, as education stakeholders, the community must be aware and smart in putting their sons and daughters in educational institutions (Tamami, 2019).

Besides the synergy of several parties in eliminating incorrect understanding, knowledge integration and repositioning are also alternative solutions by returning the perspective of Islamic sciences to the right position (Wahab, 2016). The aim of education according to Fazlur Rahman is to make humans integrative individuals. Thus, the dichotomy of knowledge in the education system must be eliminated so that humans do not become victims of educational dualism (Kartikasari, 2019). A perspective that

relies on the meaning of Islamic values can be used to integrate Islamic-based science, as has been studied by many Muslim scholars (Dewi et al., 2020).

Generating an Islamic scientific ethos and scientific integration. Historically, Islamic scholarship in the classical period showed quite brilliant achievements. As a basis, modernization of education starts from reviewing the glory of Muslims in the classical era (Munir, 2017). This success was also marked by the works of Indonesian ulama' as an effort to preserve the nation's heritage (Maknun et al., 2022). Thus, reviving the Islamic scientific ethos is one solution to eliminating the impact of educational dualism (Munir, 2017).

At this time, dualism is not the only problem for Islamic education, but there are three challenges that must be faced: advanced science and technology, democratization, and moral decadence, so that Islamic education will have global competitiveness (Pewangi, 2020), and educational dualism can be neutralized. This challenge is a combination that becomes a weapon to open discourse, as in the three stages of gaining knowledge mentioned by Ibnu Rushd, which are: 1) abstraction, 2) combination, 3) assessment (Salabi, 2021).

As human life develops, existing knowledge also develops. Therefore, efforts are needed to unite the two disciplines so that there is no dichotomy between the two (Yulanda, 2020). In accordance with Thomas Kuhn's paradigm concept in Islamic scholarship in Indonesia, it can produce Islamic thought that is relevant to current problems (T. Rahman, 2021). Diversity in facing life's problems in the world is a unique color (AlFarobi et al., 2022).

Changes in government policy. The government has done a lot to build and improve education. The government has included ideas in the National Education System Law Number 20 of 2003 to distinguish between schools run by the government and schools run by the community. It is considered to be able to place education as a systemic system and neutralizing dualism (Febriana, 2021; Nursyaidah, 2014) The legal base of the National Education System Law which implies that the position of madrasas is the same as public schools clearly makes the position of Islamic education stronger (Alawiyah, 2014).

Indonesian education must be regulated by one ministry and become a one-roof system. In the National Education System Law, the state is expected to provide space for Islamic education by giving broader authority to Islamic education to contribute in directing people in the direction they aspire to (Awwaliyah, 2018) (Villa, 2023).

4. CONCLUSION

The dualism of education in Indonesia is caused by several respects, starting from the policies of the Dutch Colonial government in the pre-independence period, the legacy of Dutch government policies after Independence which are rooted to this day,

the existence of political factors in government in Indonesia, Government policies which are considered to weaken and alienate madrasa education, and the narrowness of scientific studies in Islamic education. The impacts of educational dualism in Indonesia include the dichotomy of knowledge, the unaffordable cost of education for the lower middle class, increasing curriculum development, but religious, cultural, and social values experiencing a decline, and education becoming a political playing field. To anticipate the impact of the educational dualism above, there are several solutions offered: integration of knowledge and repositioning to revive the Islamic scientific ethos, and changes in government policy. It is hoped that some of the history of dualism that has been explained will provide material for reflection so that we can study the impacts arising from the causes of this educational dualism. Furthermore, the solutions summarized and offered can have implications as a reference for eliminating the impact of dualism and advancing education in Indonesia.

5. REFERENCES

- Alawiyah, F. (2014). Islamic School Education in Indonesia. *Aspirasi*, 51–58.
- AlFarobi, M., Rahmat Syukur, Latifah Addiba, & Dewi Maya Sari. (2022). Paradigma Keilmuan Dalam Pemikiran Pendidikan Islam Kontemporer Tantangan Dan Prospek. *Qolamuna: Jurnal Studi Islam*, 8(1), 69–84. <https://doi.org/10.55120/qolamuna.v8i1.659>
- Ashari, M. S. (2015). Kebijakan Politik Pendidikan Islam Di Indonesia Pada Masa Reformasi. *An Nur Jurnal Studi Islam*, VII(2), 53–72.
- Awwaliyah, R. (2018). Pendidikan Islam dalam Sistem Pendidikan Nasional (Telaah Epistemologi terhadap Problematika Pendidikan Islam). *Jurnal Ilmiah Diklatika*, 19(1), 34–49.
- Basyit, A. (2019). Dikotomi dan Dualisme Pendidikan di Indonesia. *Jurnal Tahdzibi: Manajemen Pendidikan Islam*, 4(1), 15–27. <https://doi.org/10.24853/tahdzibi.4.1.15-28>
- Book, P. (2018). *international congress on islamic education* (Issue April).
- Cahyanti, E. T. (2021). Kebijakan Pendidikan Islam Di Indonesia: Masa Kolonial Hingga Masa Reformasi. *Edukasia: Jurnal Pendidikan Islam Dan Pembelajaran*, 2(2), 181–197.
- Dewi, K., Aini, N., & Lazuardy, A. Q. (2020). Kritik Dualisme dalam Pendidikan Islam. *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 2, 307–312.
- Dhouchak, P. (2023). A Comparative Analysis of Management Education Quality of Public- and Private-funded Technology-enabled Learning Platforms in India. *Sage Journal, First publ.* <https://doi.org/https://doi.org/10.1177/09721509231151543>
- Dijkstra, A. B., Daas, R., Munniksma, A., & Ten Dam, G. (2023). Citizenship in public, non-religious private and religious private schools. A comparison of student citizenship competences in Dutch secondary education. *Educational Review*, 0(0), 1–19. <https://doi.org/10.1080/00131911.2023.2203393>
- Febriana, L. (2021). Dualisme Dan Dikotomi Pendidikan Di Indonesia (Tinjauan

- Historis dan Telaah Kebijakan Pemerintah). *Jurnal El-Ta'dib*, 1(1), 91–99.
- Holmén, J., & Ringarp, J. (2023). Public, private, or in between? Institutional isomorphism and the legal entities in Swedish and Finnish higher education. *Nordic Journal of Studies in Educational Policy*, 9(1), 57–71. <https://doi.org/10.1080/20020317.2022.2155348>
- Ikhwan, A. (2003). *Integrasi Pendidikan Islam (Nilai-Nilai Islami dalam Pembelajaran)*.
- Iqbal, M. (2019). Dualism System of Higher Education in Indonesia. *Advances in Social Science, Education and Humanities Research*, 295(ICETeP 2018), 136–140.
- Janah, N., & Nugroho, I. (2022). Fazlur Rahman's Thoughts of Double Movement in the Context of the Development of Unity of Sciences. *Jurnal Tarbiyatuna*, 13(1), 63–81.
- Kartikasari, D. (2019). Pemikiran Pendidikan Fazlur Rahmandan Relevansinya Dengan Pendidikan Islam. *Cendekia*, 17(2), 11–12.
- Khoiriyah, S., Amiruddin, A., Salik, M., & Zaini, A. (2023). Menuju Kebijakan Pendidikan Satu Atap: Kritik atas Dualisme dan Dikotomi Pendidikan di Indonesia. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 13(1), 58–71. <https://doi.org/10.33367/ji.v13i1.3523>
- Kitchenham, B., Pearl Brereton, O., Budgen, D., Turner, M., Bailey, J., & Linkman, S. (2009). Systematic literature reviews in software engineering - A systematic literature review. *Information and Software Technology*, 51(1), 7–15. <https://doi.org/10.1016/j.infsof.2008.09.009>
- Kurniyat, E. (2018). Memahami Dikotomi Dan Dualisme Pendidikan Di Indonesia. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, 14(1). <https://doi.org/10.31000/rf.v14i1.669>
- Macfarlane, B. (2015). Dualisms in Higher Education: A Critique of Their Influence and Effect. *Higher Education Quarterly*, 69(1), 101–118. <https://doi.org/10.1111/hequ.12046>
- Maknun, M. L., Nugroho, M. A., & Libriyanti, Y. (2022). Kontribusi Ulama Nusantara Terhadap Keilmuan Islam Di Indonesia; Studi Kasus Inventarisasi Manuskrip Ponpes Tremas Dan Tebuireng. *Muslim Heritage*, 7(1), 111–140. <https://doi.org/10.21154/muslimheritage.v7i1.3625>
- Masykur, F. (2021). Konsepsi Keilmuan Dan Pendidikan Islam Menurut Ibnu Khaldun. *Tarbawi*. <https://doi.org/DOI:10.51476/TARBAWI.V4I1.243>
- Mukhlisin, A. (2021). Dualisme Penyelenggaraan Pendidikan. *Cybernetics: Journal Educational Research and Sosial Studies*, 2(1), 62–72.
- Munir, M. (2017). Modernisasi Pendidikan Islam dalam Perspektif Nurcholish Madjid. *Evaluasi*, 1(2), 202–222.
- Nursyaidah. (2014). Pendidikan Agama Dan Multikutularisme (Pendidikan Agama dan Pendidikan Nasional, Pendidikan Agama Islam Pada Masa Keemasan). *Forum Pedagogik*, 6(2), 39–52.
- Pewangi, M. (2020). Tantangan Pendidikan Islam Di Era Globalisasi. *Tarbawi*, 1(1), 1–11.

- Rahman, F. (2022). Penguatan dan Pengembangan Pendidikan Islam melalui Pendekatan Multidisipliner, Interdisipliner, dan Transdisipliner Fadli. *EDUGAMA: Jurnal Kependidikan dan Sosial Keagamaan* Vol.08, 08(02). <https://doi.org/10.32923/edugama.v8i2.2511>
- Rahman, K. (2018). Perkembangan Lembaga Pendidikan di Indonesia. *Tarbiyatuna*, 2(1), 1–14.
- Rahman, M. (2020). Eksplorasi Nilai-nilai Kesetaraan dalam Pendidikan Pesantren Mu'ādalāh. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 39–58. <https://doi.org/10.15642/jpai.2020.8.1.39-58>
- Rahman, T. (2021). Paradigma Thomas Kuhn Dan Relevansinya Terhadap Perkembangan Pemikiran Islam Di Indonesia. *Jurnal Al-Aqidah*, 13(1), 541–559.
- Rahmawati, L. (2022). Dikotomi Pendidikan Dalam Pandangan Pendidikan Islam Lani. *Al Afkar: Journal for Islamic Studies*, 5(3).
- Salabi, A. S. (2021). [PDF] Konstruksi Keilmuan Islam (Studi Pemikiran Ibnu Rusyd tentang Ontologi dan Epistemologi) _ Semantic Scholar. *Itqan: Jurnal Ilmu-Ilmu Kependidikan*, 12(01).
- Semlali, Y., Bellali, A., Ouassaf, S., Guendouz, A., Elrayah, M., Khababa, N., & Bengana, I. (2023). Challenges of the public-private sector partnership in higher education (KFU cases): SEModelling approach. *Computers in Human Behavior Reports*, 10(February), 100279. <https://doi.org/10.1016/j.chbr.2023.100279>
- Tamami, B. (2019). Dikotomi Pendidikan Agama Islam Dan Pendidikan Umum di Indonesia. *TARLIM Jurnal Pendidikan Agama Islam*, 6(1), 5–10.
- Tinambunan, E. R. L., Tinggi, S., Widya, F., & Timur, J. (2020). *Nalar dan Iman dalam Kehidupan Beragama : Dikotomi atau Harmoni*. 2019(Sinta 2), 157–172.
- Villa, Á. G. (2023). A systematic review of the tensions between the public and private in adolescents' social networks: New education challenges. *Sage Journal, First publ.* <https://doi.org/https://doi.org/10.1177/20427530231156283>
- Wafa, A. (2020). Dikotomi Ilmu Pengetahuan Dan Implikasinya Dalam Pendidikan Islam. *Ahsana Media Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman* Vol., 6(1).
- Wahab, A. (2016). Dualisme Pendidikan Di Indonesia. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 16(2), 220–229. <https://doi.org/10.24252/lp.2013v16n2a9>
- Yulanda, A. (2020). Epistemologi Keilmuan Integratif-Interkonektif M. Amin Abdullah Dan Implementasinya Dalam Keilmuan Islam. *TAJDID: Jurnal Ilmu Ushuluddin*, 18(1), 79–104. <https://doi.org/10.30631/tjd.v18i1.87>
- Zakaria, M. (2022). *Muh. Zakaria, Dualisme Pendidikan. Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial* Vol 20, No. 2 (Juli-Desember 2022). 20(2), 45–62.

