

# Islamic Education in National Education Policy of Indonesia

Moh. Isomuddin<sup>1</sup>, Badrut Tamam<sup>2</sup>, Muhammad Arbain<sup>3</sup>

<sup>1</sup>KH. Ahmad Shiddiq State Islamic University, Jember, Indonesia

Email: [moh.isomuddin@gmail.com](mailto:moh.isomuddin@gmail.com)

<sup>2</sup>Sultan Aji Muhammad Idris State Islamic University Samarinda, Indonesia

[badruttamam@iain-samarinda.ac.id](mailto:badruttamam@iain-samarinda.ac.id)

<sup>3</sup>Borneo University

[m.asnawi.arbain@gmail.com](mailto:m.asnawi.arbain@gmail.com)

**Abstract:** *Islamic education has an important role and position in the National Education Policy as stated in Law Number 20 of 2003 concerning the National Education System: "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." Therefore, the state is obliged to develop Islamic education system for the Moslem community. In practice, Islamic education as a religious education system is implemented into two types, informal and non-formal.*

**Keywords**—component; National education system, Islamic education system

## 1. INTRODUCTION

This template, Education has a very important and strategic role in educating the nation's life and improving the quality of human resources in an effort to realize the ideals of the Indonesian nation and realize general welfare. In realizing the ideals of the Indonesian nation and the creation of general welfare as mandated in Pancasila and the 1945 Constitution, the government makes education a priority program for national development.

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students, so that they become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Anonymous 2009).

The functions and objectives of national education above certainly do not deny religious values, because religious values are very important in every educational process in schools. In forming humans (students) who believe and fear God Almighty and have noble character, of course, it cannot be separated from the role of religion. For this reason, Islamic religious education is in line with the national education policy as stipulated in Law Number 30 of 2003 concerning the National Education System.

But in reality, the struggles and debates in the world of education in Indonesia are still at home in an endless arena. Education in Indonesia has been running dualistically. This means that there are two education systems in Indonesia, namely religious education and general education. The development of this difference creates an understanding that causes religious education institutions (Islam) to seem discriminated against by the government. They assume that

Islamic educational institutions only deal with matters of the hereafter, while worldly problems are fields of general education. In fact, actually general education and religious education have the same goal, namely as a vehicle for the transfer of knowledge, transfer of culture, and transfer of value.

If we examine further the dualism of education in Indonesia from its historical aspect, of course it will lead to the era of prophethood and friends. In Fazlur Rahman's analysis it is stated that since the classical period (850 AD-1200 AD) until the early medieval period (1200 AD-1800 AD) Muslims have a wealth of knowledge. However, entering the middle ages until the end of the 19th century AD Muslims experienced a setback, especially in the field of education (Fazlur 1997).

In the midst of the downturn in the Islamic education system that occurred was a massive adoption of the Western education system. However, this step turned out to actually bring new problems, for example in science and technology Muslims still did not progress, what actually happened to Muslims was the degradation of understanding, appreciation, and practice of Islamic values. This real reality is also a deep concern for what has happened to Muslims since their decline in the chess of the world civilization era, until now it is still considered an "indisputable truth" that must be defended by some Muslims, namely the existence of a dichotomy of science that excessive, discriminatory, and even destructive (et.al 2011).

The problem of the dichotomy of science in education finally entered the Indonesian education system, this happened during the Dutch colonial rule. The Dutch government has introduced an education system that is secular in nature, while Islamic education represented by pesantren does not pay attention to general knowledge, until Indonesia's independence, although at the beginning of independence it still inherited a dualistic education system (Arbain dan Tamam 2017).

The condition of Islamic education in Indonesia before independence was faced with the challenge of facing religiously neutral colonial education. The Dutch government's policy is that public schools are not given religious instruction because the government considers religion to be a family responsibility and not the responsibility of the government. The government does not interfere in religious matters (Muhaimin 2003).

Indonesian education in its long history, starting from the colonial period until Indonesia's independence faced various problems and gaps in various aspects, in the form of the dichotomy of education, a curriculum that always changes when ministers change, goals, resources, and management of Islamic education. Thus, the attitude of Muslim leaders to fight for Islamic education to be taught in public schools, and this struggle continued to be voiced until the independence of Indonesia so that Islamic education could be integrated in the national education system.

Related to this problem, Azyumardi Azra said that Islamic education was seen in the preparation of the 2003 National Education System Law, although there were some articles, the government had not consistently realized it, for example article 49 paragraph 1 regarding the education budget. Another opinion came from Huzair Sanaky (Azra 1999), he said that the government's efforts to improve Islamic education in Indonesia can be seen from their commitment in the preparation of the 2003 National Education System Law, although the improvements have not been carried out in a fundamental way, so it seems to be modest. Efforts to reform and improve Islamic education are often piecemeal or not comprehensive and comprehensive and most Islamic educational systems and institutions have not been managed professionally (Sanaky 2004).

Indonesia is a nation where the majority of the population is Muslim. In an effort to seize Indonesian independence, of course, it cannot be separated from the struggle of heroes, *kyai*, *ulama*, and *santri* who uphold the values of nationalism and religious values. The formation of the Unitary State of the Republic of Indonesia (NKRI) is also the result of a mutual agreement in achieving Indonesian independence as mandated in Pancasila and the 1945 Constitution by guaranteeing independence for Muslims to implement and develop Islamic education. In article 31 paragraph 2 of the 1945 Constitution, "The government seeks and organizes a national teaching system regulated by law."

After Indonesia's independence, Muslims realized the importance of their struggle for independence, and the government tried to improve Islamic education in Indonesia, and as a realization the Indonesian government has formulated it in the Law of the Republic of Indonesia Number 2 of 1989 concerning the National Education System which was continued by Law No. Law Number 20 of 2003 which regulates the implementation of a national education system.

Departing from the phenomena and problems above, Islamic education is basically in line with national education policies. Even though at the level of application in the field, there are still problems surrounding education policy. Therefore, this paper will discuss Islamic education in national education policy.

## 2. CONCEPT OF EDUCATION, ISLAMIC EDUCATION, AND NATIONAL EDUCATION

In the big Indonesian dictionary, the word "dikti" means to maintain and provide training on morals and intelligence. While the definition of education itself is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts (Muhammad Arbain 2014).

Education as an effort to foster and develop the human person from the spiritual and physical aspects must also take place gradually. Because a maturity that ends in the optimization of development/growth, it can only be achieved if it goes through process by process towards the final goal of development/growth (M. Arifin 2007).

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Republic Indonesia 2003). National education is based on Pancasila and the 1945 Constitution which is rooted in religious values, national culture, and is responsive to the demands of changing times (Republic Indonesia 2003).

Some experts in the West explain the concept of education, among others:

- a. Mortimer J. Adle said, education is a process in which all human abilities (talents and abilities acquired) that can know habituation, are perfected by good habits through means that are artistically created to help others or themselves to achieve desired goals. established is a good habit.
- b. Herman H. Horne argues, education should be seen as a process of reciprocal human adjustment and interaction with the natural surroundings, with fellow human beings.
- c. William McGucken SJ argues, education is defined by scholastic experts, as a development and capture of human abilities both moral, intellectual, and physical organized, with or for individual or social interests to achieve the ultimate goal.

Based on the above definition, according to Akhmad in Amirulloh there are 3 (three) main thoughts contained therein, namely: (1) conscious and planned effort; (2) create a learning atmosphere and learning process so that students actively develop their potential; and (3) having religious spiritual strength, self-control, personality, intelligence, noble

character, and skills needed by himself, society, nation and state (Muhammad Arbain 2014).

From some understandings according to these experts, education is guidance or assistance given by adults to the development of children to reach maturity with the aim that children are capable enough to carry out their own life tasks without the help of others. As well as having good morals and character in their attitudes and behavior in activities of daily life (Tamam 2020).

In the study of education, the term "Islamic education" is generally understood as a characteristic, namely the type of education with a religious background. Islamic education can also be illustrated as an education that is able to form humans who are intellectually superior, rich in charity, and graceful in morals. According to his ideals, Islamic education projects itself to obtain "insan kamil", namely humans who are perfect in all respects, even though it is believed that only the Prophet Muhammad SAW has achieved the quality. The field (object of study) of Islamic education is identified with the scope of Islamic education, which is not just a teaching process (face to face), but includes all efforts to instill (internalize) Islamic values into students (Budiman 2001).

Some experts define the concept of Islamic education including (Abdullah 2002):

- a. Ahmad D. Marimba argues, Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islam.
- b. Syahmina Zaini argues that Islamic education is an effort to develop human nature with Islamic teachings so that a prosperous and happy human life can be realized.
- c. Muhammad Athiya Al-Abrasyi argues that Islamic education (At-Tarbiyah Al-Islamiyah) prepares humans to live perfectly and happily, loving the homeland, physically strong, perfect in character (morals), organized in mind, smooth in feelings, proficient in his work, sweet said, both orally and in writing.
- d. Zakiyah Daradjat argues that Islamic education is the formation of a Muslim personality or a change in attitudes and behavior in accordance with the instructions of Islamic teachings.
- e. Mahmud Qutbh quoted by Abdulah Idi, stated that Islamic education is an effort to take a comprehensive approach to the human form, both physically and spiritually, both from physical and mental life, in activities on this earth (Toto Suharto 2006).

Based on the definition stated above, it can be drawn a perspective that Islamic education is a personal formation of a person or group of Muslims who take an active role in changing attitudes, mentality, and behavior in accordance with the values of Islamic teachings.

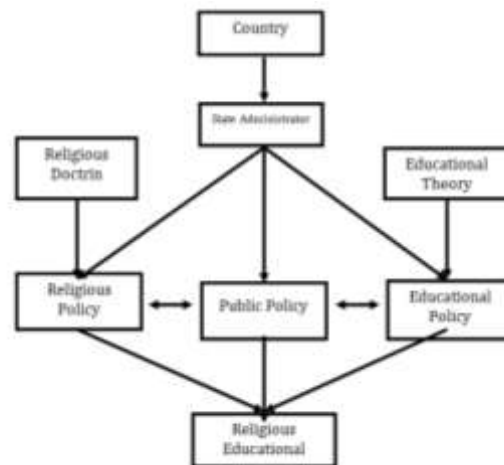
The real management of education is education that can benefit the potential of the culture that grows and develops in Indonesia, which is inhabited by various ethnic groups, religions, and customs that are very different from one another, so the patterns of education they develop are varied.

On that basis, the 1945 Constitution and the National Education System Law mandate the need for the implementation of education by preserving the diversity of education in society, but under one umbrella. The national education system is all components of education that are interrelated in an integrated manner to achieve national education goals called the "National Education System."

The same thing is also supported by the 1945 Constitution of the Republic of Indonesia Article 31 paragraph (3) which mandates that, "The government seeks and organizes education a system of one national education system that increases faith and piety as well as noble character in the context of educating the nation's life which is regulated by law. -law."

As stated in the 1945 Constitution and the National Education System Law above, national education is basically based on the noble values of the nation's culture and religious values. So it is appropriate for the government to put education in Indonesia without any distinction and separation between religious education and general education, so that there is no discrimination and dichotomy which in fact widens the gap between general education and Islamic education. Therefore, Islamic education and general education should re-understand, appreciate, and implement the 1945 Constitution and the National Education System Law in carrying out their education system relations under one umbrella of the National Education System.

The relationship between Islamic education and national education can be illustrated in the following diagram:



Starting from the above, it can be understood that religious policies are needed by religious education policies as enforcers of dogmatic existence. Religious education policies are needed as enforcers of structural existence. Political policy is needed as the foundation and enforcer of the juridical basis.

Thus, education must play a role in improving human resources, which consciously prepare students for individual life and in community life. In other words, religious education is a means of empowering individuals in society to meet the future. National education is a mirror of all education, including Islamic education. National education has a goal in

order to become a vehicle in achieving the goal of developing the nation, religion, and culture.

### 3. Islamic Education in National Education Policy

The national education system actually does not nominate the Indonesian Islamic education system, and its full meaning in the goals of national education is through various types, levels, characteristics, and forms of education/training as a human process that acts in logical thinking as intelligent and virtuous beings, as well as a humanizing process. who are able to carry out their main duties and functions fully, holding divine mandates that refer to their relationship with God along with the desired behavior and cultural mandates that contain the meaning of being a cultured human being.

Indonesia, although it is expressly stated that it is neither a religious state nor a secular state, but a Pancasila state. According to Bahtiar Effendi, the Pancasila State, it can be said that Indonesia takes the middle path between a religious state and a secular state.

The formulation of the first precepts of Pancasila and Article 29 of the 1945 Constitution Paragraph (1) gives a unique characteristic to the State of Indonesia, not a secular state that separates religion and the state, and not a religious state based on a particular religion. The Pancasila state guarantees the freedom of every citizen to have religion and is obliged to maintain noble character based on the values of Pancasila. While Fuad Hasan has the status of a Pancasila State, it is only natural that the Indonesian government then continues to view that religion occupies an important position in this country as a source of prevailing values.

Philosophically, the nation's view of life does not conflict with Islamic teachings, so Indonesian Islamic education should be able to become a sub-system of national education. Especially since the issuance of the UUSPN Number 2 of 1989 and the 2003 National Education System Bill, which are future-minded and the introduction of the link and match policy in education, is an opportunity as well as a challenge for Islamic education systems and institutions, especially for Muslim scholars and scholars to formulate designs while pioneering educational buildings. Islam which has a vision of the future, in accordance with the basic mission of the word Al-Islam, is Islamizing which means carrying out education according to the needs and dynamics of Islam.

In addition, the new paradigm in the field of education is to make religious education one of the main issues in every government policy, both in the substance of Law Number 20 of 2003 concerning the National Education System and the Government Regulation that follows it, because it is considered that religion is the basis for character building. nation, the development of Indonesian people as a whole and Indonesian society as a whole.

In Law Number 20 of 2003 in Chapter II article 3, that "National education functions to develop capabilities

and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings of faith and fear of God Almighty. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Based on the National Education System Law above, Islamic education has an important role and position in the National Education Policy as stated in Law Number 20 of 2003 concerning the National Education System. This can be seen in several articles as follows:

1. Article 1 Paragraph (1): "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that needed by himself, society, nation and state."
2. Article 1 Paragraph (2): "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, national culture and is responsive to the demands of changing times. Religion as an educational goal (so that students have religious spiritual strength) and a source of value in the national education process."
3. Article 4 Paragraph (1): "Education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism."
4. Article 12 Paragraph (1): "Every student in each educational unit has the right to receive religious education in accordance with the religion he adheres to and taught by educators of the same religion. Students have the right to receive religious education in accordance with their respective religions and are taught by teachers/educators of the same religion. Each school is obliged to provide space for students who have different religions and there is no discriminatory treatment."
5. Article 15: "Types of education include general, vocational, academic, professional, vocational, religious, and special education."
6. Article 17 Paragraph (2): "Elementary education is formed as Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other equivalent forms and Junior High School (SMP) and Madrasah Tsanawiyah (MTS) or other equivalent forms."
7. Article 18 Paragraph (3): "Secondary education is in the form of Senior High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Vocational Madrasah Aliyah (MAK), or other equivalent forms."
8. Article 28 Paragraph (3): "Early childhood education in formal education is in the form of kindergarten (TK), Raudhatul Athfal (RA), or other equivalent forms. One type of national education is religious education. Kindergarten (TK) is called Raudatul Athfal (RA), Elementary School (SD) is called Madrasah Ibtidaiyah

(MI), Junior High School (SMP), is called Madrasah Tsanawiyah (MTS), High School (SMA), is called Madrasah Aliyah (MA), and Vocational High School (SMK), called Madrasah Aliyah Vocational (MAK).”

9. Article 30 concerning Religious Education:
  - 1) Religious education is organized by the government and/or community groups of religious adherents, in accordance with statutory regulations.
  - 2) Religious education has the function of preparing students to become members of the community who understand and practice the values of religious teachings and/or become experts in religious knowledge.
  - 3) Religious education can be conducted through formal, non-formal and informal education channels.
  - 4) Education in the form of diniyah education, pesantren, pasraman, pabhaja samaenara, and other similar forms. In this case, religious education is the responsibility of the government and society. In addition to formal schools/madrasas established by the government such as MIN, MTSN, and MAN, the community can also provide religious education, both formal (Islamic boarding schools, madrasas), non-formal (Qur'an education parks (TPA), Majlis Taklim), or informal (madrasah diniyah).
10. Article 36 Paragraph (3): "The curriculum is structured according to the level of education within the framework of the Unitary State of the Republic of Indonesia with due regard to increasing faith and piety, increasing noble character, and so on."
11. Article 37
  - 1) The curriculum for primary and secondary education is obligated to include religious education, citizenship education and so on...
  - 2) The higher education curriculum must contain religious education, citizenship education, and language.
  - 3) Article 55 Paragraph (1) regarding community-based education The community has the right to organize community-based education in formal and non-formal education in accordance with the peculiarities of religion, social environment, and culture for the benefit of the community.

These articles are how important the role of religious education in the success of the national education system. Because Islamic education is an inseparable part of the national education system. In the explanation of Article 15 of the National Education System Law No. 20 of 2003 states that religious education is basic, secondary, and higher education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings or become experts in religious knowledge.

The 2003 National Education System Law is an attempt by the government to improve Islamic education in Indonesia, although there are some articles that the government has not implemented consistently, for example Article 49 paragraph (1) concerning the education budget. Efforts to repair have not been carried out on a basic basis, so that it seems so simple. Efforts to reform and improve Islamic education are still fragmentary or not comprehensive and comprehensive and some Islamic educational systems and institutions have not been managed professionally.

But in general, it can be seen how the position of religion (religious education) in the 2003 National Education System Law. Various articles explain that religious education is a source of values and part of national education. Religious education has an important role in developing the potential of students to have religious spiritual strength, noble character, and Muslim personality.

The community may establish community-based educational institutions in accordance with the peculiarities of their respective religions, such as Madrasah diniyah Muhammadiyah (MDM), Al-Ma'arif and others. Madrasas were founded on the initiative of the Islamic community aimed at educating students to understand and practice Islamic teachings well, so PP No. 28 of 1990 article 4 paragraph (2) concerning Elementary Schools, Junior High Schools, which are characterized by Islam and managed by the Ministry of Religion are called Madrasas. The curriculum at every level of education, starting from basic education to higher education, is legally obligated to include religious education (according to the religion adopted by students).

Abdurrahman Assegaf quotes M. Arifin's opinion that, after being required to do religious education in schools, although it still needs to be improved continuously, it shows that its effect on changing adolescent behavior is relatively better than the conditions before religious education was compulsory. At least the influence of religious education can at a minimum instill seeds of faith that can be a preventive power against negative actions of teenagers or even encourage them to behave ethically and in accordance with their religious norms. Then the results of research conducted by Miftah Baidlowi in schools in Sleman Regency, among others, show that religious education in schools makes a significant contribution to the practice of students' religious values.

If we examine each article of the 2003 National Education System Law above, it can be concluded that religious education has a very important position in national education. Religious education focuses more on forming students to actively develop their potential to have religious spiritual strength and piety to God Almighty.

Although religious education has an important role in shaping students to actively develop their potential to have religious spiritual strength, piety to God Almighty, and behave with noble character, in reality, Islamic religious education institutions in Indonesia have not run well. even religious education is still considered second class education by some people. This can be seen from the low level of public

interest in sending their sons/daughter to Islamic educational institutions, such as Madrasahs or Islamic Boarding Schools.

Religious education institutions are the second priority after public schools. One reason is that the quality of religious education institutions is lower than that of general education. Therefore, Islamic educational institutions that have a strong foundation of religion and are guaranteed by state laws must make improvements and increase the quality standards of education in order to become a public service institution that is in great demand by the Indonesian people, who are predominantly Muslim.

#### 4. Conclusion

Islamic education is an integral part of the National Education System. As part of the national education system, Islamic education has the legitimacy to exist and get a place to live and develop in Indonesia to meet the educational needs of the Islamic community as the majority citizens. The state's accommodation to the Islamic education system makes Islamic educational systems and institutions have a strong foundation to be developed with the support of funds and attention from the state.

Islamic education has an important role and position in the National Education Policy as stated in Law Number 20 of 2003 concerning the National Education System: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Therefore, the state is obliged to develop an Islamic education system as a type of religious education in the national education system. In the national education system, Islamic education as a religious education system is carried out in various ways, namely formal and non-formal.

#### 5. REFERENCES

Abdullah, Abd. Rahman. 2002. Actualization of Basic Concepts of Islamic Education (Reconstruction of Thought on the Review of Philosophy of Islamic Education),. Yogyakarta: UII Press,.

Anonimous. 2009. *Kompilasi Perundangan Bidang Pendidikan*. Yogyakarta: Pustaka Yustisia.

Arbain, Muhammad, dan Badrut Tamam. 2017. "REORIENTASI KURIKULUM PAI DI MADRASAH: STUDI ANALISIS LANDASAN PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM." *Reflektika* 12 (1): 38–55.

Azra, Azyumardi. 1999. *Traditional Islamic Education and Modernization Towards the New Millennium*. Jakarta: Logo Wacana Ilmu.

Budiman, Nasir. 2001. *Pendidikan dalam Perspektif Al-Qur'an*. Jakarta: Madina Press,.

et.al, Baharuddin. 2011. *Dichotomy of Islamic Education*. Bandung: Rosdakarya Youth.

Fazlur, Rahman. 1997. *Islam*, Translator. Bandung: : Pustaka.

M. Arifin. 2007. *Philosophy of Islamic Education*. Jakarta: Bumi Aksara,.

Muhaimin, Muhaimin. 2003. *Discourse on the Development of Islamic Education*. Surabaya: PSAPM.

Muhammad Arbain, Amirulloh Syarbini. 2014. *Pendidikan Anti Korupsi*. Bandung: Alfabeta,.

Republic Indonesia. 2003. "UNDANG-UNDANG REPUBLIK INDONESIA." Dalam . Indonesia. <https://jdih.setkab.go.id/PUUdoc/7308/UU0202003>.

Sanaky, Hujair AH. 2004. *Paradigm of Islamic Education*. Yogyakarta: Sefiria Insania Press.

Tamam, Badrut. 2020. "Strategi Humas dalam Internalisasi Lima Nilai Budaya Kerja Kementerian Agama di PTKI Kalimantan Timur." *JEMAN: Journal of Islamic Educational Management* 1 (3): 210–228.

Toto Suharto, Abdullah Idi. 2006. *Revitalisasi Pendidikan Islam*. Yogyakarta: Tiara Wacana,.

Anonim, Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Bab II, Pasal 3" dalam *Kompilasi Perundangan Bidang Pendidikan*, Yogyakarta: Pustaka Yustisia, 2009.

Azra, Azyumardi, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta: Logo Wacana Ilmu, 1999.

Arifin, M, *Filsafat Pendidikan Islam*, Cet. III, Jakarta: Bumi Aksara, 2007.

Abdullah, Rahman, Abd, *Aktualisasi Konsep Dasar Pendidikan Islam (Rekonstruksi Pemikiran Tinjauan Filsafat Pendidikan Islam)*, Cet.I, Yogyakarta: UII Press, 2002.

Baharuddin, et.al., *Dikotomi Pendidikan Islam*, Bandung: Remaja Rosdakarya, 2011.

Baidlowi, Miftah, *Kontribusi Keluarga, Sekolah, dan Masyarakat Terhadap Pengamalan Nilai Agama Islam SMU Negeri di Kabupaten Sleman*, Yogyakarta: Tesis, 2000.

Budiman, Nasir, *Pendidikan dalam Perspektif Al-Qur'an*, Jakarta: Madina Press, 2001.

Ali, Muhammad, *Indonesia Negara Sekuler?*, Jakarta: Kompas, 2 Agustus 2002.

Assegaf, Abdurrahman et.al., *Pendidikan Islam di Indonesia*, Yogyakarta: Suka Press, 2007

Daradjat, Zakiah, *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, 2000.

Effendi, Bahtiar, *Masyarakat, Agama, dan Pluralisme Keagamaan*, Yogyakarta: Galang Press, 2002.

Fathoni, Kholid, M, *Pendidikan Islam dan Pendidikan Nasional (Paradigma Baru)*, Jakarta: Depag, 2005.

Idi, Abdullah dan Suharto, Toto, *Revitalisasi Pendidikan Islam*, Yogyakarta: Tiara Wacana, 2006

Jabali, Fuad dan Jamhari, *IAIN Modernisasi Islam Indonesia*, Jakarta: Logos Wacana Ilmu, 2002

Jannah, Fathul, *Pendidikan Islam dalam Sistem Pendidikan Nasional*, Jurnal: *Dinamika Ilmu*, Vol. 13 No.2, Desember 2013.

Kaelan, *Filsafat Pancasila*, Yogyakarta: Paradigma, 1996.

Muhaimin, *Wacana Pengembangan Pendidikan Islam*, Surabaya: PSAPM, 2003.

Rahman, Fazlur, *Islam*, Penterjemah: Ahsin Muhammad, Bandung: Pustaka, 1997.

Saerozi, M, *Bila Negara Mengatur Agama (Komfesionalitas Kebijakan Pendidikan Nasional)*, dalam Jurnal "Ulamana" Vol.III, edisi 12 Nomor 2 Tahun 2003.

Sanaky, AH, Hujair, *Paradigma Pendidikan Islam*, Yogyakarta: Sefiria Insania Press, 2004.

Shaleh, Rahman, Abdul, *Pendidikan Agama dan Pengembangan Watak Bangsa*, Jakarta: Raja Grafindo Persada, 2005.

Syarbini, Amirulloh dan Arbain, Muhammad, *Pendidikan Anti Korupsi*, Bandung: Alfabeta, 2014.

Tim Prima Pena, *Kamus Besar Bahasa Indonesia (KBBI)*, Jakarta: Gita Media Press, 2010.

Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Pasal 1 Ayat (1).

Undang-Undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Pasal 1 Ayat (2).

Undang-Undang RI No. 14 Tahun 2005 dan Nomor 20 Tahun 2003, tentang *Guru dan Dosen dan Sistem Pendidikan Nasional*, WIPPRESS, 2006.

Usa, Muslim, dan SZ, Wijdan, Aden, *Pemikiran Islam dan Peradaban Industrial*, Yogyakarta: Aditya Media, 1997.