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## INTEGRATING SCIENCE AND RELIGION: AN ANALYSIS ON THE POLICY OF THE GOVERNMENT AT SENIOR HIGH SCHOOL/MADRASAH ALIYAH

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### Abstract

The research problem was how to improve the government policy about the integration of general science and religion in the Senior High School/ Islamic Senior High School. The objective of the research was to know the factor of the government policy about the integration of general science and religion, its background purpose, contents, implementation, obstacle, and solution of government policy in the Senior High School/Islamic Senior High School, DKI Jakarta. The methods of research used were documentation, history and triangulation methods. The finding of research was to integrate general science and religion in Senior High School/Islamic Senior High School, is only limited on the justification of Qur'an verses, not to the real Islamic sciences.

**Keywords:** government policy, integration, general science, religion

### Abstrak

Masalah penelitian ini adalah bagaimana meningkatkan kebijakan pemerintah tentang integrasi ilmu umum dan agama di SMA / Madrasah Aliyah. Tujuan penelitian ini adalah untuk mengetahui faktor kebijakan pemerintah tentang integrasi ilmu pengetahuan umum dan agama, latar belakang, tujuan, isi, pelaksanaan, hambatan dan solusi atas kebijakan pemerintah di SMA / Madrasah Aliyah di DKI Jakarta. Metode penelitian yang digunakan adalah metode dokumentasi, sejarah dan triangulasi. Temuan dari penelitian ini adalah bahwa untuk mengintegrasikan ilmu umum dan agama di SMA / Madrasah Aliyah hanya terbatas pada pembenaran ayat-ayat Qur'an saja, bukan ilmu-ilmu Islam yang sebenarnya.

**Kata kunci:** kebijakan pemerintah; integrasi; ilmu pengetahuan umum; agama

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## Introduction

Education is one of the central attention for moslem society, mostly Indonesian are moslem. "In Islamic doctrine, education gets a fundamental position and strategy" (Salabi, 1954). Islamic education cannot be separated from the history of the nation. "Historically, we cannot deny that Islamic education has been a part of this nation. Unfortunately, history, culture, and national education system make Islamic education be discriminated and left behind" (Bawani, 1989:103). Whereas, Islamic education has participated through their institution. significantly, since hundreds years ago before independence era to educate the young generation".

On the contrary, in Abdul Munir Mulkham's education history record, "Islamic education institution has existed before Islamic kingdoms were established. In the future, the society and another social power would be column of spine and line defense as the basic of Indonesian's struggle in facing the colonials" (Steenbrink, 1986).

The relation between republic of Indonesia and Islamic education institution has not been harmonious since Dutch and Japan colonization, independence era, old order till the beginning of new order. It is reluctance to say that is antagonism and protagonism" (Nata, 2005:492). The authority of government rezime, based on Karel A. Steenbrink, "Islamic education institution was considered out of national education system. Institution and doctrine of Islamic education were considered as institution and doctrine of secondary class education" (Steenbrink, 1986).

The pioneer of establishment and diffusion of Islamic education doctrine being some Islamic scholars who studied in Middle East, such as Syekh Muhammad Djamil Djambek, Haji

Abdul Karim Amrullah, KH. Ahmad Dahlan, KH. Hasyim Asy'ari, Mahmud Yunus, Syekh Abdullah Ahmad, and others. . with the influence and experience of Islamic education from Middle East, the scholars started to revival Islamic education system on the education institution that they organized. The way of school was started by Jami'at Khair in Jakarta on 1905. Then, School of Adabiyah (1909), established by Syekh Abdullah Ahmad in Padang, started using modern system, such as classical system, clear education grade, and standard curriculum. it included general science, religion, and good method of learning. After that, it was continued by Muhammadiyah (1912) in Yogyakarta, Islamic School al-Irsyad (1913) in Jakarta, Religious School Putra (1915) in Padang Panjang, Mathla'ul Anwar (1916) in Banten, Persatuan Umat Islam (1917) in Majalengka, Sumatera Thawalib (1918) in Padang Panjang and Bukittinggi, Persis (Persatuan Islam) in 1920, Religious School Putri (1923) in Padang Panjang, and etc. Those schools appeared as concrete form from passionate that wanted to change moslem society's backwardness and dualism (dichotomy) of education. The dualism represented in the education institution which was organized by Dutch with secular type. While education institution which was organized by Islamic boarding school/pesantren looked isolated from modernization,. They only studied on religion studies and rejected the incoming of general science" (Noer, 1996).

In Education and Culture Department, Ministry of Education responsible for national education itself directly, "Islamic education doctrine and system often not respected as great contribution on national education system. Formal admittance which is given to Islamic education institutions is only considered as consession for moslem society" (Steenbrink, 1986).

## Literature Review

In Indonesia, research about Islamic school has been observed by some scholars in qualitative research as the basic of Islamic education in Indonesia, especially Islamic Boarding School/Pesantren. The identify is more about the development of Islamic School and school not only in standing tradition, but also responding modernization. They are also interested in the development of Islamic education in government policy about national education.

The writing explains that the development of Islamic School comprehensively was initiated by Religion Department in the manuscript "History of Islamic School Development" which is written by Religion Department and leded by Badri Yatim. This book got some revisions. Generally, Badri Yatim divided between Islamic School and school. Literally, Islamic School can be defined as school because they have same techniques. That is place for learning and studying formally." (Yatim, 2001: 9) Thus, there is a differentiation between Islamic School and school because. Both of them have their own characters. "Islamic School itself has different curriculum, method, and the way of learning from school. In Islamic School, general science itself has different character. That is showing more religion values. While school is general institution with general science and influenced by renaissance.

Historically, the different character between school and Islamic School is influenced by their purpose of establishing the institution. The purpose of Islamic School is transforming Islamic values and fulfilling the modern education need. It was the answer or respond to face Dutch colonialism and Christianity besides it also used to prevent the fading of religion spirit as the effect of general science enlargement" (Yatim, 2001).

One of the weakness in the research is not appearing contemporary education issues during autonomy era which demanded many changes. Constitution number 20 year 2003 about national education asks school and Islamic School for demanding the society. Therefore, researcher wants to complete what has been pioneered by this researcher in those issues.

Mastuhu took title "*Dinamika Sistem Pendidikan Pesantren*" in his dissertation which is published by INIS (Indonesian Netherlands in Islamic Studies) in 1994.

"The research identified 6 biggest islamic boarding schools /Pesantren in Java and Madura . They are Guluk-Guluk Islamic Boarding School, Sukarejo Islamic Boarding School, Blok Agung Islamic Boarding School, Tebu Ireng Islamic Boarding School, Paciran Islamic Boarding School, and Gontor Islamic Boarding School. Mastuhu tried to get the aspects of influencing dynamics of Pesantren development. Although the topics did not focus on Pesantren problems, He did not divide Islamic School institution. In this research, He tried to collect the data with grounded research method. All analysis based on data not the state idea" (Mastuhu, 1994: 64 and 5).

This research formulates have some inventions that categorized into 3 forms.

"First, there are some positive things in 6 Pesantren that should be developed in national education system. Second, the negative things that found in Pesantren should not be developed in national education system because it does not appropriate in this era. Such as, *barokah* concept, uncritize, fatalis concept, method of studying and traditional thought, absolute obedience to the teacher without reserving, and etc. Third, plus-minus in Pesantren that should be developed in national education system, for instance, dormitory system, halaqah learning method, sorogan method, and leadership

education. Mastuhu said that Pesantren was known since 13 M period. The good thing in this research is Mastuhu recommended Islamic School education system in future. Mastuhu's research is a precious asset to repair national education system, especially pesantren. Unfortunately, this research has not been updated with the following research which will complete the contemporary data, mostly development of Pesantren. The number of Islamic Boarding School in Indonesia is 15.114 now" (Mastuhu, 1994: 170).

Maksum, in his dissertation at IAIN Jakarta, wrote "*Sejarah Islamic School*". This dissertation gave complete explanation about development of Islamic School in Indonesia, this research focused on development of Islamic School institution in Islamic world, include Indonesia. In his explanation about "History of Islamic School institution, relationship, and Islamic School's participation never far from the history of Pesantren where the founder of Islamic education institution in Indonesia." (Maksum, 1997: 25). About the history of knowledge tradition in Indonesia, Maksum said:

"Generally, the sciences which are taught in Islamic School are the following lesson in mosque. Those are religion sciences (*al-ulum al-diniyah*), like fiqh, tafsir, and hadis.

Whereas, "profane science" such as sains and exact sciences are the basic of sains and technology development that never got place in Islamic School. Although Islam never divided (dichotomy) between general science and religion. Basically, religion studies dominate in Islamic School practically" (Maksum, 1997).

Maksum gave some notes about the changing of Islamic School's character from traditional education to modern education with the approval of Islamic School institution in national education, especially SKB three ministers in 1975 which strengthen Islamic

School's position. The SKB, based on Maksum "Providing the growth of Islamic School fast strengthen the position of Madrasah in education system and national development. Chronologically, Maksum explained some important writings about the stages of government approval about Islamic School institution in his dissertation" (Maksum, 1997: 32-34).

Up to now, there has not been a special study about integration policy of general science and religion in Islamic School which examine about the background, purpose, contain, challenge and solution government policy about integration of general science and religion in Islamic School.

The purpose of this research is to know the background, purpose, content, implementation, challenge and solution government policy about the integration of general science and religion in Islamic School.

## Method

In this research, the source of the object study is coming from the main and the secondary data which are relevant with explorative studies. Therefore, this research is indicated to explore from various source (Surachmat, 1980: 106). To find the main source, the researcher is exploring the literary connected with the object of study. The main source of this research is document. The document is about government policy related with the integration of general science and religion at the Islamic Senior High School. The secondary research is library research (Surachmat, 1980: 250) by looking for the literary books that are relevant with the government policy about the integration of general science and religion at the Islamic Senior High School.

In collecting the data, the researcher also explores the document about National Education System Constitutions, A Presidential Decree, A Presidential Command, National Education Minister of Republic of Indonesia Decrees, and Religion Minister of Republic of Indonesia, Government Regulation related with the matter of study, and the interview with general science teachers at the Islamic senior high schools in Jakarta. In addition to use the library research by looking for the appropriate book. The purpose of the interview is getting the valid information concerned with the government policy about the integration of general science and religion at the Islamic Senior High School.

Beside that, the researcher also uses history approach. The research of history approach is an approach which is looking for various explanation about the past policy related with the integration of general science and religion in the Islamic Senior High School. This approach is absolutely needed because this research is a concept or object happened in the past or historic events.

Before analysing the data, it should be processed with the arrangement stage of incomplete data, editing, coding, and data tabulation.

In order to be believable, this research uses triangulation technique analysis. Triangulation technique indicates to information or data collection that is gotten from another source in various research, in another time with the different method. The purpose of the triangulation is exploring exhaustively the relation among the data by comparing them. Triangulation can be done by using different technique. That is combining observation research, interview, and documentation (Kartodirjo, 1977).

## Findings and Discussion

Government policy about Islamic School education needs struggle till government approval Islamic School as national education system. After getting independence, old order and new order did not approve Islamic School as national education institution but the institution under Religion Department. The Existence of Islamic School has been proven although they do not get government approval. At the end, they get the approval and attention from government.

The integration of general science into Islamic School is one of the requirements for getting the same position with general school. Education constitutions which explains about Islamic School give the role of processing the integration of general science and religion in Islamic School. In this part, it will be explained about the integration of general science and religion policy in Islamic Senior High School. There are some factors which form the background of the integration of general science and religion policy in Islamic Senior High School. The purpose and the content of the policy, policy implementation, challenge and solution.

### Background of the Policy

The background of government policy to integrate general science and religion in Islamic Senior High School was influenced by 3 factors. They are: 1) politic, 2) ideology, and 3) social culture. Politic factor that influenced government policy President Decision number 34 year 1972 about the authority of education is only held by education and culture department, includes religion education. It was also followed by Inpres number 15 tear 1994 about the implementation of president decision itself. "It is caused big demonstration by moslem society, therefore it appears strain between government and moslem society. Moslem society vary

criticize with the policy that made the government holding a cabinet meeting on October, 26 1974. After that, President Soeharto gave the explanation about the policy. First, the purpose of national development is getting progress in spiritual and material side so there should be the balancing between general science and religion. Second, general science is the responsibility of Education and Culture Ministry and religion science is the responsibility of Religion Department. Third, to implement President Decision number 34 year 1972, it needed the work between Education and Culture Department, Internal Affairs Department, and Religion Department” (Djamas, 2009).

Ideology factor of the government policy is a competition among nationalism ideology, communism ideology, and Islamic ideology in Indonesian politic, mostly old order. Three of these ideologies always competed and defeated each other. (Ali, 1986). In new order, there were 2 ideologies power, for instance, nationalism ideology and Islamic ideology. Nationalism ideology wanted to include general science in Islamic School institution if Islamic School wanted to be national education system. Then, Islamic ideology wanted Islamic School to be religion institution deeply.

Besides social culture factor of the government policy is the condition of the beginning independence era, moslem society wanted to make Islamic School institution is not different from Pesantren. That is *tafaqu al-din* institution. The curriculum wanted to teach religion science 100 % but the journey of Indonesian history, such as social condition of moslem society in 1990. They realized the importance of general science and Islamic School approval from the government, so the policy will appropriate the social condition of moslem society and the government at that time.

## Goal of the Policy

Goals of Integration Policy of General science and Religious Science in Islamic Senior High School are; First, to delete dualism or dichotomy of education between Education Institution of Pesantren and Regular School in Indonesia. Second, to integrate religious science and general science around Pesantren because General Science is an urgent thing to face challenges in Globalization Era. Third, Indonesia is A Nation based on Pancasila (the five basic principles of Indonesia) and it's not based on Islam and then If Islamic School want to be avowed by National Education Institution as part of it, the domination on Islamic religion in Islamic School should be changed.

## The Contents of the Policy

The Contents of the Policy in integration of general science and religious science in Islamic Senior High School are;

1. The Letter of a mutual decision of 3 ministers in 1975 or (SKB of 3 Ministers), Ministry of Religious Affairs, Ministry of culture and tourism, and Ministry of Home Affairs that tell about “Improving education quality in Islamic School”, in a Mutual Decision based on the main content of SKB 3 ministers that Islamic School is an Education Institution that focus at least 30% on Islamic Religious Science as a subjects basic beside a general subject in it.

“The purpose of improving the education quality in Islamic School is in order it could be able to make a balance between general science in Islamic School and general science in Regular School has a same level in the subject's school. Then, it being able to give some of benefits, such as; a. The diploma in Islamic School has a same level of value with the diploma in regular school, b. the alumnus from Islamic School could be

able to continue their study to regular school in the highest level” (SKB of 3 Ministers 1975).

2. SKB of 2 ministers is a continuation from SKB of 3 ministers. SKB of 2 ministers is based on Ministry of Education and culture No. 0299/U/1984 and Ministry of Religious Affairs No. 045/1984 in 1984 about “management of standardization for Curriculum in Regular School and Islamic School”. The decision letter of Ministry of Religious Affairs No.99 in 1984 about Curriculum in Islamic School Tsanawiyah and The decision letter of Ministry of Religious Affairs No. 101 in 1984 about Curriculum in Islamic Senior High School. The contents of SKB of 2 Ministers are the equality of Alumnus quality from Islamic School until they could be able to continue their study to Regular School in the highest level and the quality of general subjects between Regular School and Islamic School has an equality.
3. legislation of the national education system No. 2 1989 or (UUSPN No. 2 1989). In UUSPN No. 2 1989 the madrasa change definition from “religion school” to “public school with characteristic of islam”. This shows that madrasa has legitimized fully as part of the national education system, It also contains a message must implement the same curriculum with the other public school besides the curriculum which is the hallmark of the madrasa. The position of religious education is increasingly strong juridically with the publication of UUSPN No. 1989.

In UUSPN No. 2 1989 article 39, paragraph (2) stated the contents of curriculum for every type, lane and educational level must contain (a) (five principles) Education (b) Religious Education (c) Civic Education. In every type and education level realigous

education is must be taught according to UUSPN No. 2 1989.

That legislation also asserts that: “religious education is an effort to strengthen faith and piety to the Almighty God in accordance with the religion professed by the students. Especially regarding to the Indonesian republic government regulation no. 29 1990 about Middle Education in Sheet of Republic Indonesia No. 37 1990.

In general provision of article 1 paragraph (4) mentioned “religious middle education give priority to preparing students in mastering specific knowledge about the teachings of the religion”. Article 4 paragraph 1 article 4, paragraph 1 of the form of units and length of education mentioned “type of middle education are (1) Senior High School (2) Vocational High School (3) Religious High School (4) High School Official (5) Outstanding High school”. Article 11 paragraph 2 about management mentioned: “Minister of Education and Culture has give the responsibility of managing religious High School to the Ministry of Religion”.

4. In 2003 government issued new policy about education that is UU No. 20 2003 or known as UU Sisdiknas 2003. In legislation No. 20 2003 article (1) defines Islamic School as Public School with religion characteristic. (Sisdiknas No. 20 2003).

This definition has given an additional mandate to the headmaster. All this time, acting as education institution that concern in the field of religious education, so that the output of madrasa is human who only muttafaquh fiddin, Islamic School graduates seems like only assigned as moral “keeper” and be in charge of dicriminates religion value as doer (actor).

With the Education Law No. 20 2003 (Sisdiknas No. 20 2003) the Islamic Senior High School can be classified into three types: (1) Islamic School Aliya as Senior High School with Islam characteristic; (2) Islamic Senior High

School as religious education institution, or called as Islamic School Aliya Diniyah (Islamic School Diniyah Ulya), where the main focus is religion education; (3) Islamic Senior High School as Vocational High School. (Sisdiknas No. 20 2003).

After issued UU Sisdiknas, madrasa obviously changed. For those who have understand the context of regulation will interpret as form shifting. Islamic School is no longer busy with religious issues. In religious educational institutions, theology only a complementary subject, just give the identity of religious institutions. Not many parties who aware that the law will have an effect so that Islamic School has increase its authority. Not just learning the science of religion, but also other sciences that have been considered secondary. In Law No. 20 In 2003, the position of madrasas get government's recognition that is equivalent to other public schools.

### Policy Implementation

On March 24<sup>th</sup>, 1975 Joint Decree of Three Ministers was issued as the implementation of the presidential decree No. 34 1972, presidential decree No. 15 of 1974, as well as the president's instructions in limited cabinet meeting on November 24<sup>th</sup> 1974 regarding the "improvement of Quality of Education in Islamic School" are common subjects reached the same level with the same level of public schools. In that joint decree, each Ministry of Religion, Ministry of Education and Culture, and Ministry of Home Affairs take responsibility in formation and development of Islamic School education.

"When Islamic School implementing the Joint Decree of Three Ministers curriculum (SKB 1976-1993), loads of the curriculum between Islamic School and schools look different, Islamic School has a heavier load of the curriculum than school. For example, High

School has a curriculum load 222, while Islamic Senior High School had a load of curriculum. At the time of enactment the Madrasa Aliya curriculum in 1975 (SKB), Madrasa Aliya is divided into five department there are, science department, social science department, language department, sharia/religion department, Qodlo/religion justice department. The subjects divided into three programs, general programs, academic and skill, 240 with 18, Islamic School Aliya is havier that High School" (Religion Department, 2004).

Therefore, the characteristics of Islamic Senior High School curriculum year 1975/1976 are, first, the curriculum content is oriented to Joint Decree with percentage ranges from 30% of religious subjects and 70% of general subjects. Second, the load of Islamic Senior High School curriculum 1975/1976 is heavy, because of the general subject same with the other public school plus 30% of religious subject. Third, development to measure the ability of students through the instructional systems development procedures.

"In 1984 new curriculum known as curriculum 1984 was born, as falsifies of the curriculum 1976 the madrasas feel happy because the joint decision between Ministry of Religion and the Minister of Education and Culture No. 0299/U/1984; 045/1984 also relished talking about recognition standardization of curriculum in public schools and Islamic School curriculum which says allow graduates of religious schools to continue to higher public schools."

This 1984 curriculum is because of the Joint Decree of Two Minister 1984, which impact on the diversity of departments can be entered by student in accordance with their interestings and abilities. Islamic School slowly began to implement a modern system if not, we can say



secularized since it no longer has a substantial difference with public schools.

Curriculum Islamic Senior High School in 1984 contains skill approach process. Student take position as subject of the study, of observing something, grouping, discussing, until reporting. This model is called Active Student Learning Method (ACLM) or *Student Active Learning* (SAL).

In 1989 the National Education Law No. 20 1989 was born, which is governed by the PP 28 and No. 29 and followed by the decree of the minister of education and minister of religion. Hereby the MI, MTs and MA have the same curriculum as the school at the level primary education and secondary education, with their Islamic characteristics in the Islamic School curriculum, which has a more religious instruction from public schools.

“In 1990 Government Regulation No. 28 1990 issued about basic education which in article 4 paragraph 3 of Government Regulation No. 28 190 states that Primary and secondary school with Islamic characteristic held by the religion department each called Islamic School Ibtidaiyah (MI) and Islamic School Tsanawiyah (MTs). While the Islamic Senior High School called a Senior High School, as stated by Government Regulation No. 29 1990, that the Islamic Senior High School is a Senior High School with Islamic characteristic held by the Department of Religion.” (The Director General of Islamic Institutions Guidance 1992)

To characterize Islam in madrasas conducted three programs: first, Mafikkib program with shades of Islam. Second, religious learning program with shades of science and technology., third, religious atmosphere creation program in Islamic School. Here we see the government trying to integrate general knowledge and religion in such way that it can be accepted by the madrasas and boarding

school. With these three programs we can see strong desire of the government to integrate general knowledge and religion in Islamic School.

“Compared to the 1984 curriculum, " The implementation of the teaching is semester, the 1994 curriculum is done through quarterly. Term field study in 1984 curriculum replaced with subjects. Islamic education which was originally its portion of 30% (1984 curriculum), the 1994 curriculum is only approximately 10%.” (Religion Department RI). it is so obvious shifts of Islamic Senior High School curriculum 1984 and 1994, portions of religious instruction only gets 10%. So, the implications Law of National Education System 2 1989 have seriously affected the MA curriculum, so that MA is equal with SMU.

Learning strategies in MA curriculum 1994 is by using student Active Learning (SAL), like the previous curriculum. Quarterly system applies to the MA curriculum 1994, where in previous curriculum use semester system. Even after the 1994 curriculum ends, 2004 curriculum appear (KBK), semester system re-used. With a quarter system used in the 1994 curriculum, the assessment consists of a formative value (daily value / after completion of the subject), then the value of the sub summative and summative value, in which the three assessment are accumulated into the value of report cards.

“The position of Islamic School is stronger, and it part of National Education System based on Law of National Education System No. 20 year 2003. In Article 18 that for High Education are Senior High School (SMA), Islamic Senior High School (MA), Vocational High School (SMK) and Vocational Aliyah School (MAK) and other school in the same level. Beside it , in Law No.22 year 1999 about Region Government and Law No. 25 year 1999 about

finance which has a balance between Central Government and Region Government. According to Islamic School before realizing of this Law, Actually, Islamic School is under Ministry of religion affairs autonomy but after realizing this Law No. 22, the religion was not in its Autonomy and for Education is a part of autonomy” (Daulay, 2007).

2004 Curriculum which is taken from National Education System Constitution number 20 year 2003, in section 36 and 38 explained, “Curriculum is developed on the national education standard to attain national education purpose which used diversification principal based on the unity of education, potential zone, and the disciple. The basic plan and curriculum structure of the elementary and intermediate education was stated by the government” (Daulay, 2007).

Islamic Senior High School curriculum on 2004 is also called by Kurikulum Berbasis Kompetensi (KBK). “The substance of KBK is a competence, then a competence is a knowledge, skill, and the basic values which is reflected in idea tradition and the behavior consistently. So, it is possible for someone mastering at the field”. (Depag RI, 2004).

In 2004 curriculum, “The kind lesson in Islamic School and general school are the same. Islamic Elementary School/MI was same as Elementary School/SD, Islamic Junior High School/MTs was same as Junior High School/SMP, Islamic Senior High School/MA was same as Senior High School/SMA or MAK was same as Vocational School/SMK. The difference from general school is in religion education not only the kind of lesson but also the duration of studying. In general school, they studied at least 2-3 hours in a week. In Islamic School, they studied 7-12 hours in a week.” (Saleh, 1984).

In 2004 curriculum, “The meeting which made them face to face was only one hour, rather the principal of learning can be attained well. The total of the lessons in a week was not different from the structure of 1994 curriculum” (Saleh, 1984).

Kurikulum Tingkat Satuan Pendidikan (KTSP) has been started since 2006, this system was arranged to complete the trusteeship in UU RI number 20 year 2003 about National Education System section 38 verse 2 and section 51 verse 1. (Muslich, 2008: 1) Government rule number 19 year 2005 about National Education Standard section 17 verse 1 and 2 and section 49 verse 1, and some ministers rules, such as National Education number 23 year 2006 about Graduation Competence Standard/Standar Kompetensi Kelulusan for Elementary and Intermediate, Rule of National Education Minister number 22 year 2006 about the Basic Content/ Standar Isi (SI) for Elementary and Intermediate, Rule of National Education Minister/ Mendiknas number 24 year 2006 about the Implementation of Rule of National Education Minister/Permendiknas number 22 and 23 Surat Edaran Dirjen Pendidikan Islam number: DJ. II. I/PP.00/ED/681/2006 about the Implementation of the basic content for Islamic School. (UU Sisdiknas number 20 year 2003).

Education National Standard (SNP) section 1, verse 15 explained that Kurikulum Tingkat Satuan Pendidikan (KTSP) is an operational curriculum that is arranged and attained by education unity. KTSP was arranged by education unity based on competence standard and basic competence which is developed by Badan Standar Nasional Pendidikan (BSNP).

The curriculum structure of Kurikulum Tingkat Satuan Pendidikan (KTSP) or 2006 curriculum for Islamic School has similarity with general school curriculum. Islamic Elementary

School/MI and Elementary School/SD, Islamic Junior High School/MTs and Junior High School/SMP, Islamic Senior High School/MA and MAK with Senior High School/SMA and Vocational School/SMK. in all majors not only exact, and social but also language. This similarity includes religion lesson. The different is only from Islamic Senior High School Keagamaan (MAK) for second and third grade. (Mulyana, 2007: 50-61) Actually, Islamic Senior High School has right of developing the content of the lesson itself because it has its own character. Based on Government Rule number 19 year 2005 about national education standard, Rule of National Education Minister number 22 year 2006 about the content, Islamic Senior High School can develop the content based on the condition and the situation. It is appropriate with Surat Edaran Dirjen Pendidikan Agama Islam number DJ.II/PP.00/681/2006 about the implementation of the content standard explained that to increase the competence the disciples, Islamic Senior High School can develop the curriculum with higher standard than competence standard with innovation and acceleration.

In 2014, the new curriculum, 2013 curriculum, was implemented based on Role of Education and Culture Minister (Permendikbud) number 57/ 2014 about Elementary School (SD) or Islamic Elementary School (MI) curriculum, number 58/2014 about Islamic Junior High School/ MTs or Junior High School/SMP curriculum, number 59/2014 about Senior High School/SMA or Islamic Senior High School/MA curriculum, and number 60 about Vocational School/SMK or Islamic Vocational School/MAK curriculum.

2013 curriculum is a good chance to integrate general science and religion in Islamic Senior High School because 2013 curriculum is developed by KI-1 spiritual concept, KI-2 social behavior, KI-3 science, and KI-4 skill

completely. It was explained by Surya Dharma Ali.

([Http://www.republika.co.id/berita/nasional/um/13/12/30/mymfwf-kurikulum2013-momentum-integrasi-ilmu-umum-agama](http://www.republika.co.id/berita/nasional/um/13/12/30/mymfwf-kurikulum2013-momentum-integrasi-ilmu-umum-agama) retrieved on December, 4 2015).

## The Challenge and Solution

### 1. Integration Policy Problem

The implementation of SKB 3 Ministers is going on with the obstacles. Some of the moslems, especially traditional Islamic scholars, assumed that SKB 3 ministers have only taken the students in the middle position. They not only study general science in halves but also do not master in religion. It can cause stopping of Islamic scholars forming.

In order to border Islamic education, it was caused by the observation of SKB only from formal position in Islamic scholars, especially Islamic school. Whereas, if the substance of SKB can be understood well, it had an effect on developing the form of Islamic school quality. The government always socializes about SKB 3 ministers to the moslems who reject it. Their attitude will change along the time.

There was critic in Minister of religion itself about the publishing SKB 3 Ministers that changes the curriculum of Islamic schools. The curriculums contain 70% general science and 30% religion. The critic came from H. Muchtar Zarkasyi (Ex Head of Law Office and Ex General Engineer of Religion) said that the curriculum above makes Islamic schools become General schools, with Islamic label and the mission to create the morality human (UU No. 4 year 1950) or the faithful man, pious, and noble man (UU No. 20 year 2003) have been destroyed.

With the comparison 70% general science and 30% religion, it gives a burden for Islamic school. They have to repair the quality of

education standardized in general school. Besides that, Islamic schools, as Islamic institution, should keep the quality of religion well. If the students only master 30 % religion included Arabic, so it will complicate the alumnus of Islamic senior school to IAIN (State Islamic Institution) even the candidate of Islamic scholars.

Therefore, the Minister of Religion Munawor Syadzali offered the concept of Islamic Senior High School Special Program (MAPK) to balance the alumnus of Islamic school mastering general science and religion comprehensively. They learn foreign book (especially Arabic) and another Islamic science.

Islamic Senior High School Special Program (MAPK) contains 70% religion and 30% general science with the Arabic and English learning intensively. With this program, the input for IAIN (State Islamic Institution) can be increased qualitatively and encourage the candidate of Islamic scholars. Islamic Senior High School Special Program (MAPK) is a positive response from Islamic schools to face the obstacle. (Ahid, 2009).

A part from the various positive policy from the government about Islamic school, from SKB 3 Ministers year 1975 until 1984 curriculum mulai SKB 3 Menteri tahun 1975 Islamic school still face the difficult choices. It is caused by Islamic Schools is Islamic education institution that has Islamic identity from its first establishment. In another side, Islamic school has to stand the religion education quality as its own characteristic. Islamic school is also demanded to hold the general science qualitatively in order to the alumnus can be same as the alumnus from general school. It is big burden for Islamic school. The failed of Islamic school in standing the burdens will strengthen assumption that Islamic school is "Middle School". (SKB 3 Ministers 1975) the alumnus of

Islamic schools do not have high knowledge of religion while the general knowledge is not as good as the alumnus from general schools. Therefore, it needs good maintenance in order to balance the characteristic of Islamic education and increase the education quality along the time.

Besides that, there is an imbalance between Private Islamic School and State Islamic School. It is an unfinished problem yet. The imbalances are teacher perspective, facilities, student input quality, and etc. the direct or indirect imbalance will influence to the quality of education. It is caused by SKB 3 Ministers year 1975 imbalance with the expert teacher supply, books, and equipments that are needed from the department.

The burden of Islamic school curriculums are bigger than the curriculum of general school. It is caused by the implementation of fully general science and religion as the characteristic of Islamic school. The Islamic school (for Ministry of Religious Affairs) regards the constitution and the government regulation about "Islamic school is general school with the Islamic characteristic" and "The curriculum of Islamic school is same as curriculum of school".

It is translated with the burden curriculum for Islamic school is 100% general knowledge like the general school and 100% religion as always in Islamic school. In addition to the condition, facilities, and the background of Islamic school and general school are different. Therefore, the quality of Islamic school alumnus is less than the alumnus from general school.

Thus, the government should not give the second priority to Islamic school as the institution or education institution. The government should give special treatment to the Islamic school in order to pursue fact of having left behind. Perhaps, it is the background of Prof. Dr. Munawir Sjadzali, MA's thought

occupied as the Minister of Religion with his project team. That is establishing MAPK (Islamic Senior High School Special).

The socialization of SKB 3 Ministers continually changes the moslem's attitude to the Minister of Religion. Islamic school obey the education policy from the government which are the curriculum or learning method. However, the relation among the Ministry of Religion and Islamic school as religion education are good. Based on SKB 3 Ministers constitution, the existence of Islamic school can continue the vision and the mission as the place for learning religion knowledge. After that, Islamic school is going to be syntheses as Islamic education in Indonesia. (Wahyuddin, 2010).

## 2. Integration Institution Problem

To stand the existence and face the various obstacles of Islamic school, it makes the Islamic school have many types, there are:

### a. General Islamic Senior High School

The emergence of Islamic Senior High School was based on Minister of Religion Decree number 1 year 1946. In that Minister of Religion Decree, it was explained that Islamic School had to teach general knowledges. For instance, language,, Math, Reading, Writing with Roman script in the lowest level of Islamic School. Besides that, they had to learn geography, history, health, botanical, and science comprehensively (Ahid, 2009).

At the first time, the general knowledge in Islamic School was 30 % but SKB 3 Ministers year 1975 about school curriculum changed it. The policy told that Islamic school curriculum was stated 70 % general knowledge and 30% religion. Furthermore, the Competence Curriculum Principle (KBK) and Education Unit Curriculum (KTSP) turned religion up in General Islamic Senior High School into 2 hours. Therefore, General Islamic Senior High

School was categorized into modern education institution (Depag, 2004: 7) in addition to be categorized as modern education institution, General Islamic Senior High School was also called as Islamic Senior High School with Islamic Character. Emerging SKB 3 Ministers, it was followed by SKB 2 Minister that the knowledge of religion in Islamic Senior High School is not as much as before. Because the intensity of religion in Islamic Senior High School is only 2 hours more than religion in General School.

### b. Special Program of Islamic Senior High School

The form of MAK background is through the government policy by SKB 3 Ministers year 1975 and National Education System Constitution number 2 year 1989 that compare Islamic School with General School. The difference is only religion as Islamic character. The policy worries moslem society that Islamic School will lose its character and not produce the candidate of Islamic scholar or moslem mastered in religion. (Rahim, 2005: 176) Therefore, Minister of Religion Munawir Sjadzali period 1983-1993 took a policy to establish Special Program of Islamic Senior High School as the solution of the crisis in the candidate of Islamic scholar. In MAK curriculum, there was integration between the general knowledge and religion that is the opposite from SKB 3 Ministers. That is 70% for religion and 30% for general knowledge.

The program of MAK has the special knowledge mission about (*tafaquh fi al-din*) that is needed to continue to university level, adapting in social life, and possessing the skill for working. The missions of MAK are; 1) giving Islamic knowledge for the alumnus continued the higher level 2) preparing the inhabitants in order to become intellectual community in future 3) preparing the alumnus that are able to

internationalize Islamic value in society (Depag, 2001: 10) Based on those visions and missions, the main purpose of opening the program is a) to fulfil the requirements of Islamic expert in Islam who are appropriate with national development in increasing educational quality of Islamic Senior High School, b) to prepare the alumnus in order to have basic skills in personal development as intellectual Islamic scholar, c) to prepare the alumnus as the candidate of Islamic University student or al-Azhar, Egypt. The duration of studying in Special Program of Islamic Senior High School is same as the General Islamic Senior High School. That is 3 years but MAK is held in boarding school. (Depag, 2001: 8) in 1993, Minister of Religion Decree (KMA) number 371 year 1993 changes Special Program of Islamic Senior High School into Religion Islamic Senior High School. There is no difference among them but the content of curriculum from MAPK is more complete than MAK.

#### c. Skilled Islamic Senior High School

Skilled Program of Islamic Senior High School is an Islamic Senior High School given the extracurricular program in structured skill. This program supplies the students not only for continuing to university but also for joining the world they work in. this Skilled Islamic Senior High School was started in 1989 by UND/UNESCO help. It was started by sewing, repairing TV or radio and automotive. The vision of Skilled Islamic Senior High School is preparing the skilled human resource, self-employed, religious, and future insight. The missions are growing and developing the global awareness for the students. By those visions and missions, the students will have motivations to future insight and convince doing more inside. (Depag, 2001:4-5) The main target of this program is a) the students come from the middle lower in their finance, b) the students make the Islamic school as the station or not continue

their study to the university. The graduated students will be job seeker. (Rahim, 2004: 40-41) Thus, the students who are graduated from Skilled Islamic Senior High School have good life skill to be entrepreneur or employing the work. The Islamic Senior High School still get many obstacles to produce the alumnus who master not only in religion but also another skill.

In reformation era, there were 2 types of Islamic Senior High School admitted by the government. They are Mode Islamic Senior High School and Religious Senior High School. Although Religious School was established before the independence but it has just gotten the declaration from the government.

#### d. Mode Islamic Senior High School

Mode Islamic Senior High School is Islamic School which has a program in order it can be a good Islamic School in all its elements so it can be an example for all Islamic School around it. Generally, the purpose establishment of this Mode Islamic Senior High School refers to the National Education purpose which has enshrined in law system of national education No. 2 /1989. The purpose of Islamic Senior High School is to create alumni with proper quality in, a) Faith and Piety to Allah SWT, b) Nasionalism and patriotism, c) Science and technology, d) High Motivation and commitment for achieving an achievement and good quality and has a strong personality, e) social sensitivity and leadership, f) High discipline and excellent physical condition (Ministry of Religious Affairs, 2002).

For the functions of Mode Islamic Senior High School are; a) as an example for satellite Islamic School around it in quality field of institutional, curriculum process and optimal learning outcomes, b) as the learning and teaching center or innovative learning center which supported by good and adequate facilities and infrastructure of education and has quality

in human resource, Islamic learner and populist who can give a chance for other Islamic School to take advantage of facilities that are available for quality improvement of Islamic School in their environment with has a relation in working group of Islamic School (Kelompok Kerja Islamic School), and c). as the center of empowerment that can cultivate independent attitude for Islamic School and society in their environment.

Mode Islamic Senior High School is Islamic Senior High School which expected be able to produce alumni who has ready to compete with the favorite school, so then, this Islamic School should be able to become a school which equivalent with the international school.

e. Islamic Senior High School Diniyah

Islamic Senior High School Diniyah was started from Islamic learning in the mosques and prayer-house. In the beginning establishment of Religious Schoolis only teach about Islamic Religion and arabic language. as time goes by, there was dualism in materials that learned in Islamic School Diniyah. Some of them consistent with the Islamic Religion and arabic language, then some of them put a general materials into materials they teach in Islamic School Diniyah. (Ministry of Religious Affairs , 2003:22) as the explanation above that Religious School was established since before independence, the form of Religious Schoolis still outside the regular system or non-formil and the learning take a place in the mosque, prayer-houses or Pesantren. Moreover, Religious School was developed and not only manage by the foundation but also with the Religion Organization and with the personality too. The Curriculum of Religious School was legalized since the Religion Ministerial Regulation No.2/1983 published, its comprising of three levels: *Awaliyah*, *Wustha*, and *Ulya*. (Religion Ministry, 2003).

Religious School was established based on Religion Ministerial Decision (KMA) no. 13/1964, those are; Islamic Senior High School *Awaliyah*, *Wustha*, and *Aliyah* (Steenbrink, 1994:168) The purpose of this Religious School is to improve student's ability in understanding, inspiring, and practicing religion values which is matched with mastery of science, Technology, and art (PP No. 55, 2007: Chapter II) Religious Education is serves to prepare student become member society who can understand and practice religious values or to be insightful theologian, critical, creative, innovative and dynamic in order to educate and achieve people with faith, piety and virtuous. (PP No. 55, 2007: Chapter III) Noble aspiration to join in educating the people in this nation that has a spiritual and intellectual brilliance, so then, it can make Religious School still exist in the midst of society, eventually, untill its accommodated and facilitated by the government.

f. Integration of Science Issues

We have to know that there are no differences in theology (divine science). God as our knowledge resource told us to read (I'qarak), read *kauliyah* verses (al-qur'an) and *kauniyah* verses (alam). By reading *kauliyah* verses, it can produce humanists, socialists,, scientists, , and natural scientists . So, there should be no contradiction between disciplines, both general knowledge and religion knowledge (Tafsir, interview: 2015).

This is reinforced by Ahmad Tafsir in his book "Ilmu Pendidikan dalam Perspektif Islam" where he says that knowledge in Islam actually only one. For educational purposes, knowledge must be classified: the outline is revealed knowledge and acquired knowledge; another classification proposed by international conference about Islam education in 1980 are perennial knowledge (all knowledge comes from Allah) and acquired knowledge (knowledge that

acquired by man where truth is not absolute). (Tafsir 2007).

This also reinforced by Islam philosopher al-Kindi as quoted in advance, it says that knowledge divided into two (1) divine science, as knowledge that stated in Al-Qur'an is knowledge direct from prophet and god. The basic of this knowledge is trust. (2) human science or philosophy. The basic is ratio-reason. The arguments brought by al-Qur'an is more convincing than the arguments posed by knowledge / philosophy. But knowledge / philosophy does not contradict; the truth reported in revealed does not contradict with the truth brought by knowledge/ philosophy (Nasution, 1983).

We need to realize that the paradigm of knowledge in the development of Islamic education developed based on methodology of scientific paradigm, logical paradigm, and mystical paradigm. But those paradigms must obey to revelation both epistemology, ontology, and axiology. at least, by way of consultation with the revelation (Tafsir 1995).

Therefore, it should be no dichotomy between general knowledge and religion, but in reality, there was a dichotomy, that's why some experts, among others Naquib al-Attas, Ismail al-Faruqi and other figures to try to integrate the general knowledge and religion.

According to that, how is the way to integrate public and religious knowledge in Islamic Senior High School. Based on research that was conducted by the author, the integration of general knowledge and religious knowledge in learning activities (KBM) in Islamic Senior High School, generally, it through a process of ayatisasi in general knowledge. Ayatisasi in this general knowledge means that the teacher uses and associate certain verses that are relevant to the general knowledge of the material being taught. It is good but we should

not to justify a general knowledge., if this is being done, it can be dangerous because the true general knowledge is relative while the truth revelation is absolute. For example, there are some people who say, with the Isra 'and Mi'raj advancing science and technology. As the following of the revelation of Allah in Surah Ar-Rahman, verse 33 that said:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, the pass. You will not pass except by authority (from Allah).

By the Isra 'and Mi'raj, science and technology has been developed at this time. In 1978, two US astronauts, Neil Amstrong and Buss Aldrin managed to arrive at the moon using Apollo 11 flight. And Indonesian country has succesfully managed to make airplanes. Essentially, the entire progress of science and technology that exists today is due to the Isra 'and Mi'raj Prophet Muhammad (Zaidallah, 2003).

Based on the verse above as if in the presence of Apollo 11 airplane, the humans have been able to cross the zones of the heavens and the earth and the word "Sulton" interpreted by Apollo (science), whereas according to the commentators Quraish Shihab specified the verse 33 in sura Ar-Rahman is accountability of the hereafter. As described in the book of his commentary Al-Misbah: The verse above confirms that they cannot shy away from accountability and consequences. God challenged them by stating: O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth in order to evade accountability or punishment on you, then pass, and you do not have power. Which one



Favors of your Lord that both of you deny. (Shihab, 2006).

Furthermore, Quraish Shihab said: This verse is used by some people as a proof signal of scientific in the Qur'an about human abilities into the heavens. This opinion is not appropriate according to Quraish Shihab. Before describing the weakness, Quraish underlined that even if people now have been able to arrive to the moon or other planets, then it does not mean that humans have been able to pass across the heavens and the earth. Quraish clarifies, eventhought without considering the context of the verses before and after the verse above we can assert that this verse is not talking about life before the hereafter, because the emphasis here is the inability to pass across the heavens and the earth, and until now, not to mention even anyone successfully do it. (Shihab, 2006) (Shihab, 2006).

### The Issues of textbook

One of the obstacles that are very fundamental in integration of knowledge between general knowledge and religion during the Islamic School is not the guidebook specifically about these things so difficult for teachers to do it, they just do a limited ayatisasi common knowledge that often the teachers of the different with other teachers in the degree of the depth of integration of general knowledge and religious knowledge. Therefore, Al-Faruqi gives way to its solution through 12 steps for integration of science he called 12 steps in the Islamization of Science include: (Al-Faruqi, 1995) 1. Mastery of modern scientific disciplines, or mastery categorical. 2. Survey the disciplines of science. 3. Mastery in Islamic literatures, an anthology. 4. Mastery of Islam scientific literatures as analysis stage. 5. Determination of the relevance of Islam typical of the disciplines. 6. Assessment critical of modern scientific disciplines and levels of

development in the present. 8. Survey of the problems faced by Muslims. 9. Survey the problems that faced by the mankind. 10. Analysis of creative synthesis and synthesis. 11. The integration back to the modern scientific disciplines within the framework of Islam, basic books of university level. 12. The spread of the sciences that have been filled with the islamization in it.

### Conclusions

From the explanation above about government policy the integration of general science and religion in Islamic Senior High School, it can be concluded that there are 3 factors forming the background of government policy about the integration of general science and religion in Islamic Senior High School., they are politic, ideology, and social culture factors.

The purposes of the integration of general science and religion in Islamic Senior High School are: first, losing dualism for education in Indonesia between Pesantren education institution and general school. Second, integrate general science and religion in Pesantren because general science was assumed as an important thing to face the challenge in globalization era. Third, Indonesia is a country which use five principles as the basic principle nor Islam. Therefore, the domination of religion in Islamic School should be changed if they want to be admitted as national educational education institution.

The content of government policy about the integration of general science and religion is entering the general science in Islamic School and combining the general science and religion to increase the quality of Islamic School education. So, Islamic School can get the same level as general school and include in national education constitution rather the alumnus of

Islamic School can continue their study to higher level and their certificate same as general school.

The beginning of government policy about the integration of general science and religion get many challenges. But the socialization about it can make them acceptable in Muslim society well.

The integration of general science and religion in Islamic Senior High School is only a interpretation. Thus, it needs Islamization science based on 12 steps of Ismail Raji al-Faruqi.

The integration of general science and religion in Islamic Senior High School is not only interpretation, but also implementation of 12 steps from Ismail Raji al-Faruqi. To success the integration of general science and religion in Islamic School effectively, a teacher has to have double skill. They have the understanding of the general science deeply and religion comprehensively.

There is a manual book about the integration of general science and religion in Islamic Senior High School. There is a training about the implementation of the integration of general science and religion in Islamic Senior High School. There is a team teaching to integrate the general science and religion in Islamic Senior High School.

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