

Growing and Developing Religious Education in School after Indonesian Independence

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ABSTRACT

Education is a fundamental human need about utilizing the gift of God Almighty., Reason is not given to other creatures besides humans. Education means for humans is very significant, especially in sustaining the progress of life individually and collectively. Thus, within the scope of the state, education is the responsibility of government and society. This also applies to the Indonesian people. Religious education is part of a person's mental coaching process started since he was little. All the experiences through which either consciously or unconsciously, influence and become elements joined in a person's personality. Among the most important elements that will determine the future pattern of a person's personality is that the values are taken from the environment, especially the family environment.

Keywords: Education, Religion, Growing, Developing, School, Independence

INTRODUCTION

In Indonesia, education is one of the principal targets of the Government about the development of the nation or next-generation future of the state. The consequence of the statement has been seen in Indonesia; many educational institutions are established in the effort to educate the nation and improve their standards of living. Among the many general educational institutions in Indonesia, religious education and religious institutions have also spread in various regions (Langgulung, 1988).

The values in question are religious, moral, and social values. If there are many religious values in this little time experience, then his personality will have good elements. In contrast, if the values received were far from religion then the elements of his personality would be far from religion and relatively easily shaken because a steady and unchanging positive values throughout the ages are religious

values, while social and moral values based on other than religion will often change, according to the development of society itself. Therefore, mental (personality) that only developed from social and moral values that may change and shaky it, will lead to soul-shaking if not balanced with religious value.

In this paper, it will be briefly outlined how the growth and development process of religious education in the school after Indonesia is independent. This exposure begins with an explanation of the urgency of religious education, religious education in historical studies, and the process of growing or growing religious education in the Indonesian post-independence school.

RESULTS

1. The urgency of religious education in schools

Anselm von Feuerbach, a well-known jurist, once said that: "Religion of any kind he appears remains the ideal necessity of mankind." Adolescence is the age of transition from childhood to adult maturity. Adult maturity is psychologically a person's success in achieving a sense of responsibility as well as in having a steady living philosophy. One of the subject matter as a filler philosophy of life is Religion (Darajat, 1983). Religion for teenagers has a very important function that is too sedating souls.

During the period (between 13-21 years), an individual is experiencing a period of soul-shaking. In this period, they are prompted by feelings that want to resist and oppose the elderly, sometimes feeling beginning to appear a sex drive that they had never before felt. Also, they are often agitated for fear of failure, feeling less harmonious in growth, and so on. All sorts of waves will cause them to suffer and to be confused. In such circumstances religion and belief in God is a very powerful helper to restore the tranquility and balance of his soul.

Among the factors that add to the magnitude of the needs of the Youth (learners) in religion is a sinful feeling that often occurs at this time. Like a helpless state in the face of sexual impulses or desires, conflicts with parents are considered to be overly engaged in their personal lives, strong desire for self-reliant but when faced with the reality and difficulties of life is a logical consequence of such an independent desire that the youth become shaky and a pile of other problems including the social problems of their fellow adolescents and the efforts of adapting it more privately in the environment.

All of that either directly or indirectly will Me'maksa ' teenagers to seek help outside of him is a force that is believed to be able to help him while he is no longer able to endure. For that, he will need a fervent trust in God, so that the outside assistance he has hoped for is not misleading and to shake his mental growth

(Ahyadi, 1991). If a small young man who is shaken has never received a religious dime, then it may be that he will seek the grip by coming to the shamans or more dangers of letting and plunging himself in an unhealthy social circle. Delinquency – The delinquency of teenage-nets lately is a concrete example of the phenomenon of youth losing the grip of life.

We can finally affirm that the religion and fervent belief in the Almighty God is the need for a fundamental soul, which can provide help to the youth to relieve itself from the turmoil of the soul that is being great and Helped him in the face of the newly grown Sexual urges. The youth are afraid of the inner torment and the less obvious conflict of the soul because of Musababnya. The next question that is important to talk about here is how the efforts and role of religious education in the school to introduce religion and instill a sense of proper well-being and that can be received by the logic and conscience of the youth itself?

Education anywhere and whenever still trusted by people as a powerful medium to shape the child's personality towards maturity. Religious education is the most important element in moral education and mental coaching. The best moral education is found in religion because of the moral values that can be obeyed by its consciousness and high passion without any element of compulsion from the outside, coming from religious beliefs. Thus the belief must be cultivated and implanted from small to be an integral part of the child's personality until he is mature (Suwendi, 2004).

Seeing from here, religious education in schools got a burden and moral responsibility not least, especially if it is associated with adolescent mental coaching efforts. Adolescence is characterized by psychiatric turmoil that affects mental development and thought, emotions, social consciousness, moral growth, attitudes, and tendencies and ultimately also coloring the attitude of the godliness (worship pattern).

The answer to the above problem is returning to the religious teacher as the example and the source of the concentration of adolescents who are the participants of the students. He could make himself a matter of material and methodology used as a primary reference for the participants who were entirely the youth in developing a sense of respect that does not merely feel religious (having Religion) but to the understanding of religion as a comprehensive commitment and driving integrating motive, which regulates the whole life of one and is a primary necessity that can not be ditawar-war anymore. So that later the youth feel the worship as an embodiment of the intrinsic attitude of the essential is equally important or even more important than watching TV, streets, Hura-Hura, and so forth.

Another important thing that religious teachers should not ignore in school is that religious lessons delivered at school should always be oriented to the interests of the youth, a religious teacher should be able to instill the belief that Nothing that he presents is for the sake of the school (curriculum) or the interests of religious teachers but rather for the sake of the youth itself. Therefore, understanding the objective of adolescent psychiatric objectives is necessary for religious teachers in the school.

A religious teacher should always be close and familiar with the problems of teenagers who are participants in their students to be able to dive into their psychiatric side. And religious materials should be impressed familiar and modernist, so that automated teaching system that tends to monologue (one-way), Indoktriner, impressed Sangar (because only talk about halal haram) should be avoided, to then be replaced with A deeper teaching system that is more centered on self-esteem and consciousness. This may be done either by inviting learners together to conduct worship rituals (in the framework of the meaning of worship) or to invite students to jump directly into the lives of small people

so that they can Observe directly and also feel the sufferings suffered by the marginal community (in an effort to instill a sense of social solidarity). So the point is not only to hear or to know but also to be involved in the problems found in religious teaching materials in schools (Mercy, 1986).

But above all, the most important thing is the integration of family elements, community environment, government policies in addition to schools to instill an ideal religious spirit (intrinsic) among the youth. Because without cooperation related between the elements will be impossible to create a quality young generation (teenagers).

2. Religious Education in Pre-Independence School

The history of Islamic Studies in schools has a long history of development. In the pre-independence period, the Dutch colonial government established the first school in Ambon in 1607, from that time known as the term and education school in Indonesia to date.

Steenbrink mentions that there are several driving factors for the journey of Islamic Religious education in Indonesia at the beginning of the 20th century, among others:

1. Since the year 1900, there have been many thoughts to return to the Qur'an and Sunnah, which is used as a point of decline to assess the religious and cultural habits that exist. Its central theme is rejecting the briefing.
2. The nature of national resistance to Dutch colonial rulers.
3. The efforts of Muslims to strengthen their organization in the field of socio-economic.
4. The desire to renew Islamic education. In this field, quite a lot of people and Islamic organizations are not satisfied with traditional methods in studying the Koran and religious studies. (Daulay, 2009)

Islamic education in Indonesia began with the emergence of Adabiyah school.

The school teaches religion and the Koran in a compulsory. In 1915, the school received subsidies from the government and changed its name to the *Hollandsch Maleische School Adabiyah*.

According to Mahmud Yunus, this Adabiyah school is a school (religion) that first uses a classical system, different from the education in the Surau-surau that is not berkelas-kelas, do not wear benches, desks, whiteboards, sit cross-legged. And also the first Madrasah (religious school) in Minangkabau, Hunan throughout Indonesia. This adabiyah serves as a madrasah (religious school) until the year 1914. And in the year 1915 has turned into HIS as stated earlier.

In the year 1915, Zainuddin Labai al Yunusi founded Diniyah School (Madrasah Diniyah) in Padang Panjang. This Madrasah received great attention in Minangkabau society. After that, there were madrasahs in several towns and villages in Minangkabau, in particular, and in Indonesia generally.

In the early stages of Madrasah in West Sumatera in 1931, concentrated teaching religious subjects. The difference with Surau is that the first Madrasah used a classical system. Secondly, the books that are read do not necessarily refer to the classical books, but they use new books, which are books learned in schools in Egypt. Third, put in curriculum little general knowledge such as Earth science and writing. After 1931 Madrasahs underwent modernization, which included several common subjects. The initiative of inserting a general subject to the Madrasah, pioneered by the students who returned from Egypt.

3. Religious Education in the Post-Independence School

Historically, early school education emphasis on subjects only to the general lessons, while the position and development of religion in the tradition of the new school in the early 20th century M. Because of the education base in Indonesia when it was a Pesantren, An almost ascertained subject there is a religion (Madjid, 1997). After the

independence era, religious education at school began to get serious attention. This is because the government's policy is very positive about religious.

The policy is based on the foundation of the philosophy of Pancasila in the first precepts; the almighty Godhead demands every citizen to be religious, of course, good religion is preceded by a deepening of the material of knowledge of religion. The Second Constitutional Foundation is the Constitution 45 in which article 29 is asserted that the State based on the almighty deity and every Indonesian people are given the freedom to worship according to the religion and belief in them anew. Through religious subjects, the behavior of learners is expected to conform to the substance of the one true Godhead, which is, in addition to understanding religious doctrines, to be able to practice them.

Therefore, the Government, through several regulations or legislation organized religious subjects into one of the fields of study that must be taught on all types, pathways, and paginations, without exception including public schools. In this regard, the Islamic religious education, in general, can be divided into two phases, namely the phase before independence, namely the era of Dutch and Japanese stud, then phase after independence.

The nation of Indonesia is a religious nation; religious attitudes have been possessed by the Indonesian people since ancient times, namely before independence. Historical relics Show tangible evidence of the religious attitude. Then on June 1, 1945 he was in advance of the session of business investigator of the Independence Business Council stating that how important every nation of Indonesia has a sense of divine consciousness, and invites each Indonesian nation to practice its religion respectively. There are several phases about the implementation of this religious education, namely:

1. Phase 1946-1965

The characteristics in this phase are where religious education has not been considered important by the government, leading to being taught in schools. This is due to the state condition that when it was newly independent of the colonization so that the concentration or focus of government attention when it is a problem strengthening Indonesia's existence as a country.

After the independence of Indonesia was proclaimed, then on 18 August 1945 was designated the almighty Godhead as the first precepts of Pancasila. Please, this is a manifestation of the religious attitude of life. One of the main thoughts contained in the opening of the Constitution 1945 is a state based on the almighty Godhead, on the basis that it is in the trunk of the Constitution of the 1945 Constitution stipulated in respect of the Godhead, namely in Article 29 paragraph 1 and 2.

To realize the religious attitude of life in the life of nation and state than on 3 January 1946 the Government established the Ministry of Religion. To enact religious education in public school schools, after the Ministry of Religious Affairs was formed, the Muslims who sat in BPKNIP on 27 December 1945, proposed to the Ministry of Instruction so that the religion should be Have a place of regular, careful and similar attention in the educational world.

This proposal was responded by the Ministry of Education, Teaching, and culture (PKK) of Ki Hajar Dewantara by forming a teaching Research Committee on March 1, 1946 (Hasbullah, 1995). Regarding the Islamic education the Committee asserted: "The religious lessons should be given to all schools in the school hours starting from class IV folk school." This commitment is to be realized in the form of proposals such as a). Religious teachers are provided by the Ministry of Religious Affairs and paid for by the Government; b). The religious teacher must have general knowledge, and for that purpose there must be religious education;

c). Pesantren and Madrasa High quality (Steenbrink, 1994); d). The education is held once a week at certain hours, and e). An Arabic language instruction is not needed (Muhaimin, 2002).

The proposal was received after a joint regulation between the Minister of Religious Affairs, and the Minister of PP and K on the technical implementation of religious education in the school, so that with the issuance of the regulation, then formally education Religion has had a juridical foundation.

Furthermore, in 1960 the results of the MPRS trial stated that religious education became a lesson in public schools starting from elementary school to the university with the provisions of the student entitled Not as well as with religious education if the guardian or His parents expressed objections. Although this development shows attention to religious education is increasing, though there is still a statement that there is a chance not to follow it. Although several regulations governing the implementation of religious education have been submitted by the Government, the positive efforts of the government still reap criticism and generate Kekurangpuasan society.

After the failed G 30 S PKI movement in a revolt in 1965, the Government and the people of Indonesia increasingly showed great attention to religious education, so that the position of religious education was generally better and determined that the following year.

2. Phase 1966-1988

The traits in this phase are that religious education is considered important by all elements of the nation or society and is taught in school. The reason, after the G-30 S/PKI uprising in 1965 was successfully crushed, the government and society were aware of the importance of religious education because it was realized that with the strong religious mentality of Indonesia will be spared from communist understanding. Through the trial of MPRS date 5 Uli 1966 generated TAP MPRS No.

XXVII/MPRS/1966 about religion, education, and culture. Chapter I Article I of TAP MPRS reads: "Establishing a religious education becomes a compulsory subject in schools ranging from elementary school to state universities."

The decree of the MPRS then changed the results of the trial of MPRS in 1960 by requiring students to follow religious teaching/lecture, and they are not allowed anymore not to follow them. With this decision, teaching of religious education material is required from elementary school class I. MPRS year 1966 is followed by the Minister of Religious, Educational and Cultural Affairs on October 23, 1967, stipulates that the PRIMARY class I and II are given 2 hours of religious subjects per week, class III as much as 3 hours per week, class IV and above as much as 4 hours a week it also applies to junior and senior High School. For other universities and colleges, religious subjects were given 2 hours per week.

At the end of the year 1970, the Minister of Religious Affairs tried to change the curriculum of religious teaching with the aim that all the highest grades of elementary and junior high school received 6 hours of weekly religious lessons But the business did not succeed, because the Ministry of Education and Culture did not approve it although religious education as one of the areas of study integrated in the curriculum of public schools is still built and encouraged in the business of the religious life.

Later on, the birth of TAP MPR 1983, in drafting about GBHN, seems that the new order government has determination and passion in developing the religious life of Indonesian society, thus placing education Religion as a lesson material that is truly factored in the school general learning process because religious education is used as one of the lessons that will shape the personality of the students (Djamas, 2009).

3. Phase 1989-2002

The characteristics in this phase are where religious education is required to be taught by teachers to students who are seated in school. The reason is that in 1989, the House of Representatives established Law No. 2 on the national education system that aims to allow Indonesia to have a constitutional foundation in the implementation of education including in strengthening the position of Religious subjects in general. This can be understood from the sound of article 39 paragraph 2, namely: the contents of the curriculum of each type and the course of education must contain religious education and citizenship Education (Nizar, 2009).

From such statements implies that religious education is the basis and core of national education curriculum that can not be separated from other compulsory fields of study. Then chapter V Article 9 paragraph 1 PP for 27 years 1990 as a UUSPN derivative number 2 tahun1989 This is said that the implementation of religious education is not only taught from the 1st grade of elementary school, but religious education is mandatory since kindergarten.

The enforcement of USPN No. 2 of 1989 in article 39 of paragraph 2 confirms that: "Religious education must be an effort to strengthen faith and for science on the Almighty God according to the religion adopted by the learners, which is concerned with Pay attention to the guidance to respect other religions in the relationship of religious harmony in society to create national unity".

With the attention in the implementation of religious education, as stated in the USPN which is proscribed with Pancasila and the Constitution 1945, the religious education status is not distinguished anymore from education in general. Thus religious education Public is already strong. Even this law can be a cornerstone that religious education should be the basis and the philosophical principle of education thoroughly so that religion should be used as the principle, bonding and

the climate of Education (Syafaruddin, 2006).

4. Phase 2003-Now

The characteristics in this phase are the same substance in the previous phase. It is only a juridical aspect of strengthening, whether in the concept of concepts or theories as well as the level of practice, is more dispositif in the form of legislation. The reason is, on July 8, 2003, President Megawati Sukarno Putri signed the enforcement of the Law of the Republic of Indonesia (Sisdiknas). In general, on one side of the law of Sisdiknas number 20 year 2003 is full of nuances of religious values. Then on the other hand, explicitly, this Act confirms the institutional position of religious education and the implementation of religious education as compulsory subjects for each type, pathway and education level (Azra, 1999).

About religious education as a subject, chapter V article 12 paragraph 2 confirms that "every unit of education is entitled to religious education by its religion and is taught by a religious education" (Suryanegara, 1998). Then in the other article, namely in article 37, paragraph 1 and 2, explicitly define the position of religious subjects where it is stated that the curriculum of primary, secondary, and tertiary education units shall contain religious education.

In 2005, the government issued a government regulation number 19 the year 2005 about the National Standards of Education (SPN) which includes standards about the contents, processes, graduates, education and education personnel. It means that the chapters governing the whole standard, religious education, both institutional and field of study, are not distinguished anymore with the general provisions. It is thus apparent that the position or existence of religious education is increasingly strong and guaranteed in the Indonesian national education legislation.

CONCLUSION

Historical facts show that religious education in public schools, from the Dutch era to the present, has a fairly long history and dynamics. During the Dutch colonial period, religious education had not yet gained a place as a formal subject in public schools. Later during the Japanese occupation of Islam education in giving freedom but in general, the implementation of education can be said to be abandoned, because schools are more geared towards governance for the sake of war preparation such as road movements, devotion work (Romusha) and other interests.

After Indonesia is independent, the implementation of religion in public schools is governed by several regulations or legislation. In several such regulations, until the current development, the implementation of religious education has become an integral part of the content and curriculum of education, from the basic level to the college. Therefore, there is no reason for every institution to get the implementation of this Islamic religious education.

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