Education Secularism in Indonesia and Society's Interpretation

Rima Nur Ekawati[1]

[1]Institut Agama Islam Negeri Ponorogo; rimanurekawati@gmail.com

ARTICLE INFO	ABSTRACT
	Education produces an understanding or thought that can turn people into human beings who can distinguish between good and bad. The understanding of secularism has various impacts on the life of the state and this applies to all countries in the world if they want to apply this understanding. In Indonesia, secularism in education has occurred for a long time, namely during the 19th century when the colonizers ruled the world, they brought tremendous influence on the government order and spiritual order in this country. General and religious education are not balanced and more prominent in general education alone is emphasized. However, in Islam, this is a wrong understanding because it excludes God as the almighty Essence. This study aims to understand the history, the spread of secularism in education in Indonesia, and what steps should be taken in solving this problem. By using a literature study and descriptive approach, it turns out that understanding the secularism of education in Indonesia has a significant impact in the sense that we are difficult to unite if there are differences in education and there is a need for evaluation with a situation that has already taken root.

Corresponding Author:
Rima Nur Ekawati
Institut Agama Islam Negeri Ponorogo; rimanurekawati@gmail.com

1. INTRODUCTION

Today's Indonesian society has changed a lot from various aspects of life. Judging from fashion styles, hairstyles, jobs, and have many complex changes in understanding domestic and foreign situational forms that are constantly changing at any time **(Husna & Thohir, 2020)**. This is due to the development of technology which is increasingly rapid and it turns out that so far technology has given an important position in the lives of many people, especially in Indonesia. The negative impacts of technology are many and trigger several domestic problems such as internet addiction, the mixing of deviant cultures, and high levels such as radicalism and liberalist thinking. Indonesia has had problems with the separation of education in Indonesia, which is divided into general education and religious education. General education under the leadership of the Ministry of Education and Culture and

education under the leadership of the Ministry of Religious Affairs and this is where things arise that make people speculate between the two starting from the quality of output or facilities between the two.

Departing from the problem of education in Indonesia into an innovation in thought, the problem consists of two problems, namely from the leadership dimension and the dimension of the education gap **(Nasution, 2016)**. leadership or regime that triumphs at that time has an impact, especially in the world of education, in this case it is a policy that is different from the previous one, it appears that the real work of them is visible and with the hope of changing for the better. The second is the problem of educational inequality such as the lack of teacher welfare, irregularities in education funding, and lack of facilities and infrastructure. The character education policy that has been poorly implemented because it collides with the policy of the law in Indonesia which turns out to be blunt upwards and pointed downwards. All the problems that exist today seem to be covered by various things. The good news is that the problems in the world of education are slightly covered by the achievements of Indonesian children in the international arena even though some people say it is still small and still very little when compared to neighboring countries across there **(Susanto et al., 2023).** Although this seems to bring down the minds of young people, the truth is that the problems of education in Indonesia are far more. For example, in the eastern part of Indonesia, which really needs the helping hand of good people and the government.

There are several volunteers who sincerely try to become a bridge of knowledge from the big cities in the city to the eastern regions to remote areas. And not to mention the problem of access to the terrain that sometimes makes them volunteers a little shocked and think a thousand times to think so that all of that can work in accordance with the expectations of the nation. Educating the nation is one of the mottos in education, and basically education is intended for all Indonesian citizens and it is mandatory to gain knowledge. In Islam, studying knowledge is obligatory because with knowledge Muslims can carry out religious commands and stay away from prohibitions in daily amaliyah activities **(Wirian, 2017)**. The government and stakeholders in the world of education have formulated and provided a new order in the national education system, which in fact all comes from the thoughts of representatives, although sometimes not in accordance with what the community expects. The hope for the meeting point of all this has not yet met a good path and the current updates carried out there is a person's opinion that it is a waste of time and money because the reality on the ground turns out to be passive and sometimes gets

new problems that actually did not exist before, we also think twice whether this is a new problem or a trial period.

Agustinus Wisnu Dewantara stated that Pancasila was used as a stronghold in the foundation of the state. Based on the above background, the formulation of the problem is the author's curiosity about secularism that occurs in Indonesia. So the purpose of this research is to describe people's views on secularism in education in Indonesia, and to provide a way out that should be taken.

2.   METHODS

In this study the authors used literature study techniques and descriptive approaches (**Huberman & Jhonny, 2014**). Literature studies come from various sources relevant to the title of the discussion taken by researchers and direct observation. The literature study method is a series of activities related to library data collection methods, reading and recording, and processing the research material to make a conclusion **(Kartikaningrum, 2015).** While the second method uses a descriptive approach, a descriptive approach can be interpreted as research that provides a clear situational picture around **(Mulyadi, 2011)** the problems contained in this study are actual or in accordance with the reality of the situation where the research is located (Pendidikan, 2008). In this study, the research material was obtained using literature studies from journals and e-books while for the descriptive approach by looking at some of the conditions that occur around whether it is through directly, television, or cellphones (social media).

The focus of this research is to find out the extent to which society views educational secularism from the past to the present. This is based on various facts that occur and the tone of some people who also specify it as a theme or problem that deserves to be mentioned and given criticism and suggestions. Secularism is actually not a new thing that is raised to the surface but as the times progress it becomes a real thing, but there are also those who ignore all of that because basically between general education and religious education is already present with a clear legal impact.

3.   FINDINGS AND DISCUSSION
Overview

Secularism is an understanding that seeks to be secular or separate between religious affairs and state affairs **(Hadi, 2016**), so here they do not believe that religious affairs and state affairs are combined into one and they also consider that religion is a secret or intimate and no one should know. The early emergence of secularism occurred in the western world, where the separation between state power and Christianity was implemented **(Hadi, 2016, p. 395)**. And uniquely this understanding of secularism has spread throughout the country without exception

also attacking the Indonesian state despite having the Pancasila state foundation. Secularism is sometimes associated with politics in a country, especially in ancient times the power in the church seemed to be higher than the ruler in government institutions and it was considered natural there even though in the past there were irregularities in the church.

In the view of Islam, secularism is one of the forbidden actions because Islam itself opposes and will not practice secularism. In the teachings of Islam, life has been created and organized by the Almighty with attention to everything that accompanies it. Ijtihad in Islam is to combine theological teachings with the current situation or it can be said that Islam follows the times **(Paranrangi, 2013)**. Responding to these problems that occur using the heart and mind is not only considering thoughts but a clot of blood given to us by God should be able to distinguish our thoughts from animals. The fruit of this union between mind and heart can give birth to good people such as giving birth to a generation of professionals, intellectuals, religionists, writers, and others. Indeed, Islam does not command us to hate the leftists, but as good servants of Allah, we must tighten the tolerance within us, especially when we live in Indonesia, which has a variety of ethnicities, religions and cultures.

If you look back for a moment, the deviations that occurred in the Catholic Christian church made people who felt that the deviations were detrimental to the people, so these people finally founded the Protestant Christian association as it is today. And now Catholic Christianity has its center in the Vatican while Protestant Christianity is delegated to each Protestant Christian area. However, secularism at that time only burdened the jammat (in Catholic Christians) and enriched the rulers in the church with self-purification activities by paying money or other forms that were commensurate, and resulted in a downturn in the internal church and gave rise to interest in other people to fix internal problems by bringing up new reforms in Christianity and a new understanding was born called Protestant Christianity with various lessons that are carried to this day.

The term secularism was first introduced by George Jacob Holyoale around 1841, and defines this secularism with a person's freedom to think clearly and clearly in the aesthetic circle which involves human life in the form of principles, orders, beliefs, and others **(Pachoer, n.d.).** Then in 1870 there was a development of secularism in the presence of Charles Bradlaugh who considered that atheism was an important part of secularism. From the exposure of the two figures, we can conclude that secularism contains thoughts that still doubt the existence of religion

and God in this world even though in their daily lives they have felt unlimited love from God, even then they still consider it an abstract thing or they still doubt.

People's views on secularism

Secularism is defined as the separation between religious affairs and worldly affairs such as economic affairs, culture, government, and others. The Indonesian people's view of secularism cannot be separated from Pancasila democracy as the basis of the nation and state. In everyday life, Pancasila actually continues to coexist with Indonesian society because Indonesian society has many characteristics based on the theory of multiculturalism as a unifier of the Indonesian nation **(Meran, 2019).** With worldly knowledge and coupled with theological concepts, there will be harmony in the world and in the hereafter, but in real life conditions in the field are different since the entry of the understanding of secularism in education in Indonesia. Actually, the matter of secularism is more developed first in Europe, starting from the sacred duty of the Prophet Isa a.s to perfect tawhid **(Jamaluddin, 2013)** at that time but over time there were some of them who did not like it so they inserted some things that actually deviated from the teachings of tawhid and tried to separate it from everyday life.

The beginning of the emergence of this understanding is thought by some people to have entered through the mission of the colonizers in ancient times who tried to launch globalization actions by bringing religion in it **(Meran, 2019, p. 108).** Gradually changing the thinking or perspective of a colonized country like Indonesia follows the liberals who distinguish state affairs and religious affairs, but on the other hand religion becomes a compass of life or a foundation in standing in matters of democracy after Indonesia's independence, Pancasila becomes a strategy to unite the two but the two things have long been separated. This was so pronounced around the 19th century which had two major groups, the first wanting religion to be a force in the state and in one of the universal principles, the second was a secular ideology that wanted religion not to be one of the forces in the life of the state. Gradually this is felt in Indonesia and has increased from year to year, so it is only appropriate if harmonious relationships can be seen here. In the world of education today, it can also be seen that there is a separation between religious education and general education.

When viewed from the basis of education in Indonesia, it has indeed been arranged in Law No.20 of 2003, which contains the goals, vision, and mission of education that is very good and clear and has also explained the basis for the implementation of education to be carried out in Indonesia, but the reality on the ground that occurs is the technical implementation or derivative of the systematic

concept assessed by people has not been fully successful and can be felt for yourself how it is noticeably present enveloping this earth whether for various reasons such as corruption of the education budget, chaotic decentralization of education, and others. This implementation provides a conclusion that between religious education and general education there is no balance in it, let's say religious education in schools is only 2 hours of lessons **(Danayanti, n.d.)**. And it provides a red thread in education in Indonesia, now the question is "How to build this Indonesia if spiritual education is lacking?" maybe that's what's on some people's minds.

Indeed, there are rules that fortify the implementation of religious education in Indonesia, namely in the National Education Law Article 37, but it turns out to be fluctuating in its implementation in simple language religious education is still inferior to general education such as math, biology, sociology, local content, and others. According to Ali Mustofa reported by Detik News, the impact of secularism in education in Indonesia is a divided understanding of how to achieve national ideals in Indonesia because it certainly contains politics as a powerful tactic of all things that exist**(Detik News, n.d.).**

When talking about secularism in education, of course there are things that need to be seen, giving birth to atheism for those who think that religion is only in the heart or soul and in work matters, daily God does not interfere in it and does not seem to recognize that all this is a gift from God Almighty, and without God's help humans will not be able to breathe freely. Secondly, there is moral degradation that is constantly increasing and may be difficult to restore considering that the human heart and mind are sometimes difficult to be invited to return to the right path. Third, spiritual or religious education will continue to decline and be increasingly marginalized by circumstances and only those who are aware will want and continue from the previous person.

Actually, education in Indonesia already has human beings who can make bad prahara can be dammed but sometimes their understanding is sometimes different making this a new problem but this goes on with the existence of education entering a new land as education integrated with technology to compete in the Asian free market. The blending of education with technology is not new in Indonesia and can be applied to all education, especially general education and religious education, but there may be some restrictions on religious education because it is felt that we cannot be loose and put God aside **(Hutabarat, n.d.)**. The secularism of education has also resulted in a decline in the quality of education, in plain sight these two pathways are different and it may be difficult to integrate education. However, the efforts of the community and the government are not only passive but also active to

save education in Indonesia because with education everything will be properly organized from the problems of democracy, agrarian, maritime, and others.

Basically secularism is not a new understanding that emerged in the 2000s but this understanding has been around since the ancestors, they have the assumption that this human can survive with the pretext (his mind) with that they believe all the work will be completed soon, and the heart is a place to reside all complaints but must be hidden so as not to hinder the course of life even though they know that death will befall them but belief in desire cannot be blamed. Modern humans have different ideas and they are divided into two parts, namely the secular and the neutral. They both put their lives in line with what they want and praise God in other parts and places.

The solution

From the description above, there are several things that must be immediately corrected and publicized as a quick and smart step. There are several solutions that can be presented by the government and stakeholders in it to reduce the level of secularism: *First*, encourage scholars to be active in making books or works and duplication efforts so that everyone knows this is done in order to ward off new thoughts from outside that can lead to a decline in thinking and cause young people to be hooked by this not to mention the easy target and easy to break is the younger generation, They can give pride and at the same time can also give a bitter pill for a country if the people in it do not immediately respond or allow all bad things to happen, call it the act of corruption that has been rooted since long ago and indirectly builds the mindset of young people to see all that is normal and they can do it easily and can make them rich quickly at the expense of ideals, family, and others.

Second, compiling a curriculum by inserting religious education in balance with general education. General education does occupy a champion in the hearts of the Indonesian people but human life without theological science human life will feel empty and can result in the name atheist or do not believe in the existence of God in their lives. Basically, education must be balanced, especially in the early days of introducing science to children. Government efforts since long ago have actually also paid attention to the side of religious education and there have also been regulations that fortify the establishment of religious institutions. However, the portion given by the government is the same as before, there is no balance between general science and religious science. Even though the implementation of the curriculum design has been based on religion and the foundation of the Indonesian

state and tested by various parties, the reality is that many elements of society still consider all of this as normal.

Third, encouraging Muslim teachers to Islamize students' understanding **(Bafadhol, n.d.),** and encouraging school institutions to implement a curriculum that contains balanced religious and general education. This new understanding clearly arises one of them due to the secularism of education, so the task of a Muslim teacher is to perfect and direct their understanding towards the truth and not fall into understanding that is prohibited by religion and culture. Especially with today's social media, it is certain that news or messages are easily entered in children's cell phones now, therefore a teacher must be able and brave to provide cultural filter services and understanding.

The government should also be able to give the same portion to religious education by supporting their work and providing the financial support they need, there is also a way to equalize the level of education of students equivalent to that in general education even though it is different in direction at least religious education gets the same share as general education is one of the things to achieve national ideals with mutual cooperation. If religious institutions are not fully supported, it is feared that there will be ignorance of a people, especially Muslims. This can also be considered as blasphemy against a religion that has been believed and agreed upon together, at the same time the Indonesian state has legalized five official religions and religious beliefs as a form of nationalism and respect for heroes so as to release the grip of educational secularism that occurs today. Based on the search results, it can be seen that there have been evaluations conducted to assess the implementation of PPG Dalam Jabatan in various universities and institutions in Indonesia. These evaluations involve the participation of various stakeholders, including the PPG administrators, teachers, and staff. The evaluations aim to identify the strengths and weaknesses of the program and to make necessary improvements to ensure that the program is effective in producing professional teachers who meet the required competencies. Therefore, it can be concluded that the implementati

The above solution is not an absolute material to respond to existing problems but the above can be used as a consideration for all of us because updating requires consideration of various things and the above solution may not match the current or future situation and conditions. Because basically consensus decision making is produced from the results of joint deliberations such as the principle of the Indonesian nation, which uses the principle of consensus for democracy.

4.　CONCLUSION

Secularism is the understanding that a state institution must be separate from religious affairs, educational secularism is the separation of religious education and general education. Secularism occurs on the European continent that glorifies the ability to rely on human thought rather than relying on the Lord. there they glorify the masterpieces of Man compared to God's grace, so they have become accustomed to putting logic before the heart the issue of religion for Westerners is a private matter and others have no right to interfere in this sensitive matter. And resulted in new thinking that has also attacked various countries in the world including Indonesia that implement the secularism of Education. Actually, educational secularism in Europe is considered by people as a blessing and a disaster, a blessing because people who work in an institution can focus on one goal and a disaster because it is not based on theological understanding.

In Indonesia has a legal basis for the implementation of Education systematically but in reality in the field contains a stigma that education in Indonesia is not balanced and resulted in moral deterioration and also the loss of Eastern culture. The formation of State ideals must be balanced with the presence of qualified human resources. Well, if the education of the nation's successor just like this is feared in the future the occurrence of acute secularism or secularism that leads to Division. In law No.20 year 2003 explained that education is intended for all people, departing from this statement is all focused on the welfare of all because the ideals of Indonesian education is also included in the national ideals of the nation but all of it must be resolved by improving the curriculum that includes both of these subjects. The current solution has actually been released for a long time but all will stop if some of us are reluctant to continue the way out, such as encouraging institutions to optimize learning, encouraging muslim teachers to instill a good understanding of islam in children, and helping scholars in managing educational references to build a good education Mecca in Indonesia which is sourced from the Quran and general knowledge.

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