

# MUSLIM RELIGIOUS EDUCATION SYSTEM IN INDONESIA

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**Annotation:** The educational system is important in every state and period. It is important to study the experience of states, to introduce them in some places. In particular, the article also explores the Islamic religious education system in Indonesia, where the Southeast Asian region is considered a Muslim country.

**Keywords:** Indonesia, religious education, Islam, Minister of Education, Panchashila, pesantren.

Since the first days of independence, Uzbekistan has been paying special attention to reform the state education system, enriching it with new modern styles. In a word, the scope of activities aimed at improving the quality of education and training is expanding day by day. We can observe on the example of Indonesia that the improvement of the educational system is a natural process that is taking place not only in our country, but also on a global scale, based on the requirements of the Times. The teaching of Islamic subjects in the Indonesian education system, located in the Southeast Asian region, where Muslims make up the bulk of the population, has continued since the late 18th-early 19th centuries. In the early period, such education was given to students, usually by the imam at a local mosque. The trainees are known in Indonesian as “Santri” (“the student”). In the lessons, students such as religious schools in Central Asia were memorized by reciting the Quran with karim verses and in some cases Hadith following the teacher. In addition, learning to read and write in Arabic was considered mandatory for students [1:40].

In schools of this traditional type, classes consisted only of blind recitation of religious texts, and secular and religious subjects were not taught in depth. In addition to traditional schools, “Besar Pondok Pesantren” (upper level) schools also operated during this period. They also taught students from subjects such as Arabic grammar, Islamic law, Karim interpretation of the Quran, theology, and sometimes mysticism. These two types of schools are exclusively for boys' education, with no restrictions on their age or length of study. Students did not pay any tuition fees. But their material supplies were the responsibility of themselves and their parents. Each student was considered obliged to bring three different clothes, a certain amount of money, rice, and a gift to their teacher for their need when they came to Class [2:32]. Purple parents provided financial support to the pupil's children, otherwise the pupils would work in workshops and fields to support themselves.

To date, this type of school has only survived in some remote villages in Indonesia, with schools operating in the city and nearby lands to meet new types of modern requirements.



In Indonesia, modern types of schools began to appear in the late 19th-early 20th centuries. The founders of this type of school were mainly local Muslim scribes who studied in the states of Egypt, India, Turkey and improved their skills. Since modern schools have separate classrooms, the process of Education began to differ from the old type of schools, not in Arabic and writing, but in the local language and Latin script, with the teaching of the humanities and Exact Sciences, such as literature, history, geography, algebra, arithmetic, along with the subjects related to Islam[3:2]. It provided students with access to primary education.

Later, Islamic Ulama did not want to be limited to primary education and began to try to establish higher Islamic educational institutions, continuing the educational process. By 1940, they were able to establish such a higher Islamic institution in Padang, Indonesia. After Indonesia gained its independence on December 15, 1949, the number of religious schools began to increase dramatically.

Primary religious educational institutions began to proliferate mainly in the Western states of Java, Acha, North Sumatra, Madura, where Islam is common. While the increase in religious institutions like this was primarily caused by the financial support of the Ministry of Religious Affairs, on the other hand the existing secular education system in Indonesia had fallen to a level that was not in demand.

Indonesian education minister Bambang Sudibio (Bambang Sudibyoy) stated in one of his lectures: “I know that Indonesian Islamic schools are known for teaching religion and its foundations in a very perfect way, but it is inappropriate for them to deny general education” [4:30].

Accordingly, according to paragraph 39 of Order No. 060/U/1993 adopted by the Ministry of Science and education of 1993, it was found that every religious school curriculum in Indonesia should have the following subjects, as in the curriculum of secular schools:

The doctrine of Pancasila (Panchasila” or “Pancha shila” – composed of the two sanskrit words “Panca” – “five” and “sila” – “principle”-a national life path composed of five closely related, inseparable philosophical principles [5:671]:

religious education;

civic education;

Indonesian;

reading and writing;

mathematics (along with arithmetic;

introduction to science and technology;

geography;

national and General History;

Arts and crafts;

physical and sanitary propaganda;

picture and English [6].

According to Article 2, Paragraph 3 of Resolution 2, adopted by the 1960 Indonesian provisional people's Congress, religious education has been forcibly integrated into the state and non-state curriculum, and these subjects have been taught ever since. It should also be noted that religious education is carried out according to the wishes and consent of each student or his parents. The student is exempt from religious education if he does not want to participate in such classes over the objections of his parents [1:43].

Muslim religious education in Indonesia is carried out in an educational system consisting of the following stages:

- preschool;
- extracurricular education;
- basic, that is, general education;
- general-secondary education;
- higher education;
- special education [4: 35].

Currently, the number of educational institutions specializing in the Islamic religion of Indonesia is more than 14 thousand. These include a number of colleges, institutes and universities that train Islam and Sharia Ulama, and the Higher Islamic Academy.

Religious education-the period of study is divided into basic (General), General-secondary and higher education stages, which consist of nine years. It is organized by the Ministry of Religious Affairs and has specialized schools for the Islamic religion. They are primary - "madrasa Genesis", secondary – "Madrassa sanaviyya", general secondary-" madrasa oliya " schools and are considered to be inextricably linked. That is, a student who completed a primary "madrasa Genesis"with a period of study of six years will continue his studies at the "Madrassa sanaviyya"with a period of study of three years and then at the Islamic high school – "Madrassa oliya"[1:40].

The final stage is, of course, higher education. Currently, there are public and private religious educational institutions in Indonesia. The largest of the state educational institutions and distinct from other educational institutions are the State Higher Islamic school established in Jogyakarta in 1948, the religious academy established under the Ministry of Religious Affairs in Jakarta in 1957, and the State Pedagogical Islamic institutes founded in 1960, with their own faculties in Jakarta and Jogyakarta.

The largest of the private educational institutions are Jakarta higher Muslim school, founded in 1951, Islamic University of West Sumatra, founded in 1952, Muhammadiyah university, founded in Padang-Pajang, 1955, Palembang Higher Islamic school, Bandunga Islamic University, Jakarta Muhammadiyah university, Malanga Muhammadiyah universities, founded in 1957 [6].

The stages of religious education, like the stages of the secular education system, serve to strengthen love for their homeland in the youth of Indonesia, to instill in their hearts a sense of concern for the future of their country, to develop the fields of Science and culture of the country, to establish and strengthen comprehensive ties in the social and economic spheres.

There are also special preschools specializing in Islam in Indonesia, which have the same status as general kindergartens. These kindergartens are also established by the Ministry of Religious Affairs, whose activities are monitored through the ministry. The order of such nurseries includes" Bastanalom Atfalom "and" Rodlatui Atfalom".

In the current age of Science and Technology Development, internet education is becoming widely available in "pesantren", schools specializing in Islam in Indonesia. The Internet education system is being funded and supported by the" International Centre for Research in Islam and pluralism". Trainees can download documents, educational materials, programs and books, various tasks and exercises for free, approved by the government and the Ministry of education through a special website, as well as take test tests for the purpose of testing their knowledge.



In conclusion, the Muslim religious education system in Indonesia is currently being improved on the basis of modern requirements, harmoniously combined with the humanities and Natural Sciences. The provision of Islamic Sciences in connection with the humanities and Natural Sciences and the pursuit of effective use of the achievements of modern science and technology, carrying out the criteria of religiosity and secularism in balance, serve to promote the material strengthening of the country as well as spiritual.

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