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**AKHLAK KARIMAH :
 BAROMETER ADVANTAGES OF ISLAMIC EDUCATION ON FUTURE
 A CRITICAL HISTORICAL ANALYSIS OF ISLAMIC EDUCATION POLICY
 IN INDONESIA**

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Abstract. *Akhlak Karimah* as a distinction and the basic goal of Islamic education is in two sides, as the goal as well and the problem that for Islamic Education in the same time. Excellence of Islamic Education depends on its success in overcoming the existing problems, namely the achievement of *akhlak karimah*. The study of this has been very much but in the level of implementation still can not be said to succeed. Islamic education itself is always interesting to talk about, both from its historical studies, policies, ideals and reality. It can be said that Islamic education experiences a metamorphosis leading to ideal Islamic education. Ideality of Islamic education is seen from the ability to internalize *akhlak karimah*, print human good and true. But reality shows that Islamic education is still not able to achieve it. On the other hand, the hope of the society to achieve the ideal of Islamic education never subsides and even grows. This is seen from the many policies that led to the achievement of *akhlak karimah* since the beginning of Islamic education until today. This paper tries to critically examine government policy in an effort to achieve the ideal of Islamic education, namely the achievement of *akhlak karimah*.

Keywords: Akhlak Karimah; Excellence of Islamic Education Institution; Islamic Education Policy

A. INTRODUCTION

Islamic education has a very long history and struggle and meaningful. The role of strategy and positive contribution of Islamic education to Indonesia has been felt both institutionally, especially related to the characteristics of Islamic education as a source of value and driven force for the existence of Indonesia. Discussion of Islamic education in Indonesia has always been associated with the coming of Islam. This is reinforced by the periodization of Indonesian Islamic Education presented by Haidar Putra Daulah, Hasbullah and Zuhairini, all of whom agreed that the early period of Indonesian Islamic Education began since the arrival of Islam in Indonesia. But the government's policy on Islamic Education can only be traced to three major, pre and post-independence periods up to the time of this reformation.

The characteristic of Islamic education is the existence of a process of transformation and internalization of the values of Islamic teachings. Islamic education is interpreted as an education system that deliberately organized or established with the desire and intention to embody the teachings and values of Islam. (Muhaimin, 2011: 39). Islamic educational institutions - whatever their names - ideally prioritize the embodiment of Islamic values. Manifestation and culture have the same press point that is the commitment to make Islam as

an insight that must be conveyed to the students. Based on these conditions, the excellence of Islamic education is based on its ability to realize the characteristics of Islamic education as a source of value.

The embodiment of Islamic values through education will be greatly helped by the policy. The policy of Islamic Education in Indonesia is still positioned in a marginal position and sub-system of education in Indonesia. (Miftahul Choir, 2011). Unfortunately, Islamic Education is always faced with two orientations, between the formation of personality or the preparation of learners who are ready to work. Ironically, Islamic Education does not have a unified view of what orientation to choose. As a result, Islamic educational institutions are divided, where pesantren is identical with strongly oriented institutions in the formation of personality while other Islamic educational institutions are lacking or even none at all. This condition is considered Azra as a unique Islamic Education, where the Islamic Education Institution is so progressive to face the dynamics of existing conditions. (Azra, 2017)

This paper attempts to be a reminder of the initial intentions as well as the distinctions of Islamic education. The goal is that Islamic education is no longer experiencing disorientation and dilemma with the existing dynamics. This is done by conducting a historical study on existing Islamic education policy. This policy is restricted to the Law of National Education System as the highest Education Act which is also a feature of education based on the ideals of a nation, in this case Indonesia. This is confirmed in the preamble of the 1945 Constitution, that the purpose of forming the State of Indonesia is to educate the nation's life. This is corroborated by historical data that education since the inception of the Indonesian State has a strategic role in the development and growth of patriotism in the national struggle. (Tilaar, 1995) In addition, the emergence of policies based on 4 factors, (Randall, 1985, : 34-38) the environment, the perceptions of policy makers about the environment, government policy activities, and community policy activities. These four factors reinforce that Islamic Education as a source of value and this as well as the strength and excellence of Islamic Education. This is what must be realized for the perpetrators of Islamic education always berjibaku and innovate to internalize value in real life is not limited to the slogan.

B. ISLAMIC EDUCATION: PERIODIZATION AND DIMENSIONS OF EXCELLENCE

Periodization of Islamic education is agreed upon since its arrival to date. This is evident in the following table:

Table B.1. Periodization of Islamic Education in Indonesia

Haidar Putra Daulay	Zuhairini	Hasbullah
The early period of the arrival of Islam until the entry of ideas of renewal of Islamic thought early 20th century.	The period of entry and development of Islam, which includes the early entry of Islam until the time of the Islamic empire	The period of entry of Islam to Indonesia
The entry of renewal ideas is marked by the birth of madrassas, some of which have incorporated general subjects into their curriculum programs and have also adopted modern educational systems, such as methods, material, classical, etc	The period of Dutch and Japanese rule	Period of development through adaptation process
The integration of Islamic education in the national education system is evident	The period of government of the Republic of Indonesia implicitly will offend the role	Period of development of Islamic kingdoms

with the birth of Law No. 2 of 1989 and No. 20 of 2003	of Islamic organizations in Islamic education
	Dutch colonial period
	The period of Japanese occupation
	Independence Period I (Old Order)
	Period of Independence II (New Order)

The period of Indonesian education itself is divided into 4 periods, pre-independence, post-independence, new order and reform. All four are laden with policies in accordance with the government's interest and perception at that time reinforced by global conditions that surround it.

Islamic education in Indonesia is more familiar with Religious Education has experienced a steep path in its recognition as an official education system, although its contribution in patriotism is very significant. The institutional formats of Islamic education include: (Suwito, 2000) (1) *Pesantren*, it was born as a result of interaction of Islamic mission with local culture or native -pra-Islam-through acculturation process. (2) *Madrasah*, he was born from the interaction of Islamic education mission with modern Middle Eastern tradition. (3) *Islamic School*, as a result of the interaction of Islam with the education politics of the Dutch East Indies. Bukhori asserted in Muhaimin (2003) that the internal structure of Islamic education in Indonesia when viewed from the aspect of education programs and practices there are 5 variants, (1) boarding school education, (2) madrasah education, (3) general education that breathes Islam, (4) held in public educational institutions, and (5) Islamic education in families or places of worship, forum studies, majlis ta'lim and others.

These five variants have the same task that is the embodiment of Islamic values in accordance with the dynamics of the existing development. Pesantrens, for example, are confirmed by Dhofier as a stronghold of Muslims and a center for the spread of Islam. The purpose of pesantren education is not to pursue the interests of power, money and worldly majesty but to instill that learning is solely a duty and devotion to God. (Dhofier, Yudi Laif) The madrasah is intended to bridge the spirit of embodiment of Islamic values and the development of the conditions that occur. Yudi Latif illustrates that the late 19th century as follows: (Yudi Latif, 2005)

the scholars are aware that traditional methods and order of thinking in Islam will not be able to face the challenge of modern colonialism and civilization. Inspired by the Middle Eastern reform movements they combine teaching of religious lessons and general subjects and adopt educational methods and technologies from Western schools which then represent a new form of educational system called madrasah

On the other hand there is the national education problematics, can be seen below:

Table B.2. Problematic National Education

Ali Imron	Mastuhu	Tilaar	Muhaimin
1. Imbalances of population and facilities, horizontal and vertical	1. Dualism	1. The decline of morals and morals	1. Quality
2. Equity of education	2. The dominance of training rather than education	2. Equity of opportunity and quality	2. Educators
3. Quality	3. Teacher profession	3. Low quality at various levels	3. Curriculum
			4. Management
			5. Facilities and infrastructure
			6. Statu

4. Relevance	4. Material is more important than method	and types of pending
5. Effectiveness	5. Focus on having dnot being	4. Low internal efficiency
	6. Generate Manager Leader	5. Low external efficiency
	7. Concerned product than results	6. Institutions and training are not yet clear directions
	8. Seek justification over truth	7. Management education is not in line with development management
	9. Prioritize linear thinking model than lateral	8. 8. HR is not professional yet
	10. Prioritize reactive than proactive	
	11. What to think not how to think	

(Processed from various sources)

From the mapping of the table above, at least the practitioners and education policy stakeholders agree on the need to bring the spirit of education as our core education value. Speaking of the spirit then of course talking about the value, internalization of noble character as a real form of Islamic education process.

C. INDONESIAN ISLAMIC EDUCATION POLICY

Policies in English are also called policy or public policy. There are several policies about one of which is expressed by Thomas Dye (1978) that the policy is anything to be implemented or not implemented by the government. As Richard Hofferbert says policy is the visible products of decisions taken by figures who can identify with the ideals of society. Based on the above two definitions, what is meant by Islam's education policy in Indonesia is a product in the form of Education Act which regulates how Islamic Education (read Religious Education) should be implemented in order to keep up with the noble ideals of the nation as stated in the opening Of the 1945 Constitution.

There are 3 laws on the National Education System that have been applied in Indonesia. The three laws are Law No.4 of 1950 on Education and Lesson, Law no. 2 of 1989 on the National Education System affirming the basis of national education is the Pancasila and the 1945 Constitution and the third Law No. 20 of 2003 on the NES. The third serve as a pedpman organizing education and teaching in Indonesia. Many pros and cons are contained in the three laws in tasa, but this paper will only focus on the relationship with the implementation of Religious Education.

1. LAW NO. 4 OF 1950 ON EDUCATION AND TEACHING

Ki Hajar dewantara as the First Minister of Education in the Presidential Cabinet (1945) had a major role in this matter though only served for 4 months from August to November 1945. He issued a general instruction calling on teachers to dispose of the colonial education system and prioritize patriotism . It is based on this instruction that there is a growing awareness of a more democratic education system, as evidenced by the Education Commission that serves to make the Bill on Education and Teaching. Ki Hajar Deawantara's commitment was forwarded by Ki S Mangusnsarkoro who brought the bill into Law No. 4 of 1954. This law was established by the Indonesian government, which was based in Yogyakarta.

Law No. 4 of 1950 is the first law on national education, as a direction and a tool of control and does not divert from the spirit of the 1945 Constitution. Law No. 4 of 1950 is de facto used as a guide in the implementation of education, teaching and culture for all regions of the Republic of the Republic Indonesia. The purpose of education and the position of Religious Education is a debatable aspect. Fierce debate also concerns the purpose of national education in relation to how the Indonesian form is actually, whether it is enough capable human beings or also that of religious people. This debate can be resolved tolerantly by the emergence of the formula in chapter 3 concerning the purpose of education and teaching, which reads:

The purpose of education and teaching is to establish competent human beings and democratic citizens and be responsible for the welfare of society and country. This was reinforced by Pantja Wardana as the national education system of that era. The principle of Pantja wardana is, (Tilaar, 1995) (a) the development of the love of the nation and the homeland, the national / religious national morals, (b) the development of intelligence, (c) the development of emotional artistic or sense of inner and outer beauty; (d) the development of keprigelan or crafts and (2) physical development

The related religious education position is contained in Chapter XII on religious teaching in the state school article 20 which reads:

- a. In public schools held religious lessons, parents determine whether their children will follow the lesson
- b. The way in which religious teaching is organized in public schools is regulated in the rules set by the Mneteri Education, teaching and culture together with the minister of Religion

Both verses have the following implications:

- a. Whether a particular type of school teaches a religion is dependent on age and student intelligence
- b. Adult students may decide whether or not to attend religious lessons
- c. The nature of religious instruction and the number of hours of religious instruction are stipulated in the law on the type of school
- d. Religious studies do not affect the rise of the classroom

The second paragraph in article 20 with the implications of this that led to the emergence of the Memorandum of Aceh at the meeting of BP KNIP dated October 18, 1949. Zaenal Abidin and Daud Bereuh are two figures in this Memorandum of the contents, *first*, religious education in order to be compulsory subjects; *secondly*, religious schools are recognized for teaching as government schools, *thirdly*, so religious schools are valued as government schools, and the *fourth* in terms of mixing young men should not conflict with local religious feelings and customs in Sumatra.

Enactment of Law no. 4 of 1954 is not smooth, there is a political situation that can indirectly change the policy contained in it. The exit of the Presidential Decree of July 5, 1959 led to a change of Indonesian political situation known as the Political Manifesto which was the outline of the State Policy. Sharp criticism was directed at the Political Manifesto which was considered to make Education a tool of communist ideology. The aim of national development is directed towards the realization of a just and prosperous society. However, this condition was immediately corrected with the release of the MPRSNo TAP. II in 1960 which states that the educational fungus must function (a) as a new high-performing Indonesian human trainer, (b) education as a producer of labor in all fields and levels, (3) education as the institution of the national culture developers, (4) education as the institute developer of engineering science and physical / mental as well as (5) education as an institution of mobilizing all power of people. The ketetapan of MPRS No XXVII / MPRS / 1966 emphasizes that the national education system should be based on Pancasila and the 1945 Constitution. The aim is to form a true Pancasila man. The content of the education is to enhance morals, morals, and religious beliefs, enhance skills, and intelligence and enhance the quality of human physical health. However,

there are still many opinions that the First Education Act still does not take into account Islamic Education, it is still loaded with colonialism.

Based on the above explanation can be emphasized that morality, moral, moral attitude has become the goal of national education despite the debate and the pros and cons are not small. The country that has been dragging country that Indonesia is needed is a man who has morals. This is born from the banyaya experience that Indonesia has passed since Dutch colonialism which then continued with Japan and the internal problems of the nation that is also not simple

2. LAW NO. 2 OF 1989 ON NATIONAL EDUCATION SYSTEM

This policy was born during the new order which is identical as the order of development. So this identity has implications for the increasing demand for both middle-level and high-level personnel to carry out development. In this period, the term "link and match" was initiated by Wardiman. This idea is also an effect on the need for skilled development workers. However, at this time the position of Islamic Religious Education is increasingly clear as a sub-system of national education. This confirms that the vision of Islamic education is in line with the vision of national education. This also clearly implies the existence of equality and balance in the education process. This can be seen from the purpose of national education in Law No. 2 Year 1989 as follows:

National education aims to educate the life of the nation and develop the people of Indonesia as a whole, the people who believe and piety to God Almighty and virtuous noble character, possessing knowledge and skills, physical and spiritual health, a solid and independent personality and sense of responsibility of society and nationality

(Pendidikan nasional bertujuan mencerdaskan kehidupan bangsa dan mengembangkan manusia Indonesia seutuhnya, yaitu manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa dan berbudi pekerti luhur, memiliki pengetahuan dan keterampilan, kesehatan jasmani dan rohani, kepribadian yang mantap dan mandiri serta rasa tanggungjawab kemasyarakatan dan kebangsaan)

In addition, Law No. 2 of 1989 has clearly mentioned religious educationan, education that prepares students to be able to run a role that demands mastery of specific knowledge about religious teachings concerned.

As for the pros cons of appearing is dugain sentarlisasi education, it is said that Law No. 2 year 1989 still be centralistic. On the other hand, Law No.2 / 1989 provides a direction for the realization of a national education system, with one affirmation that the national education system is universally, fully integrated and integrated. The universe is defined as open to all people and applies throughout the country. Thorough means covering all paths, levels, and types of education, while integrated means the interconnection between national education and all national development efforts. And talking about religious education is education that prepares students to be able to run a role that requires mastery of specific knowledge about religious teachings concerned.

3. LAW NO. 20 OF 2003 ON NATIONAL EDUCATION SYSTEM

Law no. 20 of 2003 on the National Education System while maintaining the basis of national education is Pancasila and the 1945 Constitution. It is set out in Chapter II article 2 which reads fully as "National Education based on Pancasila and the 1945 Constitution of the Republic of Indonesia". While the function and purpose of national education listed in Chapter II article 3 which reads "National education function to develop the ability and shape the character and civilization of dignified nation in order to educate the nation's life, aims for the development of potential learners to become human beings who believe and fear God Glorious, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen".

In Law No. 20 of 2003 shows the alignment to Islamic education more real. This is seen in chapter IV on the type and level of education, has been mentioned MI, MTs, MA as from the national education system. This is also corroborated by the existence of a special chapter

(section Nine chapter 30) which deals with religious education. And it can be said that in this law religious education becomes an integral part of national education.

D. DISCUSSION

Based on the three laws on the existing educational system exist in Indonesia it is clear that human beings have a noble character, integrity, integrity and personality sellau national education goals. The purpose of national education is a reflection and ideals in accordance with the philosophy of the establishment of a nation. For more details can be seen below:

Table D.1. National Education Goals from time to time

No	Law	National Education Goals Act
1	Law no. 4 of 1954	The purpose of education and teaching is to establish competent human beings and democratic citizens and responsible for the welfare of society and homeland
2	Law No. 2 of 1989	National education aims to educate the life of the nation and develop the people of Indonesia as a whole, the people who believe and piety to God Almighty and virtuous noble character, possessing knowledge and skills, physical and spiritual health, a solid and independent personality and sense of responsibility of society and nationality
3	Law No. 20 of 2003	National education functions to develop the ability and form the character and civilization of dignified nation in order to educate the nation's life, aims to develop the potential of learners to become human beings who believe and piety to God Almighty, noble, healthy, knowledgeable, capable, creative, independent , and become a democratic and responsible citizen

Seen there is difference of mention but the same substance. In Law No. 4 of 1950 as the first law on the National Education system prioritize human susila, humans who have morals, decent man. This is reinforced by other aspects of integrity such as democratic and responsible. Not seen in the purpose to make smart and smart. This arrangement is very reasonable, **mengingat** the emergence of this Act dilatarbelangkngi with the importance of nationalism and patriotism spirit of the Indonesian nation who had just freed from colonialism.

As for Law No. 2 Year 1989, looks more maluahulukan aspects of intelligence than human integrity of Indonesia. This of course also can not be separated from the dynamics at that time, where Indonesia to development and require ready-made human resources that was only understood from the aspect of the intellectual. The emergence of the concept of link and match became one of the tangible proof of immaturity of the Indonesian nation because it makes the intellectual side as first and foremost. This indirectly affects the process of putting forward on the cognitive aspect, not so painstaking on the side of affection.

The emergence of many cases that disrupt the educated people and the increasingly chaotic world of admiration awaken the nation Indoensia the urgency of human resources with integrity. Law No. 20 of 2003 as the National Education System Act to date clearly makes the character and personality of the Indonesian nation as the first goal. This is reinforced by the rolling out of character education policy, character education until the emergence of presidential decree about strengthening character education

On the other hand, personality traits are the targets and main targets of religious education. Although from the aspect of its implementation, there are many pros and cons. Religious education as a process of manifestation of religious teachings whose goal is to print a good personality ideally able to play an optimal role as well as raise the moral (authority) of religious education in accordance with the real contribution that has been felt by the

Indonesian nation. Unfortunately there is still a lot of sharp criticism, that Religious Education still has not succeeded. This is because Religious Education has not been in accordance with its characteristics as a source of value.

Akhlak Mulia: A Barometer of Islamic Education of the Future

The goal of National Education which still focuses on the development of character becomes the real evidence of the necessity of Islamic Education back to its *khittah*. Education as a source of value is time to pursue the process of internalization of value as the main goal, not anymore on cognitive mastery. Our latest curriculum (K 13) also emphasizes the taste, heart, thought and exercise. Exercise and heart are the main targets in determining Indonesia's golden, Indonesia-filled generation with character. This is of course triggered by the increasingly contagious conditions, including: (a) increasing violence; (b) cultured dishonesty; (c) increasing disrespect for teachers and parents, (d) the influence of peer groups on acts of violence; (e) increased suspicion and hatred; (f) the use of bad language; (g) decline of work ethic; (h) decreasing individual and citizen responsibilities; (i) elevation of destructive behavior and (j) increasingly blurring of moral guidelines This condition is still exacerbated by behavior that is far from the moral rules and norms that surround educated society.

Based on the description of the conditions above, then the future of Islamic education is an education that makes noble character as a vision mission and the real step. It is asserted that the quality parameters of Islamic educational institutions can not be separated from the poetry expressed by Hafid Ibrahim as follows: (Amal Syalaq, 1991)

الأم مدرسة إذا أعددتها أعددت شعبا طيب الأعراق

The poem above is very familiar, but it has always been understood that a mother is the first and principal educator. But when understood again, the above verse indicates that the mother is an educational institution rather than an educator. This shows that educational institutions that are able to print the best generation are educational institutions that transform the duties and functions of a mother. This position is explicitly stated in the hadith of Prophet Muhammad SAW related to the parameters of choosing a woman who in fact will be the mother of her child. This condition can also be a foothold in choosing mothers as our children's educational institutions. The hadiths are:

عن جابر أنّ النبي صلى الله عليه وسلم قال: أنّ المرأة تُنكح لِدينِها ومالِها وجمالِها فعليك بذات الدين. (رواه مسلم و الترمذی)

From Jabir, the Prophet SAW has said, Surely the woman is married to people because of her religion, her wealth, and her beauty, so choose a religion (Muslim and Tirmidhi)

ا تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسَى حُسْنُهُنَّ أَنْ يَرِدَّيَهُنَّ وَلَا تَزَوَّجُوهُنَّ لِأَمْوَالِهِنَّ فَعَسَى أَمْوَالُهُنَّ أَنْ تَطْغِيَهُنَّ وَلَكِنْ تَزَوَّجُوهُنَّ عَلَى الدِّينِ وَلَأَمَّةٌ سَوْدَاءُ دَاثٌ دِينٍ أَفْضَلُ . (رواه البيهقي)

Do not marry her because of her beauty, maybe her beauty will bring harm to themselves. And do not marry them for wishing their possessions, maybe his property will cause them to be arrogant, but marry them on the basis of religion. And indeed the black slave is better than he is a religion.

من تزوج امرأة لعنّها يردّه إلا ذلّا

The three hadiths above are very familiar in the study of parameters related parameters to choose a spouse. There are 4 parameters that can be understood from the two hadiths to be used in selecting and mapping the quality of educational institutions, namely:

1. *Treasures*, in this context are financially strong. The above hadith explains that choosing a mere partner only because possession of property (financially strong) will only lead to arrogance. In this context, the quality of an institution is not due to having strong funding, because it is feared it will only make the lull and neglect to make a change.

2. *Beauty*, physical captivating, explained that if choosing a couple based on beauty it will bring damage. This second parameter also understands that the quality of an educational institution is not due to the splendor and the completeness of physical facilities or infrastructure owned because it will be feared to bring damage.
3. *Nobility*, nasab, explained that if selecting a partner because of heredity it will only cause humiliation. Associated with educational institutions, the quality parameters of an educational institution is not based on what institution with what accreditation status, because it is feared will only cause disgrace
4. *Religion*, is the best choice, which will result in blessing. Then the quality of educational institutions should also be seen from the quality of the embodiment of value carried out in it.

The four parameters above clarify the direction of service that should be provided by educational institutions. It is affirmed that the institution that makes religion as its organizational philosophy

E. CONCLUSION

Islamic education is the ideal education of the future during Islamic education is able to play its role as a source of value as well as the process of embodiment of value maximally. This needs to be believed to no longer occur disorientation and dilemma in the religious education process of any variant.

The historical perspective of the National Education System Law also affirms akhlak mulia becomes the press point of national education implementation of Indonesia. This should be legal formal for Islamic education to always engage in innovation that is directed to the formation of morality for students rather than others.

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