

DILEMMA OF FULL DAY SCHOOL IN ISLAMIC EDUCATION IN INDONESIA

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Abstract

This article aims to explore the implementation of full day school in Islamic education in Indonesia. The position of Islamic education in the national education system is a kind of religious character education, so Islamic education in *sisdiknas* should be able to organize formal education institutions, non formal and informal, from the basic level to college, managed by the government or/and private institution. In this case, the government also creates an organizational structure in running Islamic education programs in Indonesia. Regulation of Minister of Education No. 23 of 2017 about full day school certainly contribute to the conflict of Islamic education in Indonesia because full day school is not accepted by the majority of scholars or the *santri* because it is realized that the regulation is problematic for Islamic education, especially *madrasah diniyah*, for students and teachers. Full day school (FDS) program is actually not new in education, such as boarding school education institutions. The education program at boarding school is not only Full Day School (FDS) but full years school or running for 24 hours, where the process of education is not only in formal lesson time.

Keywords: Program, Full Day School, Islamic Education, Education in Indonesia

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يهدف هذا البحث إلى اكتشاف تطبيق برنامج مدرسة يوم كامل في التربية الإسلامية بإندونيسيا. إن مكانة التربية الإسلامية في نظام التربية الوطنية كترابية الأخلاق ذات الصبغة الدينية. فلهذا، فالتربية الإسلامية في نظام التربية الوطنية تستطيع أن تدخل وتندرج في التربية الرسمية وغير الرسمية، من المرحلة الابتدائية حتى المرحلة الجامعية، منها ما تديرها الحكومة، ومنها ما تديرها الجهة الخاصة أو الأهلية. وفي هذا تضع الحكومة هيكلًا تنظيميًا لإجراء برنامج التربية الإسلامية بإندونيسيا. ونظام وزير التربية رقم 23 سنة 2017 عن مدرسة يوم كامل تأتي بالمشكلة في التربية الإسلامية بإندونيسيا، وذلك لأن أكثر العلماء وطلاب المعاهد الدينية لا يقبلون نظام مدرسة يوم كامل، لأن هذا النظام يأتي بالمشكلة في وسط عالم التربية الإسلامية خاصة المدارس الدينية، ولم تكن المشكلة في برنامج الدراسات الدينية فحسب، وإنما مشكلة على الطلبة والمدرسين أيضا. والحديث عن نظام مدرسة يوم كامل في الحقيقة ليس أمرا جديدا في عالم التعليم، فعلى سبيل المثال نظام المعهد الديني، فالتربية فيه لم تكن يوما كاملا فحسب، وإنما سنة كاملة أو تسير طوال أربع وعشرين ساعة، حيث إن عملية التربية فيه ليست في أوقات الدراسة أو في عملية التعليم داخل الفصل فقط.

مفتاح الكلمات: برنامج، مدرسة يوم كامل، التربية الإسلامية، التربية بإندونيسيا

Abstrak

Artikel ini bertujuan mengeksplorasi implementasi program full day school dalam pendidikan Islam di Indonesia. Posisi pendidikan Islam dalam system pendidikan nasional merupakan pendidikan karakter yang bersifat keagamaan, untuk itu pendidikan Islam dalam sisdiknas mampu memasuki dan menyelenggarakan lembaga pendidikan formal, non forma dan informal, baik dari tingkat dasar hingga perguruan tinggi yang kesemuanya dikelola oleh negeri dan adapula yang dikelola oleh swasta. Dalam hal ini pemerintah juga membuat struktur organisasi dalam menjalankan program pendidikan Islam di Indonesia. Peraturan menteri pendidikan Nomor 23 Tahun 2017 tentang full day school tentu menyumbang konflik pendidikan Islam di Indonesia sebab full day school tersebut tidak diterima oleh mayoritas kalangan ulama ataupun para santri sebab disadari atau tidak peraturan menteri pendidikan tersebut hanya menjadi problem bagi dunia pendidikan Islam khususnya madrasah diniyah, tidak hanya pada program diniyahnya akan tetapi kepada para siswa dan para guru. Berbicara program full day school (FDS) sebenarnya bukan hal baru dalam dunia pendidikan, misalnya lembaga pendidikan pondok pesantren. Program pendidikan di pondok pesantren bukan hanya Full Day School (FDS) akan tetapi full years school atau berjalan selama 24 Jam, yang mana proses pendidikan tidak hanya di waktu pelajaran formal ataupun kegiatan belajar mengajar di kelas.

Kata Kunci: Program, Full Day School, Pendidikan Islam, Pendidikan di Indonesia

Introduction

Islamic education is one of the most fundamental keys to be understood by every Muslim, especially when they want to understand everything that is related to the law and basic things. Islamic education must of course refer to the basic teachings of Islam itself, especially about the world and the hereafter, because these are the most important things in life.¹

In the early days of the Islamic development in the archipelago, kiai / ulama became the spearhead of Islamic education with a classical style that has been rooted in the midst of people's lives. In the opinion of the writer, former ulama introduced Islam and provided education with the teachings of Islam as a whole. So Islamic education has been born since then and its influence is very huge in the life of Islamic society in the archipelago until now.²

There are various levels of Islamic education in Indonesia, from Raudatul Athfal / TK, MI to universities both managed by private or government, so that the resulting output is different because educational institutions also adopt the content of local education that is commonly referred to independent curriculum. In general, educational institutions in Indonesia are managed by the government and private. In addition, education in Indonesia is managed by two ministries, the ministry of religion affairs and the ministry of education and culture. The Ministry of Religious Affairs runs Islamic religious institutions, such as MI, MTs,

¹ Actually Islamic education is ideal because it always imitates the behavior or exemplary of Prophet Muhammad SAW because it gives positive responses and solutions to the problems associated with the nature of individuals and groups.

² Islamic education is essentially an effort to transfer religious values, knowledge and culture that are carried out continuously so that values can be a source of motivation and aspirations and benchmarks in the actions and attitudes and patterns of thinking. While the determination of the Indonesian people who always want to return to Pancasila and the 1945 Constitution in a pure and consequently very strong. Based on that determination, then religious life and religious education in particular gets a strong place in the organization and government structure. The birth of religious education that we now know becomes a deeply rooted subject of secular education minus the religion developed by the colonial government. The effort to revive the existence of religious learning found its momentum after the issuance of Law no. 4 of 1950 and the Regulation of the Minister of Education and Culture with the Minister of Religious Affairs dated July 16, 1951, which guarantees the existence of religious education in public schools. National Development is indeed implemented in the framework of human development of Indonesia and the people of Indonesia as a whole. This means that there is harmony, balance and harmony between the physical and spiritual development between the material and spiritual spheres, between the provisions of the world and want to relate to God the Almighty, with fellow human beings and with their environment in balance. This kind of development becomes the starting point of religious development. On the other hand, the target of long-term development in the field of religion is the fostering of the faith of the Indonesian nation to God Almighty, in a harmonious, balanced and harmonious life between the physical and the spiritual.

Madrasah Diniyah, Islamic boarding schools and Islamic universities, while ministry of education and culture run primary, junior and senior high schools to universities.

It is important to bear in mind the concept of an anthropological approach in Islamic education. Anthropological approach in Islamic studies is one way to understand Islam and how to see the form of religious practices that arise and develop in society. Understanding Islam in a kaffah way must be with a comprehensive, actual and integral approach of various disciplines of knowledge. Therefore, Muslims are required to explore various disciplines of science in order to actualize Islam in the empirical world, especially the theories of science and its methodology, so that Islam can be a guide in human life.

In the end, the students are trained toward the believer who is responsible for prospering himself with all the knowledge learned to live in and with the world and with his potential source of decent living, controlling nature for holy purposes which Allah Almighty desires. But the physical realm is not the ultimate goal but rather as a means of developing a harmonious life between physical and spiritual to attain a higher degree of honor in the eyes of man and God.³

The national education curriculum in Indonesia has shifted towards the implementation of the 2013 curriculum. The curriculum is claimed to be the most up-to-date curriculum because it uses a scientific approach. The scientific approach in the implementation of curriculum lesson 2013 is manifested in the form of observing, questioning, trying, processing, presenting, concluding and creating activities. The scientific approach in the curriculum of 2013 is relevant to the positivistic paradigm. Positivism is a worldview in understanding the world based on science. Positivism is a view that assumes that what can be investigated or studied is only "real data" or what they call positive. In the eyes of positivistic paradigm, the scientific Approach is less relevant if it is applied to the learning material of Islamic Education and Character Curriculum 2013 aspect of Aqidah. However, in the aspects of jurisprudence, morality, al Quran hadith, history of Islamic culture then the scientific approach is very appropriate to be applied to the learning process.⁴

Recently, the portrait of Islamic education in Indonesia, especially madrasah diniyah, has been re-enacted by the Ministry of Education and

³ M. Dimiyati Huda, "Pendekatan Antropologis Dalam Studi Islam", *Jurnal Didaktika Religia*, Vol.4 No.2, 2016, 160.

⁴ Nur Kholifah, "Pendekatan Ilmiah (scientific approach) dalam Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Kurikulum 2013: Studi Analisis Berdasarkan Paradigma Positivistik", *Jurnal Didaktika Religia*, Vol.4 No.2, 2016, 67.

Culture, where the schools under its auspices will implement Full Day School (FDS) program in an effort to instill the values of education and character education among students. Full Day School is promising many things, including the opportunity to learn more, teachers are free to add material beyond the usual curriculum content and even arrange the time to be more conducive, career parents can be happy to go home before sunset because their children are in school all day under the supervision of teachers.

In full day school, the length of study time is not overload because some of its time is used for informal times. Cryan and others in his research found that full-day school had a positive effect that children would learn more from playing, because more time involved in the classroom led to higher productivity, were also more likely to be close to teachers, and students show a more positive attitude, avoid deviations because of all day in the classroom under the supervision of teachers.⁵

From the curriculum, the full day school has relevance to integrated education. This integrated education is widely applied in public educational institutions labeled Islam. In the context of Islamic education, integrated education means integrating common science with the science of religion in a balanced and integrated way.⁶ This integrated education model becomes an alternative to the elimination of the form of the educational dichotomy into general education and religious education.

The integrated learning model of Religion that is widely applied is the one proposed by Brenda Watson, *Essentialist religious education model*. This model seeks to form a unified personality, including intellect, heart and soul, and supports efforts to integrate curricula or religious subjects with common subjects by making religious subjects the foundation of other curriculum subjects, and combining something students learn with their experience through student self-reflection.⁷

There has been a lot of research on full-day school implementation that almost all found that this program is very good to be implemented nationally. Akmal Hawi's research concludes that a full-day school system can minimize negative influences from outside the school, learners get a variety of learning methods, and parents no longer feel worried because

⁵ Bobbi De Porter, Mark Reardon & Sarah Singger Naurie, *Quantum Teaching (Mempraktekan Quantum teaching di ruang kelas-kelas)* (Bandung: Kaifa, 2003), 7.

⁶ Imron Rossidy, *Pendidikan Berparadigma Inklusif* (Malang: UINMalang Press, 2009),

⁷ *Ibid.*, 88.

their children all day at school under the supervision of teachers and to learn.⁸

However, the implementation of this full day school system has caused a lot of concerns to some parties such as the threatening existence of madrasah diniyah and boarding school. Therefore, this article will explore more about the problematic implementation of full day school program in Islamic education in Indonesia.

Islamic Education

Imam Bawani in a book written by Roqib mentions that Islamic education is essentially a process of change toward a positive direction. In the context of history this positive change is God's way that has been carried out since the time of the Prophet Muhammad. Islamic education in the context of positive change is synonymous to da'wah activities that are usually understood as an attempt to convey the teachings of Islam to public.⁹ Clearly education is a demand of life for humans to grow and develop into *Insan Kamil* as well as imitating the behavior of prophets. Islam da'wah is also a medium of education in the sense of teaching leading to goodness.¹⁰ Islamic education is an effort directed towards the formation of a child's personality according to the teachings of Islam, thinking, deciding, and doing based on Islamic values and responsible in accordance with Islamic values.¹¹ So it can be concluded that education is a teaching and guidance of the students in order to be responsible.

Then in a book written by Nik Haryanti, Azyumardi Azra explained that the notion of education in general, which is then linked with Islam as a religious system raises new insights that implicitly explain the characteristics it possesses. The notion of education in the context of Islam inherent in the connotations of the terms *tarbiyah*, *ta'lim*, and *ta'dib* which must be understood together. These three terms imply great significance in

⁸ H. Akmal Hawi, "Sistem Full-Day School Di Sekolah Dasar Islam Terpadu (Sdit) Studi Kasus Di Izzuddin Palembang", *Jurnal Istinbath*, Vol.15 No.2, 2015, 78.

⁹ Roqib, *Ilmu Pendidikan Islam* (Yogyakarta: LKis, 2009), 18-19

¹⁰ The main problem which become the main source of problem of religious education in school so far is only seen through cognitive aspect or value in the form of numbers only, it is not considered how students practice in the real world so that the study of religion is limited to memorizing and recording. This leads to religious lessons being a theoretical lesson not a practice or appreciation of the value of religion itself. Paulo Freire asserts that the function of education is for liberation, not for mastery. The purpose of education is to deal with human reality, and therefore methodologically relying on the principles of action and total reflection, namely the principle of acting to change oppressive reality and on the other side simultaneously continually cultivate an awareness of reality and desire to change the reality oppressive. In relation to the above, our way of thinking seems to have to be changed. This is because education is important. This is affirmed in the Law of National Education System no. 2 year 1989.

¹¹ Zahairimi, et.al., *Filsafat Pendidikan Islam* (Jakarta, Bumi Aksara, 1995), 152

terms of people and society and the environment in relation to God are interconnected with one another. These terms explain the scope of informal, formal, and informal Islamic education.¹²

So, in education there is not only ta'lim but ta'dib. this is the process of formation of learners in order to have the character karimah, so that his behavior remains good to God, apostle, man and his environment. Therefore, we can see that Islamic education is not only put forward teaching alone but the formation of character of students.

Basic Islamic Education

Everything certainly has a foundation to strengthen a process that is implemented. this foundation not only becomes the basis of Islamic education itself, but also will be a major source of Islamic education. The basis implementation of Islamic education is mainly Al-Qur'an and Al-Hadith. In the Qur'an, the letter of Ash-Shura, verse 52,¹³ Hadith of the Prophet Muhammad,¹⁴ Al-Qu'an and the Hadith explain that the Prophet is really a guide to a straight path, so he ordered his people to give guidance, counseling, and education of Islam.¹⁵

Thus, it is very clear that the basis of Islamic education comes from the Qur'an and Hadith. In that sense, the foundations are present to improve mankind in order to have compassion, to remind each other, to share knowledge so that one or another keeps the morals or behavior and attitude of how to study the knowledge taught by Islam itself. Furthermore, Yusuf Amir Feisal divides the objectives of Islamic education as follows: 1). Forming a Muslim who can perform the worship of mahdloh, 2). Forming a Muslim in addition to performing worship mahdloh can also do muamalah worship in his position as a person or as a member of society in a particular environment. 3). Establish a citizen who is responsible to Allah SWT as His creator. 4). Establish and develop skilled professional or semi-skilled professionals to get into society. 5). Developing experts in the field of religious knowledge and other Islamic sciences.¹⁶

¹² Nik Haryanti, *Ilmu Pendidikan Islam* (Yogyakarta: LKis, 2009), 6-7

¹³ Meaning; "And thus We revealed to you the revelation (the Qur'an) with our command. Before you do not know What the Book (the Qur'an) and not know What is faith, but We make the Qur'an a light, which We show with Him whom We will among our servants. and verily thou doest guide the straight path. "

¹⁴ Meaning; "Verily, the beloved of the beloved of Allah is one who is ever obedient unto Him and gives counsel to his servant, perfect his mind, and practice his teachings for his life, and prosper and gain his victory" (Al- Gazali, *Ihya 'Ulumuddin* p.90).

¹⁵ Zahairimi, et.al., *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara, 1995), 153-154

¹⁶ Yusuf Amir F, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press, 1995), 96

Therefore, it is quite clear that the goal of Islamic religious education is solely to worship God, benefiting others and preparing students with the science of religion so that later they are useful in society with various disciplines.

Islamic Education in National Education System

In the early days of the development of Islam in the archipelago, kiai / ulama became the spearhead of Islamic education with a classical style that has been rooted in the midst of people's lives. In writer's opinion, former ulama introduced Islam and provided education with the teachings of Islam as a whole. So, Islamic education has been born since then and its influence is very influential in society until now.

After the independence of Indonesia, Ministry of Religion (founded on January 3, 1946), led by KH. Wahid Hasyim, intensively strived for the politics of Islamic education in Indonesia. The orientation of the ministry of religion in the field of Islamic education is based on the aspirations of Muslims for religious education to be taught in school, in addition to the development of the madrasah itself. To realize these aspirations, a committee of Indonesian teaching investigators, chaired by Ki Hajar Dewantara, was established. From the results of this investigation, it was reported (June 2, 1946) that the established teaching and madrasahs need to be enhanced and modernized and provided with cost and other assistance as determined by the Central Indonesian National Working Committee (BPKNIP) at the end of 1945. BPKNIP is the daily executive of the task of Indonesia's national central committee. In line with BPKNIP and the committee of the Indonesian teaching investigators, there was education law. 4/1950, which was followed up by a joint decision of the minister of education and culture and religion in 1951. The essence of the joint decision is that religious instruction should be taught in public schools and that studying in religious schools that have been recognized by the ministry of religion has fulfilled compulsory education.¹⁷ Thus, the development of Islamic education developed by many educational institutions received recognition from the government.

Following the development of Islamic educational institutions in Indonesia, there are three types of educational institutions: *Non-Formal Education Institutions*. These non-formal educational institutions were located or conducted in small langgar, salaf boarding school, *yellow* book recitation, courses and other institutions that still used classical style. This is

¹⁷ Anis Masykhur, *Menakar Modernisasi Pendidikan Pesantren* (Depok: Barnea Pustaka, 2010), 26-27

reinforced by the Law of the Republic of Indonesia Number 20 of year 2003 on the National Education System in article 26, paragraph 4, that non-formal education units consist of courses, training institutions, study groups, community learning centers, taklim, and similar education units. *Formal Education Institutions:* The author will divide the formal educational institutions based on the Law of the Republic of Indonesia Number 20 of year 2003 on the National Education System, in Article 17 paragraph 2. It is mentioned that basic education in the form of elementary school (SD) and Madrasah Ibtidaiyah (MI) or other forms equivalent as well as Junior High School and Madrasah Tsanawiyah (MTs) or other equivalent forms. In Article 18 paragraph 3, secondary education is in the form of High School (SMA), Madrasah Aliyah (MA), Vocational High School (SMK), and Madrasah Aliyah Kejuruan (MAK), or other similar forms. Furthermore, article 20 in paragraph 1 mentioned Higher Education may take the form of Academy, Polytechnic, High School, Institute, or University.

From the law, it is very clear that Islamic educational institutions include: Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) to Islamic universities.

Combination of Non Formal and Formal institutions (*mua'dalah*). This kind of education institution exist in pesantren, maintaining and developing model of pesantren education with national curriculum that is mixed institutionally (*mua'dalah*). this is reinforced by Regulation of the Minister of Religious Affairs RI Number 18 Year 2014. Later, the government issued a regulation on religious education. it is to clarify or strengthen so that it can be systematically differentiated related to Islamic education and other religions

The Government Regulation of Republic of Indonesia number 55 year 2007 about religious education and religious education Article 14 states that: 1) Islamic education in the form of diniyah education and boarding school. 2) Diniyah education as in paragraph (1) shall be conducted in formal, nonformal and informal forms. 3) Pesantrens may organize one or various units and / or educational programs on formal, nonformal, and informal forms.

Furthermore, Article 15 mentions formal diniyah hold education that come from the teachings of Islam at the level of early childhood education, primary education, secondary education, and higher education. Later, Article 21 states: 1). nonformal diniyah organized in the form of book review, Taklim, Education Qur'an study, Diniyah Takmiliah, or other similar forms. 2). Non-formal diniyah as in paragraph (1) may be in the

form of educational unit. 3). nonformal Diniyah that are developed into educational unit must get permission from Department of Religious Affairs of the Regency / City after meeting the provisions on the requirements of establishment of educational unit.

Thus, it means that Islamic education in Indonesia has already a regulation so that the manager of the education process can contribute, because education is the foundation of the State in advancing the nation's future generation.

Education curriculum,¹⁸ according to Abdurrahman, is grouped into three areas: 1). Technical; such as fiqh, study of hadith, study of tafsir, hisab, mawaris, falaq. 2). Memorization; such as the Qur'anic lesson, the science of Arabic. 3). science related to religious emotion; such as aqidah, tasawwuf and akhlaq.¹⁹

Full Day School as an Alternative to Education

Historically-sociologically, the full day school system is a differentiation of integrated education that was born as an implication of the developmental process of paradigm shift in the development of Islamic education since the middle ages, which created a dichotomy between religious educations that emphasizes the teaching of religious sciences with general education that emphasizes on teaching of non-religious sciences (knowledge). Integrated education is one manifestation of the implementation of the paradigm that seeks to integrate the values of science, religious and ethical values, and able to bear human beings who master the science and technology, has a professional maturity as well as living based on Islamic values²⁰.

Viewed from the meaning and implementation, full day school is used lesson programs that is informal, not rigid, fun for students and requires creativity and innovation from teachers. In this case, Salim argues on the basis of research that effective learning for the child is only 3-4 hours

¹⁸ Education in Indonesia tends to be viewed as a process of fulfillment of obligations that tend to be an instant project, so that what happens is just the formation of people who are ready to work and become employees. Education is only equated with teaching; aspects of attitude formation, personality, mental, and creativity far beyond the reach of Education. Educational outcomes of this model, do not teach or even Less form intellectualism. Given education is limited to teaching, then as the process of transfer of knowledge, presumes learners as objects that can be formed according to the willingness of teachers or lecturers. Borrowing the terms Paulo Freire, learners become human beings who only have magical awareness, accept all that is accepted as absolute truth, without critical awareness. In fact, education is actually the formation of perfect human beings through a dialogical process, humanitarian awards, and mutual emphasis on freedom and justice. Ahmad Fuad Fanani, *Menyoal Pendidikan Agama Pluralis*, in www.pesantrenonline.com, 2004

¹⁹ Abdurrahman, et.al., *Dinamika Pesantren dan Madrasah* (Yogyakarta: Pustaka Pelajar, 2002), 73.

²⁰ Muhaimin, et.al., *Paradigma Pendidikan Islam: Upaya mengefektifkan Pendidikan Agama Islam di Sekolah*, (Jakarta: Remaja Rosdakarya, 2001), 45-46.

a day (in a formal setting) and 7-8 hours a day (in an informal setting).²¹ Full day school teaching methods are not only conducted in the classroom, but students are given the freedom to choose a place to learn. This means that students can learn anywhere such as school yard, libraries, laboratories and others.

Full Day School (FDS) itself applies a basic concept of "Integrated-Activity" and "Integrated-Curriculum". This is what distinguishes it with the school in general. In FDS all the programs and activities of students in school, whether studying, playing, worship are packaged in an educational system. The emphasis of FDS is that students always have good achievement in learning process that is expected to have positive change from each individual student as a result of process and activity in learning. The achievements include cognitive, affective, and psychomotor achievement.²²

The core process of the FDS learning system takes place actively, creatively, transformatively as well as intensively. Full day school indicate an active learning process in terms of optimizing all potential to achieve optimal learning objectives both in the utilization of facilities and infrastructure in the institution and create a conducive learning process for the development of students' potential. In addition, learning is also done during a full day's activation of not exploiting students on their study; the study is too saturated. However, the focus is on a relaxed system.²³

Some of the advantages of formal and informal-based schools using full day school system are, first, children received general education. Secondly, children have a decent and proportional Islamic education. Third, children get an anticipatory personality education on socio-cultural development which is marked by the swift flow of information and globalization that require value filter. Fourth, the potential of children is channeled through extracurricular activities and the five talents, interests and intelligence of children anticipated early through the monitoring of guidance and counseling programs.²⁴

The picture shows that the concept of full day school is worth considering in order improving the quality of Islamic Education that must always be up to date today. Many parents who have changed their minds,

²¹ Salim Basuki, *Full Day School harus Proporsional Sesuai dengan jenis waktu dan jenjang sekolah* dalam Baharudin, *Pendidikan dan Psikologi perkembangan* (Jogjakarta: Ar-Ruuz Media, 2009), 227.

²² Muhibbin Syah, *Psikologi Pendidikan dengan Pendekatan Terpadu*. (Bandung: Remaja Rosdakarya, 2004), 154-156.

²³ Noer Hasan, "Fullday School (Model alternatif pembelajaran bahasa Asing)", *Jurnal Pendidikan Tadris*. Vol 11, 2006, 110-111.

²⁴ Baharuddin, *Pendidikan dan Psikologi Perkembangan* (Jogjakarta: Ar-Ruzz Media, 2009), 231.

from previously entrusting their children with education to pesantren or madrasah, have shifted today to the belief in the potential of schools implementing full day school.

Impact of Full Day School to Islamic Education in Indonesia

The Government Regulation of Republic of Indonesia number 55 year 2007 about religious education and religious education Article 14 states that: 1) Islamic education in the form of diniyah education and boarding school. 2) Diniyah education as in paragraph (1) shall be conducted in formal, nonformal and informal forms. 3) Pesantrens may organize one or various units and / or educational programs on formal, nonformal, and informal forms.

This means that diniyah or religious schools can be in the forms of various educational institutions. There are some levels of education in the government regulation of the Republic of Indonesia number 55 of 2007. Madrasah Diniyah is a form of madrasah that only teaches the religious sciences (diniyah). This Madrasah is intended as a religious education institution provided for students studying in public schools. Obviously this madrasah diniyah was to develop the potential and mental students in religious matters, because the lessons of religion in public schools are not like in the madrasah diniyah which is much broader.

The last few months, diniyah conducted in the afternoon hit by the inconvenient regulation because the Minister of Education and Culture Muhadjir Effendy issued a new policy that public and private schools should implement full day school.²⁵

It is actually not new in education, such as boarding school education institutions. The education program at boarding school is not only Full Day School but full years school or running for 24 hours. the process of education is not only in formal lesson time. However, outside the class, students still do teaching learning process. This kind of institution bind all aspects of the lives of students, such as teaching and learning activities in the classroom, extra activities, santri and other religious activities.

The Regulation of Minister of Education No. 23 of 2017 about full day school certainly contribute to the conflict of Islamic education in Indonesia because full day school is not accepted by the majority of scholars or the santri because it is realized that the regulation of education minister

²⁵ Ridlwan Nasir, *Mencari Tipologi Format Pendidikan Ideal* (Yogyakarta: Pustaka Pelajar, 2010), 95.

is a problem for Islamic education, especially madrasah diniyah, as well as students and teachers.

It is dilemma for students because they have to be at school until afternoon while in the afternoon they are studying in madrasah diniyah. Then the *asatidz* or teachers cannot do anything. It is dilemmatic for teachers. They are actually not just teachers.

Protest and disagreement on the regulation of the Minister of Education No. 23 of 2017 conducted by Islamic scholars or organizations that have been managing education diniyah programs made the President Ir. H. Joko Widodo to cancel it. This delay was welcomed by the scholars, *santri* madrasah diniyah teachers, but the chaos is still continuing because the government will replace the it with the presidential regulation.

Meanwhile, regardless of the chaos, the full day school (FDS) program is very good at establishing the identity of education in Indonesia. it just cannot be done at this time. most diniyah teachers are only graduates of *pesantren*. It will make unemployment in Indonesia increase. In addition, the regulation should regulate the budget for education, whether for the operational of schools, facilities and infrastructure and human resources (students and teachers) because the full day school (FDS) program is not only for public schools but the private sector must also implement. If we look at other countries, full-time school is compulsory for children, for example in South Korea. In the country, full day school is already their life. students from high school to college spend time in school or in college, all of that is supported by adequate budget and quality education.

Conclusion

Islamic education is any effort that is processed to instill Islamic values to learners for everyday life so as to become a society characterized by *ahklakul karimah* and become a civil society. The basic concept of Islamic education comes from the holy book of Al-Qur'an and Hadith, both of which are the sciences of Islamic education so that Islamic education is easy to understand. The purpose of Islamic education is to simply believe in Allah and practice the Qur'an and Hadith and form the individuals as expected by the nation and religion.

The current chaotic program of full day school (FDS) is a huge obstacle because the Islamic education model especially in diniyah will be disrupted in running the education program, because the regulation does not provide space for learners to receive Islamic education in diniyah.

Therefore, the government should be independent for anyone to run educational teaching and learning activities in education Indonesia.

Furthermore, when looking at the advantages, we have been given alternatives in providing the best education for our children. Nowadays pesantren actually also has to improve its management system to a superior institution. In addition, there are also madrasah who do not want to lose from public schools. The full day school system is actually a middle ground between the two, so it needs to be supported by various parties for the creation of better future of Islamic education.

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