

## HISTORICAL STUDY ON THE CHANGES OF RELIGIOUS AND MORAL EDUCATION IN INDONESIA

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**Abstract:** This historical study answers questions on phases of terms and philosophical changes of religious teaching in Indonesia since 1945-2013. The study shows that the subject's term from 1945-1950 was Religious Teaching. Meanwhile in 1951, the term was converted into Religious Education. The term religious teaching was judged inappropriately as its' orientation only focused on knowledge dimension. However, religious education also covered dimensions of attitude, knowledge, and skills. Therefore, those three dimensions were covered in the term of "education". Thus, the latest term was continuously used until 2012. The juridical basis that strengthened the term of education were made during that period. The year of 2002-2012 was regarded as a steady phase for the term as the 1945 Convention finally converted the term of teaching into education. In 2013, religious education term was changed into "religious and moral education". The term change did not mean that "moral education" should stand alone as a separate subject of religious education but moral education must refer to religion.

**Keywords:** Religious teaching, religious education, moral, government regulations.

### Introduction

The terms of "religious and moral education" become a hot topic of discussion among practitioners and investigators of religious education. Previously it has been familiarized that the term of the subject was originally "Religious Education".

Among the questions that often come up is "Why it was called religious and moral education"? What is the underlying philosophical background? Which uses juridical basis? Is "moral" position aligned

with religious education? Where is the direction of historical change in the term of religious education? Similar questions also arise from the participants of the “National Training of Trainers on Islamic Religious Education Curriculum in 2013”.<sup>1</sup>

On the basis of a number of those questions, the writer was called on to participate to answer from the historical aspect. Some questions that will be answered in this paper are: first, how is the phase's change from “Religious Teaching” to “Religious Education”, and the latter being “religious and moral education?”. Secondly, which juridical basis underlines the name's changing? Thirdly, what philosophical meanings cover within each of the name change?

This historical study was limited from 1945 until 2013. This limitation also became a main indicator in this paper. It is generally believed that the literature of religious education had been much publicized in advance. However, studies that specifically discuss the historical change for the term of “religious education” has not been found.

The sample writings related to religious education are *Politik Kebijakan Pendidikan di Indonesia: Peran Tokoh-tokoh Islam dalam Penyusunan UU No. 2/ 1989*,<sup>2</sup> *Politik Pendidikan Agama di Era Pluralisme*,<sup>3</sup> *Pasang Surut Komposisi Pluralitas Agama dalam Pendidikan Agama di Indonesia*,<sup>4</sup> *Pergeseran Posisi Agama dalam Undang-undang Pendidikan di Indonesia: Kajian terhadap Dasar dan Tujuan Pendidikan Nasional*.<sup>5</sup> Besides the previous writings, Abdurrahman Assegaf wrote *Politik Pendidikan Nasional: Pergeseran Kebijakan Pendidikan Agama Islam dari Proklamasi ke Reformasi*.<sup>6</sup>

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<sup>1</sup> Islamic Education Directorate of the Indonesian Ministry of Religious Affairs, (Jakarta: 21-23 July 2013).

<sup>2</sup> Muhammad Sirozi, *Politik Kebijakan Pendidikan di Indonesia: Peran Tokoh-tokoh Islam dalam Penyusunan UU No. 2/ 1989* (Leiden-Jakarta: INIS, 2004).

<sup>3</sup> Muh Saerozi, *Politik Pendidikan Agama di Era Pluralisme* (Yogyakarta: Tiara Wacana, 2004).

<sup>4</sup> Muh Saerozi, “Pasang Surut Komposisi Pluralitas Agama dalam Pendidikan Agama di Indonesia,” *Mukadimah*, XIV, no. 25 (2008): pp. 224-241.

<sup>5</sup> Muh Saerozi, “Pergeseran Posisi Agama dalam Undang-undang Pendidikan di Indonesia:(Kajian terhadap Dasar dan Tujuan Pendidikan Nasional,” *Miqot*, XXXVII. no. 1. (2013), pp. 127-140.

<sup>6</sup> Abdurrahman Assegaf, *Politik Pendidikan Nasional: Pergeseran Kebijakan Pendidikan Agama Islam dari Proklamasi ke Reformasi* (Yogyakarta: Kurnia Kalam, 2005).

This historical study is expected to enrich the reader insight on Religious Education in Indonesia from the historical aspect. The conclusion replicating Kuntowijoyo's opinion is also expected to be "historical statements" that are useful for the formulation of government policy in the future.<sup>7</sup>

This study is limited only in Indonesia and the time one is the year of 1945 until 2013. The limitation is based on the premise that the year of 1945 is an initial phase for Indonesian significant events, namely the formulation of the 1945 Constitution and the Indonesian declaration of independence. Meanwhile, the year of 2013 is an important phase of the latest Indonesian education, namely changes in the national curriculum.

During that time, the writer put through conceptualization and rationalization on the events that formed the scene-of-scene or phases. Therefore, it is recognized as a solely mental of conceptualization product of the writer.<sup>8</sup>

To make the formulation of these phases precise and consistent, the writer have defined four important aspects as considerations, namely the time of the name changing, the changed name itself, political and juridical context.

### **The Phases of Change**

#### ***Religious Teaching (1945-1950)***

Discourse about the terms of "education" and "teaching" firstly occurred in the era of pre-independence. The members of the Indonesian Independence Investigation Agency (BPUPKI) in its sessions had used different terms. For example, Woerjaningrat used the term of teaching, while Soesanto Tirtoprodjo, Rooseno and Abdul Kadir used the term of education. The draft of the 1945 Constitution used those two terms namely "education" and "teaching".<sup>9</sup>

Since the proclamation of independence in 1945, there were regulations which used the terms of "education" and "teaching". Some of them used either "education" or "teaching", while others used both.

The following were examples of each term:

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<sup>7</sup> Kuntowijoyo, *Pengantar Sejarah* (Yogyakarta: Bentang, 2001), p. 24.

<sup>8</sup> Ibid., pp. 14-19

<sup>9</sup> RM. A.B. Kusuma, *Lahirnya Undang-undang Dasar 1945* (Jakarta: Fakultas Hukum Universitas Indonesia Press, 2009), pp. 103, 112, 115, 129, 320.

a. The 1945 Constitution Article 31 is entitled by the terms of “education” but the verses use the term of “teaching”.

### CHAPTER XIII EDUCATION.

#### Article 31

- 1) Every citizen is entitled to get teaching.
- 2) The government establish and conduct a national education system, which is regulated by the acts.

b. The constitution of Republic of Indonesia in 1950 used the term of “teaching”. For example, Article 39 stated that “Where necessary authorities will meet the needs of general teaching ...”.

c. The Interim Constitution of the Republic of Indonesia in 1950 used the term of teaching. For example, Article 30 stated that “Every citizen is entitled to get teaching”.

d. The Act No. 4 of 1950 combined two terms of “education” and “teaching”. Therefore the title of this act became “The foundation of Education and teaching at School”.

Most people at that time were satisfied with the term of “education and teaching”. However there were some people who were satisfied with the term of “education”. They argued that the term “education” had already covered the core meaning of “teaching”. To them, education had included aspects of attitude, experience, knowledge and skill meanwhile the term of teaching had only covered the effort of gathering knowledge. Education dimension put down into the depths of soul, meanwhile teaching was only acknowledged at the dimensions of brain.<sup>10</sup>

Although it had been argued that the education had a more comprehensive meaning than teaching, the Act No 4 of 1950 still used the term of “religious teaching”.<sup>11</sup> Soegarda Poerbakawatja who is one of prominent figures and lived at the time had explained the reason for the use of the term of teaching. To him, “religious education” could only be applied to an environment that was entirely influenced by religion such as family environment, dormitories, boarding schools and

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<sup>10</sup> Soegarda Poerbakawatja, *Pendidikan dalam Alam Indonesia Merdeka* (Jakarta: Gunung Agung, n.d), p.12.

<sup>11</sup> HAR Tilaar, *50 Pendidikan Nasional* (Jakarta: Grasindo, 1995), p. 656.

a very special environment. Meanwhile school was only directed to supply knowledge to feed brain, so it only applied “religious teaching”.<sup>12</sup>

### ***Religious Education (1951-1965)***

The use of the term “religious teaching” in the Act No 4 of 1950 was finally revised by the Regulation pact of the Minister of Education, Teaching and Culture with the Minister of Religious Affairs No 17678 Kab. (education) and No K/1/9180 (religion) dated July 16, 1951. This pact mentioned “religious education” instead of “religious teaching”. For example, the article 1 stated that “each elementary and secondary school (public and private) give religious education”.<sup>13</sup>

This regulation also revised earlier views which stated that schools only oriented on the brain aspect. School was not only oriented to get knowledge but also attitudes and skills. Religion played an important role in shaping attitudes. Therefore it was not relevant when the term was only so-called “religious teaching”. In this case, religion was closely associated with “education”.

Likewise, this Ministerial Regulation also revised the inconsistency of the Act No 4 of 1950 when it used the term of “physical education”. It was absurd using the term of “teaching” in the field of religion meanwhile the term of “education” is used in the field of “physical”. When physical education at schools was regarded as *totaalopvoeding* (education as a whole) as the purpose of reforming student life,<sup>14</sup> the “religion” at schools also had a relatively equal position. Therefore, religion at schools should be more accurately described by the term of “religious education”. Religions in any countries were not just dealing with feeding the brain but also shaping attitudes.

Changing the term of “religious teaching” into “religious education” showed a new perspective to both terms of education and teaching. In 1945 to 1950, the term of education had been interchangeably confused with that of teaching. In 1951, “education” was chosen to be an appropriate term for the sciences which emphasized attitudes and behaviors such as religious field of study.

<sup>12</sup> Poerbakawatja, *Pendidikan dalam Alam Indonesia*, pp. 145-146.

<sup>13</sup> I Djumhur and H. Danasuparta, *Sejarah Pendidikan* (Bandung: CV Ilmu, 1976), p. 271.

<sup>14</sup> Tilaar, *50 tahun*, p. 670.

Changing the terms also indicated that education both terminologically and etymologically was different from teaching. Religion did not only manage the dimensions of both physics and mind but also the spiritual dimension. Religion did not only touch physics but also mind. Therefore, it was not appropriate when religion simply referred to religious teaching.

On March 12, 1954, the President of the Republic of Indonesia declared the enactment of the Act no 4 of 1950 on the Foundation of Education and Teaching at Schools for Indonesians. This enactment is stated in the Act No 12 of 1954. This recent act only clarified the previous enactment and there was no change in the articles. It means that the term of "religious teaching" was not replaced.

Until 1960, the act No 4 of 1950 still used the term of "religious teaching", while the ministerial regulation used the term of "religious education".

There is something to pay attention on the way of dictating the phrase "religious teaching". In the constitution, it spelled "religious teaching" instead of "Religious Teaching". The words in the phrase initialized with lowercase instead of uppercase.

Some people argued that the way of dictating "religious teaching" in small letters will lead the readers to the subject content instead of the name of the subject itself. The way of such dictation also had the intention that the law gave flexibility to the lower regulations in labelling "religious teaching" with different terms. If there were government regulations that mentioned "Religious Education" in the future, it would not necessarily be considered against the law.

The argument was legally logic but it was difficult to understand theoretically. Basically, the term of Religious Education had an essentially different meaning from religious teaching. The meaning of education must be more comprehensively understood. Therefore, the proper term was not teaching but education. Based on the understanding of the above term definition, the Ministry of Religious Affairs used the term of "Religious Education" to mention its bureau for years.<sup>15</sup>

It meant that the term of education as a general concept was getting more well-known than the term of teaching. The Act No 22 of 1961 on Higher Education still mentioned the term of "education and

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<sup>15</sup> Ministry of Religious Affairs, *the Annual Report of 1954*, chapter II (Jakarta: Ministry of Religious Affairs, 1955), pp. 245-251.

teaching” in the introduction page. However, the article No 9, paragraph 2b simply used the term of “religious education”. “At public universities, religious education was posited as a subject. It meant that students may not participate if they declared the objection”.<sup>16</sup>

The term of religious education gained more support by the presence of the Presidential Decree No 145 of 1965. This decree only mentioned the term of “education”. The title of the Presidential Decree is “Terms and Main Formula of National Education System”, instead of “Terms and Main Formula of National Teaching System”. The sub-headings in the decree also used the term of education such as “The Foundation of National Education”, “The Purposes of National Education”, “The National Education Politic”, and “The Organizers of National Education”.<sup>17</sup>

The term of education used in that year was associated with the consideration that its meaning is relatively aligned with the mission of the Nation and Character Building.<sup>18</sup> On the contrary, the concept embodied in the term of teaching was inadequate for such mission.

Simultaneously, the term of education was used as a general concept in the regulations issued by President Sukarno during the year of 1965. For example, the Presidential Decree No 14 of 1965 on National Education Council, Presidential Decree No 146 of 1965 on the establishment of the National Education Council.<sup>19</sup>

### ***Religious Education (1966-1988)***

MPRS decree No XXVII/MPRS/1966 marked a new era of education in Indonesia. The term of education was chosen as a general concept that was closely correlated with religion and culture. Mentioned at the beginning of the MPRS decree, the absolute elements in the nation and character building were religion, education and culture.<sup>20</sup>

The chapters’ titles of the MPRS decree also used the term of education, such as “Education Principles”, “Education Objectives”,

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<sup>16</sup> Tilaar, *50 Tabun*, p. 701.

<sup>17</sup> Ibid., p. 717.

<sup>18</sup> Ibid., p. 721.

<sup>19</sup> Ibid., p. 737.

<sup>20</sup> Ibid.

and “Education Content”.<sup>21</sup> It was different from the Act of Education No 4 of 1950 which entitled “The Principles of Education and Teaching”. There was another sub-title in the decree entitled “The objectives of education and teaching”.

The intended definition of the term of education in the MPRS decree - RI No XXVII/MPRS/1966 included three dimensions, namely (1) moral-mental-attitude and religious beliefs, (2) intelligence and skills, and (3) a fit and healthy physics.<sup>22</sup> Teaching activities only emphasized on the dimensions of intelligence and skill therefore teaching activities are positioned as a sub of education.

With the respect to the dimensions of education in the decree, the term of religious education was also getting more robust. The decree was simply using the term of religious education. Chapter 1 Article 1 stated that religious education was a compulsory subject from primary school to higher education.<sup>23</sup>

In the seventies, the term of education was also expressively stated in the Presidential Decree concerning the National Plan of the Five-Year Development. For example, Chapter 22, the attachment of Presidential Decree No 1 of 1974 used the title “Education and Development for Young Generation”. Education in the chapter was defined as “a conscious effort to develop the personality and abilities inside and outside of school for a lifetime”.<sup>24</sup>

Based on the above decree definition, there was a major element of education, namely personality. The concept of personality was not just embodied on the dimensions of intellectual and physical competence but also on the emotional dimension and a greater sense of individual dimensions. Alfred Adler (1870-1947) the founder of individual psychology defined personality as an individual’s lifestyle, including life goals.<sup>25</sup>

Along with the use of the term of education in the National Plan of the Five-Year Development, the term “religious education” was also

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<sup>21</sup> Ibid., p. 745.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid., p. 744.

<sup>24</sup> Department of Information RI., *Rencana Pembangunan Lima Tahun Kedua 1974/ 1975-1978/ 1979, Chapter III* (Jakarta: Department of Information RI), p. 135

<sup>25</sup> J.P.Chaplin, *Kamus Lengkap Psikologi*, transl. by of Kartini Kartono (Jakarta: Raja Grafindo Perkasa, 2011), p. 362.

used consistently. For example, in describing education curriculum, the National Plan used the term of “religious education”. It was asserted that “... religious education incorporated into the schools’ curriculum from elementary schools to public universities”.<sup>26</sup>

Furthermore, the term of education and religious education were consistently mentioned into any regulations in Indonesia. For example, MPR Decree II/MPR/1988 stated that education was a cultural process to improve human dignity”.<sup>27</sup> In the explanation, there was a keyword for education, in which to improve human dignity.

The term of dignity during that year was defined as quality, value, price, extent, degree, honor or value. The term also meant the degree of dignity, ranking, prestige.<sup>28</sup> “Religion” in this case was concerned with the dignity of the Indonesian people.

In line with the objectives of education in the decree of MPR No II of 1988, the term of religious education was used in it. It was mentioned previously that religious education should be applied in the schools’ curriculum from elementary schools to public universities.<sup>29</sup>

### ***Religious Education (1989-2001)***

The term of education had been used consistently in educational regulations in Indonesia until 1988. The term of teaching had been covered when we mentioned the term of education. Similarly, it applied when we mentioned the term of religious education. Therefore, the Act No 2 of 1989 strengthened the use of the term of education in the act title of “National Education System”. The term of religious education was also used in the article 39.<sup>30</sup>

Education was defined as “a conscious effort to prepare students through counseling, teaching, and/or training for their role in the future to come”.<sup>31</sup> This definition also confirmed that the meaning of teaching was different from that of education. The meaning of

<sup>26</sup> Department of Information RI, *Rencana Pembangunan*, p. 138.

<sup>27</sup> Directorate General of Higher Education, *Bahan Penataran dan Bahan Referensi Penataran* (Jakarta: Directorate General of Higher Education, 1988), p.149.

<sup>28</sup> WJS Perwadarminta, *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1982), pp. 374, 634.

<sup>29</sup> Directorate General of Higher Education, *Bahan Penataran*, p. 148.

<sup>30</sup> *Undang-Undang Republik Indonesia Nomor 2 Tahun 1989: Sistem Pendidikan Nasional* (Semarang: Tugu Muda, 1989), p. 39.

<sup>31</sup> Ibid., p. 3.

religious teaching was also different from religious education. It is like a house in which teaching room, counseling room and exercise room are exist. “Religious teaching” was only a small part of the “religious education”.

To explain the term of teaching, training and counseling, the writer referred to Uyoh Sa’dullah opinion that teaching had more specific orientation than education. Teaching focused on the development effort toward students’ capability in the intellectual aspect. Meanwhile, training oriented to the efforts of skills development. The counseling led students to be decisive and pious.<sup>32</sup>

Integrative role of teaching, training and counseling was intended as a conscious effort to prepare students to achieve their future. The term of “unconscious” etymologically meant that the effort was familiarized, understood, considered and regarded to achieve certain goals.<sup>33</sup>

Government regulations issued after 1989 used the term of education such as the Government Regulation No 27 of 1990 on Preschool Education and the Government Regulation No 28 of 1990 on basic education.

The use of the term of education in government regulations implicated the use of the term in the presidential decrees, the ministerial decrees and the regulations of directorate general such as Presidential Decree No 23 of 1995 on Educational Workforce, and Religious Affairs Decree No 742 of 1997 on Status of Private Islamic elementary and secondary schools in the bureau of Ministry of religious Affair.

The term of education was also used to articulate “civic education, religious education, citizenship education and physical education. Those course contents were closely related to the concept of personality. The term of “education” in the religious subjects was also the indication to distinguish with the Act No 4 of 1950.

Although the term of education had been used consistently in the educational regulations, the Article 31 Verses 1 and 2 of the 1945 Constitution still used the term of teaching. Only the chapter headings used the term of education. It possibly happened as the 1945 Convention had not been amended until 2001.

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<sup>32</sup> Uyoh Sa’dullah, *Pedagogik; Ilmu Mendidik* (Bandung: Alfabeta, 2011), pp.7-8.

<sup>33</sup> *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), p. 975.

### ***Religious Education (2002-2012)***

As previous explanation, there was a debate to distinguish the terms of education and teaching in the 1945 Constitution and educational regulations until 2001. The 1945 Constitution even still used the terms interchangeably meanwhile the educational regulations used the term of education consistently. This changing was a homework for executive council. The difference potentially caused problems in the national policy practices. It should bear in mind that the 1945 Convention is the foundation of Indonesian constitution. All regulations should substantially and textually refer to that constitution.

Eventually, the problem could be solved in August 2002 by legalizing the Amendment of the Article 31 verses 1 and 2 in which the term of teaching became education.<sup>34</sup>

**Table 1: The Term Changing in the Article 31 of the 1945 Constitution**

Aspect	Convention 1945	The 4 <sup>th</sup> amendment of the 1945 Convention
Article	Education	Education and Culture
Title		
Verse 1	Every citizen is entitled to get teaching	Every citizen is entitled to get education
Verse 2	The government establish and conduct a national education system, which is regulated by acts	Each citizen are obliged for basic education and the government pay the admission.
Verse 3	-	The government establish and conduct a national education system to enhance faith, piety and manner to improve national quotient based on acts

The term changing from teaching into education was seemingly strengthening education as a general concept in the Act No 20 of 2003. This also reinforced religious education as a specific concept in education history in Indonesia. Religious education became extremely

<sup>34</sup> *Piagam Jakarta*, p. 13.

different from religious teaching. The term Islamic Education was clearly different from Islamic teaching.

The term of education in the Act No 20 of 2003 is defined as follow:

A conscious and planned effort in creating learning atmosphere and learning process which support active learning of students to develop self potencies in order to have spirituality, self control, personality, intelligence, manner, and skill needed for oneself, society, the nation and the country.<sup>35</sup>

If it is precisely observed, the above definition of education differs from its definition in education act of 1989. The difference implies toward the concept of religious education.

**Table 2: The Difference of Education Definition**

Aspect	1989	2003
Action	Conscious effort	A conscious and planned effort
Form	Counselling	Any activity to create an active learning atmosphere.
	Teaching	
	Exercise	Any activity to support an active learning process.
Goal	To prepare learners for their roles in future	To develop learners potencies to have spirituality, self control, personality, intelligence, manner, and skill needed for oneself, society, the nation and the country.

There are some implications on the difference of education definition toward religious education:

#### *The Aspect of Action Scope*

The education definition in the Act of 2003 was more comprehensive than its definition in the education act of 1989. The definition of education in the Act of 2003 was not merely a conscious effort but also a planned one.

If the conscious term referred only to attitude and manner to familiarize, understand, consider and regard to principles and goals, the

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<sup>35</sup> *Undang-undang Guru dan Dosen & Sisdiknas* (Jakarta: Wacana Intelektual, 2006), p. 55.

term of planning referred to a previous systematically planned and designed efforts.<sup>36</sup>

Pervading to this change, religious education or Islamic religious education was not only a conscious effort but also a planned effort in developing self control, personality, intelligence, manner, and skill needed for self, society, the nation, and the country.

#### *The Aspect of Action Format*

The forms of religious education that reflected in the education act of 2003 were not only limited on counselling, teaching and religious training (as mentioned in the education act of 1989) but they gave wider move. Any activities could be admitted as an effort for religious education as long as it developed learners to make them having a religious and spiritual effort, self control, personality, intelligence, manner and skill needed for oneself, society, the nation and the country. Someone might be called as a learner if he had an active attitude and manner to develop his own potencies.<sup>37</sup>

Thus, religious education had a different spirit from religious teaching. The former had an active spirit for students while the latter seems to have passive spirit for them.

The term of religious education was closely tied with the concept of active religious learning and its developments and values as the development of constructivist model in a democratic and developing countries. It was also similar to a creative idea in education process facilitating students to internalize their learning experience with their consciousness instead of forces. From such premise, there is a raising model of PAIKEM (stands for active learning, innovative, contextual, elaborative and fun).<sup>38</sup>

The *active* paradigm had been explicitly viewed in the Education Act of 2003. This was relevant to the a new spirit paradigm for education in new reformation era such as “bottom up”, constructivist and learner-centre. As being recorded in political discussions in the beginning of reformation era, the era gave hopes toward openness, democracy, developed society, decentralization, and the like which

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<sup>36</sup> *Kamus Besar*, pp. 927, 975.

<sup>37</sup> *Ibid.*, p. 17.

<sup>38</sup> Suwarna, et.al., *Pengajaran Mikro: Pendekatan Praktis Menyiapkan Pendidik Profesional* (Yogyakarta: Tiara Wacana, 2005), pp. 120-125).

respect human rights' principles.<sup>39</sup> These hopes influenced new paradigms on education development. One of these new paradigms was decentralization. The second paradigm was bottom up policy. The third one is holistical education development orientation. The next one is development for unity consciousness in different cultures, emphasizing the values of morality, humanity, religion and creative consciousness. The last one is enhancement for a qualitative and quantitative role of the society, empowerment for society institution, family, NGO, Islamic boarding school and entrepreneurship.<sup>40</sup>

Those paradigms were contradictory with the previous ones which is "top down", instructional, indoctrinative, alienated from critical thinking.<sup>41</sup> Indirectly, such model was influenced by a new order regime that viewed; (1) Military as the dominant power, (2) Economical growth as the priority, (3) political stability creation, (4) party system hegemony.<sup>42</sup>

Paulo Freire stated that the "top down" paradigm was like a banking education model. The term was used to refer a pattern that posited learners as objects, an oppressive education such as a teacher taught, learners were taught, a teacher considered, learners were considered, a teacher chose and forced his/her choice, learners agreed.<sup>43</sup>

### *The Aspect of Action Goal*

The goal of education was prescribed explicitly in the education act of 2003; a robust spirituality, self control, personality, intelligence, manner and skills.

The development of potencies as being mentioned above has been a homework for religious education up to present. There are still many bad events occurred within this fourteen years in the reformation era such as oppression in education, conflict between religious sects,

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<sup>39</sup> Idi Subandi Ibrahim (ed.), *Bara dalam Sekam: Identifikasi Akar Masalah dan Solusi Atas Konflik-Konflik Lokal di Aceh, Maluku, Papua, & Riau* (Bandung: Mizan, 2001), p.9.

<sup>40</sup> Fasli Jalal and Dedi Supriadi (eds), *Reformasi Pendidikan dalam Konteks Otonomi Daerah* (Yogyakarta: Adicita Karya Nusa, 2001), p.5.

<sup>41</sup> Muhammad Rifa'i, *Politik pendidikan Nasional* (Yogyakarta: Ar-Ruzz Media, 2011), p. 69.

<sup>42</sup> Abdul Aziz Thaba, *Islam dan Negara dalam Politik Orde Baru* (Jakarta: Gema Insani Press, 1996), pp. 186-206.

<sup>43</sup> Paulo Freire, *Pendidikan Kaum Tertindas* (Jakarta: LP3ES, 1985), pp. 51-52.

students fights, corruption and white collars mafia syndicates of law and order. Such events presumably indicated an unachieved development of religious spirituality, personality, self control and manner.<sup>44</sup> The information has been openly debatable both in mass and electronic media. A rationalization emerges that education cannot stand alone to be the responsible one, but all incidents cannot be separated from the education process.

The government with their authority and responsibility makes new policies in the field of religious education in preparing a better generation. All of those government regulation use education concept such as the use of the term of religious education in the religious field of study. Religious education and religiosity was the title of the government regulation No 55 of 2007.

### ***Religious and Moral Education (2013)***

In the beginning of 2013, the Indonesian Minister of Education and Culture drew up regulations No 67, 68, 69, 70 contained the framework and curriculum structure at the level of elementary, junior high, and senior high schools. According to the regulations, the term of religious education was changed into religious and moral education.

The modification has been applied to religious education legalized by the government namely Islam, Christian, Catholic, Hindu, Buddha, and Konghucu. Thus, the regulations called Islamic and Moral Education for Islam, Christianity and Moral Education for Christian, Catholic and Moral Education for Catholic, Hinduism and Moral Education for Hindu, Bhuddhism and Moral Education for Buddha, and Konghucu and Moral Education for Konghucu.

In a discussion and socialization of Curriculum 2013, some parties questioned the term of moral in the subject. The assumptions for academics and politics appeared to the surface. Some people suspected that the term addition had been an answer for critics on the result of religious education that had not been satisfied all parties. Some others assumed that the addition was a political accomodation toward people opinions on the religious education pattern.

It is generally acknowledge that critical comments on religious education echoed louder in the beginning of reformation era. The

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<sup>44</sup> *Suara Merdeka*, Thursday, 27 September (2012), p. 2, *Suara Merdeka*, Sunday, 29 January (2012), p. 19. *Suara Merdeka*, Sunday, 15 July (2012), p. 19. *Suara Merdeka*, Saturday, 22 February (2014), p. 1.

sample was Francis Wahono who suggested that religious education at elementary schools should be replaced by moral subject. He did not agree with religious preaching in formal schools.<sup>45</sup> In addition, Y. Eko Budi Susilo stated that churches were halted by the articles of religious education in the education acts.<sup>46</sup> In a seminar held by Kanisius Foundation in 2002, there was a critics that religious education seemed to be exclusive and cognitive and needed a change.<sup>47</sup>

It should be noticed that the term of moral has been called out by the founding fathers of independence since 1945. However the term was separated from religious education. In 2005, the government regulation No 19 was issued entitled National Standard for Education. In this regulation, the term of moral was clearly stated but the position was a part of noble characters' material. The explanation in the Article 6 verse (2) stated that "... moral covers ethics, character as the reflection of religious education.<sup>48</sup> The texts clarifies that moral was a part of religious education not a separated one.

Moreover, the position of moral was also mentioned in different editorial of the explanation of the articles 771,77J, and 77K point *a* of the government regulation No 32 in the year of 2013. "Religious education is aimed to create learners who have robust faith and piety to God including morality".<sup>49</sup> The text showed that morality was a part of the character concept.

The addition of the term of moral in the term of religious education was actually not against the previous regulations. As in the article 27 of the Act No 20 of 2003, it mentioned the term of religious education by initializing small 'r' and 'e' letters. Similar mentions were used in the articles 771,77J, and 77K Government Regulation No 32 of 2013. The initializing of the term of religious education with small 'e' and 'r' letter shows that there is an openness to use a relevant name.

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<sup>45</sup> Francis Wahono, *Kapitalisme Pendidikan antara Kompetisi dan Keadilan*, (Yogyakarta: Insist Pres. Cindelaras in cooperation with Pustaka Pelajar, 2001), pp. 116-117.

<sup>46</sup> Y. Eko Budi Susilo, *Gereja dan Negara* (Malang: Averroes Press, 2002), p. 8.

<sup>47</sup> Paul Suparno, et.all., *Reformasi Pendidikan* (Yogyakarta: Kanisius, 2002), p. 86.

<sup>48</sup> *Standar Nasional Pendidikan; PP No. 32 Tahun 2013 dilengkapi dengan PP No. 19 Tahun 2005* (Jakarta: Sinar Grafika, 2013), p. 129.

<sup>49</sup> Ibid., p. 49.

Thus, the regulation of ministerial education and culture called religious and moral education was not against national education act.<sup>50</sup>

There were comments that the addition of the term of moral was less logic. Some of them argues that the term of moral in the government regulations was explicitly a part from noble character. Thus, the term should be noble character instead of moral.

Nevertheless, the ministerial education and culture staff of the organization and management department stated that the addition of the term of moral was aimed to enforce the character aspects of the religious education. He added that moral should be in the frame of characters and in line with religion values. Thus, moral could not be separated from religion.<sup>51</sup>

Moral also could not stand alone as a special subject a part form religious education. Therefore, the practice of setting up schedule at school must be also consistent. Due to 4 hours meeting in a week of religious and moral education subjects in elementery schools, it was not advisable to divide the meeting into a two hours session. To illustrate, the schedule should not be two hours on Monday and another two hours on Friday. If it happens, it will make an impression toward the separation between religious and moral education. Similar view should be applied at junior and senior high schools that implement three hours per week.<sup>52</sup>

## Conclusion

There are six phases of changing toward the term of religious education in Indonesia along with its juridical basis and philosophical meaning. Here are the recap of the phases: 1) The year of 1945-1950 was a complicated phase. 2) The year of 1951-1965 was a convention phase. 3) The year of 1966-1988 was a confirmation phase. 4) The year of 1989-2001 was the constant phase. 5) The year of 2002-2012 was the steady phase. 6) The year of 2013 was the modification phase.

This modification was not against the law as the term of religious education was not a label but merely the content of education. This shifting was carried out to all religious education legalized by the

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<sup>50</sup> An interview with the head of Curriculum and Book Centre of Education Department, dated 13 December 2013.

<sup>51</sup> Based on an interview, dated 13 December 2013.

<sup>52</sup> An interview with Ibrahim Islamil, one of the former of the basic competence of the 2013 curriculum, on 22 July 2013.

government such as Islam, Christian, Catholic, Hindu, Buddha, and Konghucu.

According to the government point of view, the modification of the term of religious education was aimed to strengthen the characters of the generation. Thus, moral must be integratively educated to pupils. Moral both in concept and practice could not be separated from religious education.

That government explanation was inviting the academic and politic assumptions and critics from society. There were political assumptions and also critics for the concept. Among the critics, there were comments that the addition of the term of moral after the term of religious education was less logic. Some of them argues that the term of moral in the government regulations was explicitly a part from noble character. Thus, the term should be noble character instead of moral.

In this research process, the interview with the Indonesian Minister of Education and Culture and his deputy could not be conducted. Therefore, the final answer of the term changing of religious and moral education was not concluded. There was a suggestion that the aim and the philosophical meaning of the change would be accurately understood if the interview was also administered to the expert staff of the vice president of Indonesia. The suggestions were not also be conducted. Therefore, those unsuccessful interviews became limitations of this research. []

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