

# Comparative Analysis of Religious Education in Turkey and Indonesia

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## Abstract

This paper examines religious education in two countries; Turkey and Indonesia with the aim of knowing the similarities and differences in religious education from the two countries. This research is field research using a comparative approach. Research data obtained from interviews, observation and documentation. Meanwhile, in analyzing the data used descriptive-comparative technique. This research found that religious education in Turkey and Indonesia have similarities, that is, both are implemented in private or non-government educational institutions. However, there are significant differences between the two countries, in Indonesia religious education can be held by any institution, both in private and public educational institutions and exists at any level from basic education to higher education, whereas in Turkey religious learning is only in private education, private sector and not found at the level of basic education to higher education except at the ushuluddin or divineyat faculties.

**Keywords:** Religious Education, Turkey and Indonesia.

## Introduction

Turkey is listed as a country where the majority of the population embraces Islam. But Turkey also adheres to a secular ideology. The application of secularism in Turkey has resulted in Islamic sharia not being given much attention in state affairs (Harahap, 2019). So it is natural that the author finds many Turkish Muslim communities, especially children and adolescents who do not understand religious matters, such as reading the Qur'an, worshiping and so on. Whereas in Islamic teachings children are a mandate from Allah SWT and as the next generation of the nation have various potentials that need to be developed optimally. When children grow and develop accompanied by rights that should be obtained properly, they will also form a good personality if they are raised and raised in a healthy and happy family (Hawari, 1998). Conversely, if the religious seeds that have been brought are not properly nurtured and nurtured, then the child will become a person who has no religion or is far from understanding religion (Zuhairini, 1981). When compared to the phenomenon in Indonesia, it will be the opposite, where children and youth flock to mosques and prayer rooms to learn to read the Koran and practice Islamic worship.

This religious phenomenon finally prompted the writer to conduct research on religious education in Turkey and Indonesia. Since the objects of this research are two different countries, the researcher uses comparative analysis techniques in order to be able to find similarities and differences about religious education in the two countries.

It cannot be denied that research on religious education in Turkey and Indonesia has been carried out by many previous researchers, such as in the thesis written by Fitri Ariska Tyana with the title, "Policies of Islamic Education in Turkey During the Reign of Mustafa Kemal Attaturk" she found that Mustafa Kemal's secularism Ataturk did not eliminate Islam from Turkish society and did not mean to do so. Because what he meant by separating the affairs of religion and the state was eliminating religious power from politics and government (Tyana, 2017).

In addition, Hotni explained his findings in the *Hibrul'ulama Journal* entitled *Renewal of Islamic Education in Turkey* that reform in Turkey was more focused on leadership figures and their power referred to the West at that time. As well as the ultimate goal of reforms carried out by reformers how Islam can answer all the problems that occur in society and remain appropriate in all times (Harahap, 2019).

This research is also supported by research that has been conducted by Fathur Rahman with the title, *History of the Development of Islam in Turkey*. In this research, he explained that Turkey has achieved various advances and developments from various aspects, including the development of the Islamic region, social politics, government administration, military, architecture, and Muslims have also achieved development from the application of Islamic law which has been regulated by state law (Rahman, 2018).

However, from the various studies that have been conducted, no research has been found that specifically examines religious education in Turkey and Indonesia using a comparative approach. Therefore this research is considered relevant to be carried out with the aim of knowing the similarities and differences in the religious education of the two countries.

## **Research Methods**

This research is a field research (Husaini Usman dk, 2006). This research was conducted in two countries, namely, Turkey and Indonesia using a comparative approach (Nazir, 2005). In collecting data used techniques through direct observation (Nazir, 2003) in-depth interview techniques and documentation (Nazir, 2003). Meanwhile, in analyzing the data, descriptive-comparative techniques are used, namely describing the data obtained in the field and analyzing it by looking for similarities and differences between the two research objects (Nazir, 2005).

## **The Phenomenon of Religious Education in Turkey**

Turkey is one of the Muslim countries that still has the urgency of a role in maintaining the heritage of civilization and the development of Islamic glory to this day. This country, which stretches between the continents of Asia and Europe, holds wealth and long historical records of the journey and development of Islam during the reign of the Ottoman Empire, which had a major influence on the development of Islam to reach a very wide area, stretching from Asia Minor to Central Asia. Middle East, Egypt, North Africa, to Eastern Europe. Turkey was the largest center of Islamic power during the Ottoman Empire from the 12th to early 20th centuries AD 1299-1922 AD (Syalabi, 1988).

Religious education in Turkey began during the reign of Mustafa Kemal Atatürk. He is known as the father of Turkish reform who has made reform efforts for the Turkish state and expelled British colonialism from Turkish territory (Lapidus, 1999). In 1923, Mustafa Kemal on behalf of the government, ordered the establishment of an Islamic studies institute which was given the task of studying Islamic philosophy in relation to Western philosophy, practical conditions, rituals, economics and the Muslim population. The purpose of establishing this institution is to educate and print and form modern mujahids who are able to interpret the Qur'an (Tyana, 2017).

The Turkish Muslim community can also broaden their horizons through a more open and rational understanding of religion. Furthermore, the reforms carried out were the transfer of responsibility for administering religious education to the ministry of education in 1924. In accordance with Turkish education and constitutional laws under the control of the Turkish education ministry at that time. This coincided with the

abolition of religious schools and religious colleges. In 1924, Mustafa Kemal opened the religious faculty of Istanbul University (Ali, 1994). At the same time, he also opened schools that fostered and prepared preachers and priests. The education that Mustafa Kemal and his supporters wanted at that time was education that was free from traditional influences.

In 1935, a law was also issued requiring Turkish citizens to have an official day off on Friday, which was changed to Sunday. The Republic of Turkey is a secular state but even so what Mustafa Kemal created was not yet a truly secular state. It is true that the use of shari'a has been abolished and religious education removed from the school curriculum. The Republic of Turkey still administers religion through the Ministry of Religious Affairs of Turkey, government schools for imams and preachers and divine faculties and state college Istanbul University.

Meanwhile, Turkey at that time was known as a country that adhered to a secular system, having its own religious school and education system. In Turkey itself, new students can receive religious education after entering a certain age. The opening of private religious schools or colleges is prohibited in Turkey. In a sense, religious schools had to be under government control at that time (Ali, 1994).

The Turkish government opened a school intended to educate prospective imams who will serve in mosques throughout Turkey. This religious school is called Imam Hatip Lisesi (Imam Hatip High School). This school can be said to be like madrasas in Indonesia, which teach religious knowledge and other general knowledge. Imam Hatip Lisesi School was formed to produce priests or religious leaders in a small circle of Turkish society. Graduates from the Imam Hatip Lisesi school cannot continue their education to tertiary level. This is because the students of Imam Hatip Lisesi are already oriented to go directly into the community as priests and clerics. According to Harun Nasution, this renewal pattern is included in the renewal of Islamic education which is oriented towards pure Islamic sources so that it can help the development of modern civilization and science.

Turkey also implemented a compulsory religious education system for all Muslim students at all levels of the education system, created an integrated national education system that bridged the two long-running systems, namely traditional/religious and

modern/scientific streams, and implemented a separation of education between male students and daughter (Tadjab, 1999).

In accordance with the definition of education explained by Triwiyanto that narrowly education is teaching held in schools as formal educational institutions. While the broad definition is limited, namely education is a conscious effort made by the family, community and government, through guidance, teaching or training activities that take place at school and outside school throughout life to prepare students to be able to play roles in various living environments appropriately.

Educational goals can be achieved and fulfilled, if there are good changes made by students after experiencing the educational process, both in individual behavior and personal life as well as in community life and the natural surroundings in which the individual lives (Sudiyono, 2009). In line with Sayid Sabiq, so that every soul can fulfill its obligations for the sake of Allah SWT, strive for the interests of its family, the interests of its community, and be able to speak honestly and side with the truth, and want to spread the seeds of goodness to humans (Sabiq, 1981).

All of these ideas are also fully illustrated in a solid basic concept. Islam itself has offered the concept of aqidah that must be believed in so that human feelings are instilled in them that encourage normative behavior that refers to Islamic law. Because of the importance of Islamic education in the life of society, nation and state, because Turkey itself is a nation with the most Muslims. Until it came to the reformation period of Turkey, people were getting further away from teaching and understanding Islam itself. If the government only opens a few schools and provides educational facilities in studying religion, then the role of parents is highly expected by their children so that children are not far from their personalities in carrying out their daily lives as adherents of Islam.

### **The Phenomenon of Religious Education in Indonesia**

In Indonesia, religious education is seen as a conscious effort to prepare students to believe, understand, live and practice the teachings of Islam. This is not only taught in the learning process in the classroom, but through various guidance and training activities by paying attention to guidance so that they can live in harmony in

brotherhood and respect the beliefs of adherents of other religions in the hope of creating national unity (Muhaimin, 2008).

Muhaimin further explained, Islamic religious education is an effort to teach the Islamic religion or Islamic religious teachings to students with the aim that the values that have been taught can become the views and attitudes of a student's life. Based on this understanding, Islamic religious education has two forms, namely; first, all efforts to teach and instill Islamic religious teachings carried out by teachers to one or a group of students so that they can understand and apply the values of Islamic religious teachings as a way of life and and guidelines in behaving in their environment. Second, various phenomena or events of meetings between students or a group of students and teachers which have an impact on the development of understanding or appreciation of Islamic religious teachings on one or several parties in the encounter (Muhaimin, 2006).

The purpose of Islamic religious education in madrasas and schools is none other than to foster faith through the process of cultivating and imparting knowledge, experience, appreciation, and experiences of students about Islam so that they can give birth to Muslim people who continue to grow both in piety, faith, nationality, and humanity. On the other hand, Islamic religious education also aims to give birth to the souls of students who have noble personalities and are filled with various spiritual aspects of Islam in them (Jamil, 2003).

According to law number 20 of 2003 concerning the national education system, education levels are stages of education that are determined based on the level of development of students, goals to be achieved, and abilities to be developed (*Undang-Undang Sisdamas Tahun*, 2003). According to Ihsan, the level of education is the stage of continuous education, which is determined based on the level of development of students, the level of complexity of teaching materials and how to present teaching materials (Ihsan, 2013). The level of education is the stage of continuing education that is determined based on the goals to be achieved and the abilities to be developed. From the several definitions regarding the level of education above, the authors draw the conclusion that the level of education is the stage of education that must be taken by students on an ongoing basis which is determined based on the level of development of students which aims to develop their potential.

The level of education in Indonesia consists of formal education which includes elementary, secondary, senior, and tertiary education. In addition to formal education, there is also non-formal education which is education organized for members of the public who need educational services that function as a substitute, addition to, and/or complement to formal education in the context of supporting lifelong education. Non-formal education functions to develop the potential of students with an emphasis on mastery of functional knowledge and skills as well as the development of professional attitudes and personality. Non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education and job training, equality education, and other education aimed at developing students' abilities. Non-formal education units consist of course institutions, training institutions, study groups, community learning activity centers, and taklim assemblies, as well as similar educational units. While informal education is an activity carried out by the family and the environment in the form of independent learning activities. The results of education are recognized as the same as formal and non-formal education after students pass exams according to national education standards.

At each level of education there is religious education. Religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge. Religious education can be held in formal, non-formal and informal education channels. Religious education takes the form of diniyah, pesantren, pasraman, pabhaja samanera, and other similar forms (Ahiri, 2011).

### **Comparative Analysis of Religious Education in Turkey and Indonesia**

Religious education in Turkey is not found in formal schools. As according to Meryem Teyze when interviewed stated that Islamic religious education is not provided by the government. However, there is one season known as the summer holiday/Qur'an Camp. Qur'an Camp is usually held in various mosques across Turkey which starts from June to August every year. This is also reinforced by what was revealed by Nur Abla that in terms of his religious practices, I usually order my sons to go to the mosque and perform congregational prayers at the mosque.

In addition, Betul Abla and Hetice Abla said that there was a lack of support from the school environment. Most of the formal schools in Turkey as educational institutions do not provide Islamic religious subjects. So that in the practice environment it becomes one of the obstacles for children to develop knowledge and understanding of Islam. He added that it was he who usually taught his son to read and memorize prayers, perform prayers and other religious practices. new students can receive religious education after entering a certain age.

From the results of the data findings above, the role of parents in Islamic education for children must be carried out continuously, from the start the child has been prepared to live in an Islamic atmosphere so that when he grows up he can later become a guide in his life and not fall into other things. which is prohibited by religion.

In the 20th century, the Turkish Government relaxed the freedom to open schools intended to educate prospective imams who would serve in mosques throughout Turkey. This religious school is called Imam Hatip Lisesi (Imam Hatip High School). This school can be said to be like madrasas in Indonesia, which teach religious knowledge and other general knowledge. Imam Hatip Lisesi School was formed to produce priests or religious leaders in a small circle of Turkish society. Graduates from the Imam Hatip Lisesi school cannot continue their education to tertiary level. This is because the students of Imam Hatip Lisesi are already oriented to go directly into the community as priests and clerics. However, to this day the Imam Hatip Lisesi school has been transformed into a type of vocational high school which is under the Ministry of National Education on an international scale. This school is one of the schools that meets the needs of character education and religious education in Turkey. The curriculum used is the same as the curriculum in other public high schools, but what is special is the additional curriculum in the form of religious education. For students who have completed their education at Imam Hatip Lisesi, they are given the right to continue their higher education in various majors, both religious majors (İlahiyat) and other general majors. Currently the Turkish government has given flexibility to institutions under private or non-government auspices to open religious education institutions. In 2014, private institutions of Islamic education in Turkey have developed to various regions which are widespread in Turkey.



Turkey also implements an integrated national education system that bridges the two systems that have been running for a long time, namely traditional/religious schools and modern/scientific schools, and separates education between male and female students (Tadjab, 1999). The role of parents for children's education is to provide basic education, attitudes and basic skills such as; religious education, manners, manners, aesthetics, compassion, sense of security, basics for complying with regulations and instilling Islamic habits (OSMANOĞLU, 2007). One way is to improve the quality of Islamic aqliyah (thought) and nafsiyah (psychiatry) in children. In this way the Islamic personality of the child will continue to increase (Bayraklı, 2002).

While Indonesia is a country that is rich in cultural diversity, customs, languages and religions. Each region has its own characteristics in terms of education. Especially regarding Islamic religious education, of course it cannot be separated from the history of how Islam first entered and developed. Islamic education in Indonesia is still informal, only by forming a circle and gathering in one place to receive education at that time which was delivered by the Walisongo. Even before Walisongo's arrival, Islam was introduced through traders from Arabia and Gujarat.

As the forerunner to the establishment of the Islamic education system, Indonesian Muslim scholars who studied in Egypt, Mecca and Medina returned to Indonesia to teach the Islamic knowledge they had learned there. One of them is KH. Ahmad Dahlan, started from Islamic teachings that he gave to his students at the Kauman mosque. Until finally establishing an Islamic community organization became the main pioneer in the establishment of Islamic boarding schools in Indonesia. Not only that, of course there are many more Islamic organizations that influence Islamic education in Indonesia.

Unlike the case with Turkey, in Indonesia Islamic education was first pioneered by non-formal organizational institutions and was not under government authority. In general, these community organizations play an important role as an educational tool for students in strengthening their religious knowledge. This Islamic religious education is only to increase the faith of students, appreciation, understanding and also experience from students about Islamic religious values which are later expected to become a Muslim who believes and also fears Allah SWT. Not only that, Islamic

boarding school education also prioritizes noble moral education in society, nation, state and also includes individuals (Azisi, 2021).

Religious education in Indonesia has an important position and cannot be separated from people's lives in order to build proper human civilization. As stated by Abuddin Nata that religious education in Indonesia is included as a complement and also a supplement to national education, where it is hoped that this national education system will be able to bring about national ideals, namely an Indonesian state that remains pious and faithful. Islamic religious education implemented in the curriculum in formal schools in Indonesia certainly has a very prominent difference when compared to education in Islamic boarding schools.

Education in Islamic boarding schools places great emphasis on studying religious knowledge in depth as in educational institutions such as Madrasah Ibtida'iyah, Madrasah Tsanawiyah, and Madrasah Aliyah, even universities that are under the auspices of Islamic boarding schools which prioritize learning Nahwu Shorof, the book of Tafsir, Nadhoman, the Book of Fiqh, Sufism, Koran recitation, language and many more that must be emphasized to students. This is different from what is taught in the formal school curriculum which only studies fiqh or sharia which only covers the basics of religion which are only generally known. Therefore, even though little material is learned in formal schools about Islamic religious knowledge, it is still very necessary to continue to improve the religious learning system to shape better student personality traits (Azisi, 2021).

## **Conclusion**

Based on the results of a comparative analysis of the data obtained in the field, it can be concluded that religious education in Turkey and Indonesia have something in common, that is, both are implemented in private or non-government educational institutions. However, there are significant differences between the two countries, in Indonesia religious education can be held by any institution, both in private and public educational institutions and exists at any level from basic education to higher education, whereas in Turkey religious learning is only in private education. private sector and not found at the level of basic education to higher education except at the ushuluddin or divineyat faculties.

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