

Implementation of the Education For All Concept in Islamic Educational Institutions

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Abstract

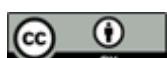
Education plays a crucial role in human life. However, throughout history, the condition of education in several countries has faced various challenges, particularly in terms of equity and quality. The concept of Education for All emerged as a global initiative to ensure that every individual has access to education without discrimination, regardless of race, social status, or background. This concept strongly aligns with the principles of Islamic education, which emphasise equality, justice, and equal opportunities for learning. This study aims to examine the implementation of the Education for All concept in Islamic educational institutions, both theoretically and practically, and to contribute to the development of literature on inclusive education. The research employs a descriptive qualitative approach with library research as its method. The findings indicate that the principles of Education for All—such as equality, openness, quality, inclusion, and sustainability—are highly relevant to Islamic education. Its implementation within Islamic educational institutions strengthens their role in promoting equitable access to education and enhancing the quality of human resources.

Keywords: Education for All, Islamic Educational Institution

Abstract

Pendidikan memiliki peran yang sangat penting dalam kehidupan manusia. Namun, dalam perjalanan sejarah, kondisi pendidikan di beberapa negara masih menghadapi berbagai persoalan, terutama terkait pemerataan akses dan kualitas. Konsep Education for All hadir sebagai upaya global untuk memastikan setiap individu memperoleh kesempatan pendidikan tanpa diskriminasi, baik berdasarkan ras, status sosial, maupun latar belakang lainnya. Konsep ini memiliki relevansi yang kuat dengan prinsip pendidikan Islam yang menekankan persamaan, keadilan, dan kesempatan belajar bagi semua orang. Penelitian ini bertujuan untuk mengkaji implementasi konsep Education for All pada lembaga pendidikan Islam, baik secara teoretis maupun praktis, serta memberikan kontribusi dalam memperkuat literatur terkait pendidikan inklusif. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan jenis penelitian kepustakaan (library research). Hasil penelitian menunjukkan bahwa prinsip-prinsip Education for All, seperti kesetaraan, keterbukaan, kualitas, inklusi, dan keberlanjutan, memiliki relevansi yang erat dengan pendidikan Islam. Implementasi konsep ini di lembaga pendidikan Islam dapat memperkuat peran pendidikan Islam sebagai sarana pemerataan pendidikan dan pengembangan kualitas sumber daya manusia.

Kata kunci: Pendidikan untuk Semua, Lembaga Pendidikan Islam



Introduction

Education has a fundamental position in human life. This means that it is a necessity for every individual, and efforts are needed to obtain it. On the one hand, education is also part of human rights that must be implemented. This is what led to the creation of one of the points in the Universal Declaration of Human Rights, which was proclaimed in 1949, regarding the right to education. It even became an important global theme through the Human Rights meeting at the United Nations (UN) Forum in 1980, which positioned education as the highest priority.

Education plays a very important role in human life. It is clear that education is very important for humans and must receive support from all elements of the nation in order to realise equitable education for the whole community (Riswan Lapagu, 2017). This concept is certainly in line with the hopes of the people, where maintaining the universe requires good management for the common good. To realise this, it must be supported by good, quality and effective education.

Thus, it is clear that education is very important for humans and needs to be supported by all elements of the nation in order to realise equitable education for the whole community. Throughout history, the state of education in some countries has not been good. It requires serious attention from all parties. There are still many educational issues in some countries. One of them is the opportunity for individuals to obtain quality education.

In view of this situation, on 5-10 March 1990 in Jomtien, Thailand, *the World Bank, the United Nations Educational and Cultural Organisation (UNESCO), the United Nations International Children's Emergency Fund (UNICEF) and the United Nations Development Programme (UNDP)* held *the World Conference on Education for All* with the aim of emphasising the importance of education for all without exception. Where education is a fundamental human right, the conference emphasised that education is very important for humans and encouraged concrete and consistent collective efforts to provide basic education to everyone (Riswan Lapagu, 2017).

The concept of *Education for All* is an idea, a notion, a plan that has been formed in the human mind regarding equality and equal opportunities to obtain education without exception, meaning that this concept does not consider a person's racial background or social status (Suyahman, 2015). The implementation of *Education for All* is not only carried out in schools under the auspices of the Ministry of Education and Culture, but can also be applied to educational institutions under the auspices of the Ministry of Religious Affairs (Kemenag). The meaning of *Education for All* itself is in line with the principles of Islamic education, namely the principles of democracy, independence, equality and opportunity to learn without discrimination, meaning that everyone has the same right to education.

How is the concept of *Education for All* relevant to the concept of Islamic Education? The answer is clear. The point is that education is the key to progress. Both general education and Islamic Religious Education (PAI) play an important role in bringing about change in people, which will in turn have an impact on the environment (Fauti Subhan, 2013).

Therefore, it is clear that education plays a very significant role in human life. Even during the time of the Prophet Muhammad SAW, he carried out his sacred mission of spreading Islam through education. This is relevant because Islam places great importance on the process of educating humanity, as it is through education that life can be better organised. This can also

be seen in the first five verses revealed to the Prophet Muhammad SAW in Surah al-Alaq. Referring to all of this, it is clear that Islamic education is based on the Qur'an, the Hadith and *Ijtihad*. These three are the sources of Islamic education that must be obeyed, especially since the provisions in the Qur'an are teachings that originate from Allah SWT through revelations revealed to the Prophet Muhammad SAW in carrying out Allah SWT's command to spread Islam.

In the context of its study, Islamic education refers to *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*. Each of these words has a meaning, such as *al-tarbiyah*, which means to improve, master, lead, guard and maintain. *Al-ta'lim* means the process of continuous learning since a person is born through the development of the functions of hearing, sight and the heart. Meanwhile, *al-ta'dib* means training or self-discipline practised through polite and obedient behaviour (Ahmad Syah, 2008).

The journal article (Asmawati Suhid, et al., 2015) is entitled "Education for All: Its Practice in the Islamic Education System in Malaysia". The focus of the study in this article is to establish an Islamic education system that is holistic and global in nature and can fulfil the Philosophy of Islamic Education and the Philosophy of National Education. Islamic education is an important medium that can shape and produce individuals who are balanced and integrated in terms of intellect, spirituality, physicality, emotions and social aspects, in accordance with Islamic teachings. This is certainly in line with the concept of Education for All, where children must be given a complete education because they are the generation that will inherit the responsibility and mandate as servants and caliphs on the face of Allah SWT's earth. The existence of Islamic education is to answer the needs of Muslims in shaping character education, broad-mindedness, faith and piety to Allah SWT for Muslims regardless of their background and social status.

The concept of Education for All is also closely related to inclusive education. This can be seen in the journal "Management of Inclusive Education in Islamic Educational Institutions" written by Rahman Tanjung et al. (2022). The article discusses the principle of Education for All, which explicitly states that children with special needs and marginalised children still have the right to study in regular schools. Education plays an important role in changing the future of every individual, so it is important to provide it to all individuals without exception. The journal written by Budi Utomo et al. (2024) is entitled "Inclusive Education from an Islamic Education Perspective". The article describes the implementation of inclusive education in Islamic education, which is oriented towards the implementation of fair and equitable Islamic education for all students. Of course, it remains guided by Islamic values that respect equality and justice, as well as adapting the curriculum and involving the community with the aim of building effective and character-building inclusive education.

Based on previous research, the author believes that there is a strong spirit in developing an education system that can be enjoyed by all groups. Therefore, the novelty of the research in the article presented by the author produces ideas that not only convey the concept and history of Education for All itself, but also express ideas and concepts in an implementable context that is relevant to Islamic education. In addition, it is important to understand the principles of Education for All comprehensively so that they can be implemented in Islamic educational institutions.



Based on the above background, an in-depth study of *Education for All* is important. For this reason, adequate literature support is needed. This is all for the completeness of the data so that the explanation is comprehensive. For this reason, through this article, the author attempts to provide an in-depth discussion to find out in detail how *Education for All* is implemented in Islamic educational institutions in a contextual manner. The importance of this research lies in the conceptual understanding of Education for All that can be applied in Islamic educational institutions. Thus, the role of educational institutions is very strategic in terms of both function and responsibility.

Research Method

This research uses a descriptive qualitative approach, with the type of research being library research. Library research is defined as follows: Research that uses library data as theory to be studied and examined in order to obtain hypotheses or concepts to obtain objective results. With this type of research, information can be obtained completely to determine scientific actions in research as research instruments that meet research support standards.

Data analysis techniques are steps in processing and compiling data to draw conclusions. In this study, the data analysis technique used is the qualitative analysis method with the type of research being library research. This technique uses an approach that relies on written sources as the main data. This study focuses on understanding, interpreting, and analysing information available in the form of literature, including books, scientific journals, articles, and other reference sources. The steps taken were to collect data through relevant sources, reduce data by verifying important information in line with the research focus, categorise by grouping data based on themes, and analyse by examining the meaning or patterns of thought in the literature. The next stage was to draw conclusions by compiling a narrative based on the analysis results.

Results and Discussion

A. The Concept of *Education for All*

Education for All began in the 1980s, prompted by a decline in the quality and quantity of global education. *Education for All* is an educational concept that requires the support of all parties, including the government, the private sector and the community. It is based on the importance of education as a basic human need. Therefore, the most fundamental concept of *Education for All* is that everyone has the right to access education regardless of gender, religion, economic status or social status.

Education for All was marked by a meeting of important world institutions, including the World Bank, the United Nations Educational and Cultural Organisation (UNESCO), the United Nations International Children's Emergency Fund (UNICEF) and the United Nations Development Programme (UNDP) in Jomtien, Thailand, on 5-10 March 1990 (Riswan Lapagu, 2017). This joint movement was subsequently established at the World Conference on Education for All, which was attended by approximately 1,500 participants representing 155 countries, 125 non-governmental organisations, and other institutions. The meeting produced a declaration and a joint framework at the global, regional, and national levels in a programmed manner (Riswan Lapagu, 2017).



This was an important point in the conference because it focused the discussion on fulfilling the basic educational needs of all and expanding the commitment to achieving the targets of the *Education for All* programme. The official document of the *World Conference on Education for All*, issued by the *United Nations Educational, Scientific and Cultural Organisation* (UNESCO) in Paris on 26 April 1990, states that basic education must be provided to all school-age children (UNESCO, 1990). Therefore, basic education services must be expanded through various consistent programmes to reduce disparities (UNESCO, 1990).

This is based on equal opportunities to obtain fair and equitable education. Moreover, this mandate is enshrined in the Universal Declaration of Human Rights, which was proclaimed in 1949, meaning that this call was made more than 50 years ago (UNESCO, 1990). Through a shared spirit of advancing education, this indirectly has an impact on improving education in terms of quality and quantity. This spirit is not only felt in general educational institutions, but also in Islamic educational institutions.

The concept of *Education for All* has had a major impact on education in various countries, particularly those directly involved in programmes aimed at equalising access to education for all. *Education for All* is a concept that aims to ensure that every individual, regardless of their social, economic or cultural background, has fair and equal access to quality education. This concept was first proposed by UNESCO in 1990 as part of the Jomtien Declaration on Education for All.

The main objective of *Education for All* is to remove barriers that hinder access to education, such as poverty, gender inequality, discrimination, and lack of educational facilities. This is a global effort to ensure that everyone has the opportunity to obtain adequate basic education to improve their quality of life. W.P Napitupulu states that the term "all" in Education for All means everyone, old, young, big, small, rich, poor, and so on, who have the same right to education, from primary to higher education. In this context, the word "all" means all institutions, both government/state and private or community institutions, which not only have a primary duty in the field of education, but also need to ensure the success of education and learning in Indonesia in particular. This is often referred to as the responsibility of parents, the community, the government and even the students themselves. If this is interpreted in a practical manner with full awareness, it will result in a society that is eager to learn and teach (*a learning teaching society*).

Referring to the Education for All Agenda through the World Education Forum in Dakar, Senegal, which reaffirmed the results of the World Conference on Education for All in Jomtien, Thailand in 1990, *Education for All* means that all children, adolescents and adults have the fundamental right to basic education without exception, so that through the education process they receive, they can develop their talents to improve their lives in the future (Abhimanyu Singh, 2001). The journal *Inclusive Education and Education for All*, written by Merajul Hasan, states that *Education for All (EFA) is a global movement led by UNESCO, which aims to provide quality basic education for all children, youth and adults. International efforts to promote EFA intensified following the first World Conference on Education for All held in Jomtien, Thailand, with its slogan of EFA by the year 2000* (UNESCO, 1990). *Education for All* is a global movement led by UNESCO with the aim of



providing quality basic education for all children, youth and adults. International efforts to promote *Education for All* intensified following the first World Conference on Education for All held in Jomtien, Thailand, with its slogan of *Education for All* by the year 2000.

Education for All is also a fundamental vision or idea in implementing broad-based learning, with a commitment to universalising basic education in order to reduce illiteracy among school-age children and adults (UNESCO, 2023). Thus, it can be concluded that *Education for All* is a concept that emphasises the right of every individual to access quality education without discrimination or barriers, regardless of age, gender, social background, or economic conditions.

The goal is to ensure that everyone has the same opportunity to obtain adequate and quality basic education as a foundation for individual and community development. This concept is often linked to various initiatives and programmes aimed at improving access to and quality of education around the world. *Education for All* provides the widest possible space and opportunity for every individual to learn and improve their competence.

B. Principles of *Education for All* Implementation

The concept of *Education for All* essentially strives for fair and equitable learning for every individual without discrimination. This is the basic principle of the *Education for All* concept. On the *United Nations Educational, Scientific and Cultural Organisation* (UNESCO) website, the *World Conference on Education for All* (Paris, 1990) (UNESCO, 1990) details the important points of the world conference on *Education for All*. One of the outcomes of the conference was the implementation of principles applied through the concept of *Education for All*. These principles provide direction and explanations regarding matters that must be considered. Among them is the implementation of basic education services through both formal and non-formal school programmes. Several principles of the implementation of *Education for All* are as follows:

1. Identification

Education for All is a concept that resulted from joint action involving various countries around the world. The emphasis in this concept is that all individuals have the same opportunities, without distinction, to obtain a good education and learning, which is part of the principle of *Education for All*. Identification should be carried out through an active participatory process involving community members.

This step can monitor the conditions in the field related to the implementation of education in formal and non-formal education. The purpose of this identification is to find out the actual expectations and demands for basic education services, so that the basic educational needs of every child are met (UNESCO, 1990). Children who are not yet covered by the education programme will be easily detected because this identification process involves community members.

The principle behind *Education for All* is to meet all basic learning needs, namely to receive services and develop one's potential. This is done by looking at the relevance of learning materials and the educational services received by children. In addition, it ensures educational services for adults to develop their talents and potential. This effort is to increase the productivity of adults in developing their creativity so that they can

have an impact on a better life. This identification is also expected to prepare supporting components in the implementation of basic education to ensure fair access, as well as continuous participation and effective learning achievements.

2. Integrated Strategy

The implementation of *Education for All* must have a clear concept and direction. Given that teaching and learning needs in education are highly complex and diverse, a multisectoral strategy and action plan is required as an integrated part of overall development efforts. On the other hand, cooperation between various parties is needed to support the learning process, including teachers, educational staff, the government, the private sector and the community. This implies the active involvement of all parties, starting from families and students to other supporting components, in designing and supporting the implementation of *Education for All* with clear targets.

In implementing *Education for All*, it is equally important to plan, manage and evaluate various basic educational needs. Referring to the general principles of Education for All, these principles emphasise that there should be no injustice, let alone discrimination, in education. In essence, education must be provided and obtained by every individual without discrimination based on ethnicity, religion, social status or gender. The above description clearly shows that justice is a moral principle based on the belief that everyone should enjoy equal access to opportunities in life. Whereby, obtaining a fair and equitable education will have an impact on the quality of human life (Stephen Roche, 2016) as an important component of social life.

3. Institutional Empowerment

The principle of institutional empowerment places greater emphasis on the regulation of basic education, and existing cooperation mechanisms in this regard must be comprehensively evaluated. This step is to improve the effectiveness of the implementation of *Education for All* in accordance with the objectives to be achieved. This is in line with a number of components of the Education for All concept, such as expanding and improving the overall care and education of early childhood, especially for vulnerable and disadvantaged children, and then ensuring that by 2015 all children (Education for All Forum, 2009) This includes paying special attention to girls, children in difficult circumstances and those belonging to ethnic minorities, who have access to and complete free and compulsory basic education of good quality (Education for All Forum, 2009). Thus, this principle places greater emphasis on the objectives to be achieved in building good and high-quality institutions.

In addition to the above principle, the concept of *Education for All* has other principles based on UNESCO that cover aspects such as:

a. Openness

Education must be open and accessible to all individuals without discrimination based on race, religion, gender, sexual orientation, or physical condition. *Education for All* focuses on equality and equal opportunities to obtain education regardless of a person's background and social status. Thus, Education for All is an educational concept that should not be limited to mere words, but must be consistently pursued through a shared commitment to overcoming educational problems. With the



principle of openness, every individual has the same opportunity and chance to obtain a good education from the government.

b. Equality

The principle of equality emphasises the importance of providing equal educational opportunities to all individuals, regardless of their background or circumstances. Equal access to education and learning opportunities should not be limited to affluent groups, but should be available to all levels of society. With this principle of equality, everyone has the same opportunity to obtain an education. The same applies to services related to learning needs, where equal education can be utilised by every individual to develop their full potential for a better life.

c. Inclusion

Inclusive education is a concept whereby individuals with special needs or learning challenges are integrated into regular educational environments as much as possible. The concept of *Education for All* is an alternative approach that provides the widest possible space for every individual, without exception, to obtain a fair and proper education. Education is a programmed process that frees individuals from various constraints, intimidation and exploitation. As subjects of education, every individual is the target of guidance in carrying out the educational process, which in essence has the same personality as an adult (Muh. Idris, 2014). Therefore, their treatment requires methods so that the transformation of knowledge can be maximised.

d. Quality

This principle emphasises the importance of providing high-quality education that enables students to reach their potential. The implementation of the *Education for All* concept provides ample space for students to increase their enthusiasm for learning in order to develop their potential. With adequate quality of education, the targets of the *Education for All* concept will be achieved more quickly, such as expanding and improving all early childhood care and education, especially for vulnerable and disadvantaged children, ensuring that by 2015 all children, especially girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory basic education of good quality. This is an important basis for efforts to improve the quality of human resources in developing countries.

e. Sustainable

Education for all must be sustainable, with continuous investment in educational infrastructure and human resource development. In addition, it must ensure that education is accessible to all individuals without discrimination, promote environmental sustainability, develop skills relevant to future needs, and involve the community in the learning process. The concept of education is actually lifelong learning, where humans always experience new things throughout their lives, all of which have educational value in their lives. According to Christoper J. Lucas, education is the most important component in human life. This is because education has the extraordinary power to shape all aspects of the environment (Alifian Nugraha,



2019). Not only that, education also helps students prepare for the important needs to face change.

Continuing education in vocational fields is one of the government's priorities in its efforts to develop education, human resources (HR), and improve the standard of living of the Indonesian people evenly in accordance with the vision and mission of education as formulated by . Continuing education is ongoing and uninterrupted. It is continuous in the sense that learning is never finished, but rather progresses continuously from lower levels to higher levels, in line with the demands of change and development to acquire skills for life. Vocational skills are often referred to as trade skills, meaning skills associated with specific occupations that exist in society.

f. Justice

Education must be a tool for achieving social and economic justice by providing equal opportunities to all individuals. Fundamentally, the principle of justice is based on upholding justice grounded in the values of democracy and human rights on earth. Therefore, when viewed conceptually, justice has four meanings. *First*, it is understood as something that is balanced, not lopsided. *Second*, it means *equality*, without discrimination. *Third*, balance in terms of attention to the granting of personal rights, and *fourth*, divine justice, which is true justice (R. Samidi, Suharno, 2018). The values of justice that must be accepted by every individual are the responsibility of the government to its people. This includes the fulfilment of proper and equitable education. The principle of justice in the field of education is an important point in the implementation of *Education for All*.

The application of these principles can help create an inclusive, sustainable education system that is oriented towards the development of the entire community. In the concept of *Education for All*, education must be enjoyed by every individual without discrimination, regardless of background, gender or social status. This is UNESCO's focus, to make education the starting point for changing a person's circumstances so that they become productive, which will ultimately have an impact on the progress of the country itself. Countries with quality education will have better social structures, because education gives people a more dignified and cultured mindset.

C. Goals and Vision of *Education for All*

The concept of *Education for All* aims to ensure that every individual, regardless of age, gender, social background, or living conditions, has access to quality education. With this concept, education will reach all levels of society without exception, and the state is responsible for providing education to its citizens even in the most remote areas. This is because every citizen has the same right to education, especially since the law mandates it. The main objectives of *Education for All* are:

1. Universal Access. Ensuring that all individuals have access to quality basic education, including children, adolescents, and adults.
2. Gender Equality. Ensuring equal access and opportunities to education for women and men.



3. Quality Improvement. Improving the quality of education, including teaching methods, facilities, and educational resources.
4. Lifelong Learning. Promoting lifelong education, not just basic education, to meet individuals' needs throughout their lives.
5. Meaningful Learning. Ensuring that education provides knowledge and skills relevant to daily life and work.
6. Community Participation. Involving the community in decision-making and support for education.
7. Awareness Raising. Raising awareness about the importance of education among the community.

These goals support sustainable social and economic development and improve opportunities and quality of life for all individuals. In essence, the implementation of *Education for All* is a joint movement or coalition in the field of education so that everyone can enjoy it. Quoted from the Wordpres.com website (Education for All, 2 March 2025), it is stated that, as a concrete form of support for the implementation of Education for All, in 2000 the World Education Forum agreed on six targets or common goals to be achieved by 2015, including:

1. Expanding and improving all early childhood care and education, especially for vulnerable and disadvantaged children.
2. Ensuring that by 2015 all children, especially girls, children in difficult circumstances and those belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality,
3. Ensuring that the learning needs of all people, both young and adult, are met through equitable access to appropriate life skills programmes,
4. Achieve 50% literacy among adults by 2015, especially for women, and equitable access to basic and continuing education for all adults,
5. Eliminate gender disparities in primary and secondary education by 2015, and achieve gender equality in education by 2015, with a focus on ensuring women's full and equal access to and achievement in quality primary education,
6. Improve all aspects of the quality of education and ensure excellence so that recognised and measurable learning outcomes can be achieved by all, especially in literacy, numeracy and essential life skills.

The World Conference on Education for All in Jomtien, Thailand in 1990 produced a declaration and a joint framework at the global, regional and national levels. This conference involved *the World Bank*, *the United Nations Educational and Cultural Organisation (UNESCO)*, *the United Nations International Children's Emergency Fund (UNICEF)* and *the United Nations Development Programme (UNDP)*. The meeting focused on the importance of fair and equitable education for all, especially basic education. The concept of Education for All became a joint programme on the need for basic education for all and the expansion of a vision for the future, as well as a renewed commitment to achieving the Education for All targets. With these targets in place, the countries participating in the World Conference on Education for All were able to implement their programmes as expected. The involvement of all components in the Education for All concept indirectly provided the spirit



to commit to developing the education sector.

The vision of the Education for All movement in 1990 became the foundation for participants of the World Conference on Education for All, which was subsequently evaluated until changes and improvements were made to the necessary components. The evaluation was conducted in April 2000, when the United Nations held the World Education Forum in Dakar, Senegal, which was implemented in each regional area. The meeting produced the *Global Framework for Action*, which became the education agenda for the 21st century. The Dakar Framework for Action aims to provide guidance, empower and enable governments, through local and global cooperation, to meet the basic education needs of all by 2025 (Riswan Lapangu, 2017).

Considering the above description, the vision of *Education for All* has a significant influence in encouraging the implementation of education in an effort to improve the quality of individuals. Through good education, a person's competence will be developed, which will later have an impact on the surrounding environment. This is what is expected in the implementation of the concept of Education for All. The expansion of educational services and early childhood development are important parts of shaping children's growth before adulthood. This can be achieved through early childhood education followed by basic education, in order to reduce adult illiteracy. Thus, the vision of Education for All is a noble programme that deserves appreciation and full support in order to promote knowledge acquisition for a better life in the future. In addition to the vision of the *Education for All* concept mentioned above, the latest information states that UNESCO highlights the importance of global solidarity in the 2050 world education vision. Education must be able to transform with the times, with all the challenges that come with it.

D. The Relevance of the *Education for All* Concept in Islamic Education

Education plays an important role in human life, which is why Islam commands its followers to seek knowledge. In fact, the concept of seeking knowledge in Islam () is carried out throughout one's life, meaning that as long as a person lives, they must continue to seek knowledge. The importance of seeking knowledge is emphasised in the hadith of the Prophet Muhammad SAW about the command to seek knowledge, which states: "*Seeking knowledge is obligatory for every Muslim*" (HR. Baihaqi). This hadith emphasises the importance of seeking knowledge for a Muslim, so that Islam pays attention to those who seek knowledge. For this reason, seeking knowledge is a very important requirement in realising life in this world and the hereafter. The position of knowledge itself is very decisive in human life on earth, where with knowledge, humans will know everything that exists in this universe. All of this is certainly aimed at achieving happiness in this world and the hereafter. Therefore, it is obligatory for Muslims to seek knowledge.

The implementation of the concept of *Education for All* already exists in Islamic education, so is there any relevance? Of course there is. This is based on the concept of Islamic education itself, which encompasses all the educational goals promoted by the West and other countries in the world. Islamic education is the only educational concept that elevates the meaning and purpose of education, thereby guiding humans towards an ideal vision and steering them away from slippage and deviation (Muhammad Rusmin B, 2017).



This means that education will have an influence on humans, generally guiding them to achieve happiness both in this world and in the hereafter. In addition, education is emphasised as the key to change or progress. Both general education and Islamic Religious Education (PAI) have an important role in bringing about change in humans, which will later have an impact on the environment (Fauti Subhan, 2013). Thus, it is clear and indisputable that the role of education is very significant in human life. Even during the time of the Prophet Muhammad SAW, he carried out his sacred mission of spreading Islam through education. This is relevant because Islam places great importance on the process of educating humanity, as it is through education that the structure of life will be improved.

This can also be seen from the first five verses revealed to the Prophet Muhammad SAW in Surah al-Alaq. Referring to all of this, it is clear that Islamic education is based on the Qur'an, the Hadith and *Ijtihad*. These three are the sources of Islamic education that must be obeyed, especially since the provisions in the Qur'an are teachings that originate from Allah SWT through revelations revealed to the Prophet Muhammad SAW. In the context of its study, Islamic education refers to *al-tarbiyah*, *al-ta'lim* and *al-ta'dib*. The word *al-tarbiyah* is derived from three words, each of which has a different meaning: *raba-yarbu* means to increase and grow, *rabba-rabiya-yarba* means to grow and develop, and *rabba-yarubbu* means to improve, control, lead, guard and maintain (Ahmad Syah, 2008). The word *a-Rab* has the same root as *tarbiyah*, which means to nurture or make something good and perfect in a continuous manner. Similarly, education involves a process of acquiring knowledge that is expected to have an impact on the growth and development of children, enabling them to become mature, independent, intelligent, faithful and pious individuals. Basically, *tarbiyah* means to nurture, care for, feed, develop, maintain, create, increase growth and raise (Ahmad Syah, 2008). Thus, *tarbiyah* can be interpreted as a means of encouraging human growth and development to become a perfect person, as is the goal of Islamic education, namely to become a perfect human being.

According to Abdul Fattah Jalan, the word *ta'lim* refers to educational concepts that contain the following meanings: *ta'lim* is a continuous learning process that begins when a human being is born through the development of the functions of hearing, sight and the heart. Furthermore, the word *ta'lim* is also said to not stop at the achievement of knowledge in the cognitive domain alone, but also continues to reach the psychomotor and affective domains (Ahmad Syah, 2008). When viewed from its origin, *al-Ta'lim* is a noun (*masdhar*) derived from the word *'allama*, while the term *tarbiyah* is translated as education, and the word *ta'lim* itself is interpreted as teaching (Musthofa Rahman, 2001). Thus, it can be concluded that the word *ta'lim* is more practical or technical in nature, as it refers to implementation efforts. For example, in the case of majelis *ta'lim*, there is a teaching process that involves several people or more. Therefore, the word *ta'lim* is often mentioned in every religious activity.

The third concept of Islamic education is *ta'dib*. The origin of the word *ta'dib* is *addaba*, *yuaddibu*, *ta'dib*, which means education. Ibn Mansur states that the word *addaba* is the opposite of *allama* and *azzat*, which refers to the teachings of the Prophet Muhammad SAW where the word *addaba* is used in *ta'dib* (Ferren Audy Febina Sitompul, 2022). Etymologically, *aduba-ya'dubu* means to train or discipline oneself, which is practised through polite and obedient behaviour. In this case, Mahmud Yunus states that the meaning



of the word *adaba-ya'dibbu* is good behaviour (Ferren Audy Febina Sitompul, 2022). This is in line with the behaviour of students at Islamic boarding schools, which is known as *ta'dim*, meaning obedience, respect, and honour towards the kyai or teacher. It can be concluded that the word *ta'dib* tends to refer to the ability to implement good attitudes and behaviour in educational, social, and national environments.

The above explanation emphasises that education is an important component that should be accessible to everyone. Through the concept of *Education for All*, which emphasises that education is a necessity for everyone to grow and develop into intelligent, capable, mature, independent individuals who are faithful and devoted to Allah SWT, education must be accessible to all levels of society regardless of race, class, or social status. This condition certainly indicates that education is the right of every person, so that when *Education for All* was echoed since 1990, it certainly had a strong relevance to the command to seek knowledge in Islam.

The concept of *Education for All* is an idea, a notion, a plan that has been formed in the human mind regarding equality and equal opportunities to obtain education without exception, meaning that this concept does not consider a person's racial, religious or social status (Suyahman, 2015). Thus, education becomes the right of every person as a means of bringing about change in their lives. Education also brings fundamental changes to the human personality by imparting knowledge, which has implications for an individual's life on earth.

On the other hand, the concept of *Education for All* is an educational model that emphasises the importance of education for everyone, regardless of status, gender or economic differences, so that there is no discrimination in education (Riswan Palagu, 2017). The meaning of *Education for All* itself is in line with the principles of Islamic education, namely the principles of democracy, independence, equality and opportunity to learn without discrimination, meaning that everyone has the same right to education. Therefore, its relevance is very strong with the concept of Islamic education, which fundamentally provides benefits to every individual and community.

E. Implementation of the *Education for All* Concept in Islamic Educational Institutions

Islamic educational institutions in Indonesia play a significant role in contributing to the development of national character by instilling Islamic values in students. There are several Islamic educational institutions, all of which have their own roles, but the essence is the same, namely to provide an understanding of religious values, to obey Allah SWT by carrying out all His commands and avoiding all that He has forbidden. Where the obedience of a servant of God is to submit and obey all His provisions which are sourced from the Qur'an and Hadith.

The term "institution" in the Nahasa Indonesia Dictionary (KBBI) is defined as a body whose purpose is to conduct scientific research or undertake an endeavour (Ibrahim Bafadhol, 2017). An educational body or institution is an organisation or group of people who, for one reason or another, bear responsibility for the education of students in accordance with the mission of that body. Furthermore, an educational institution is defined as a place where the educational process takes place with the aim of changing individual



behaviour for the better through interaction with the surrounding environment (Ibrahim Bafadhol, 2017).

From the above definition, it can be concluded that an Islamic educational institution is a place or organisation that provides Islamic education, where there is a clear organisational structure, which includes responsibility for the implementation of Islamic education. Thus, Islamic educational institutions must be able to create a comfortable, safe, conducive and humanistic atmosphere in order to facilitate the teaching and learning process that reflects the values of Islamic teachings.

Formal Islamic educational institutions can consist of kindergartens (TK), Raudatul Athfal (RA), elementary schools (SD), Madrasah Ibtidaiyah (MI), junior high schools (SMP), Madrasah Tsanawiyah (MTs), Senior High School (SMA), Madrasah Aliyah (MA) (Ibrahim Bafadhol, 2017). Looking at the spirit of *the concept of Education for All*, Islam has basically practised this directly, with education being organised through Islamic institutions such as Islamic boarding schools, madrasahs and majelis ta'lim. All Muslim communities can access education free of charge with ease, and this is achieved through Islamic education. In other words, the spirit of *Education for All* has been directly applied since the time of the Prophet Muhammad SAW until today, guided by the Qur'an and Hadith.

In the context of government, education is the responsibility of the state towards its people. This is clearly stated in the 1945 Constitution, whereby the government stipulates that every citizen is obliged to attend basic education and that the government shall finance it, as stated in Article 31 (2) of the amended 1945 Constitution. This is also stipulated in Article 34 (2) of the National Education System Law, which states that the government and local governments guarantee the implementation of compulsory education at least at the basic education level without charging fees. From this description, it is clear that education is a fundamental need, and therefore the government is present to regulate and take responsibility for ensuring that education is available and accessible to every citizen (Muhammad, 2022). The presence of the government is an important part of ensuring that the programme is accessible to all levels of society.

What is free education? In understanding this context, we must be comprehensive. Free education is education without fees that frees students from all forms of costs incurred in the course of education, whether from *input*, process or output (Muhammad, 2022). In its implementation, the government provides funding through compulsory education and the Indonesia Pintar (PIP) programme. The compulsory education programme is regulated in Law No. 20 of 2003, which stipulates the minimum education that Indonesian citizens must receive under the responsibility of the central and regional governments. Furthermore, Article 6 (1) of the National Education System Law emphasises that every citizen aged seven to fifteen years old is required to attend primary education. Based on Article 6 (1), the compulsory education age is 7 to 15 years old. There are efforts by the government to increase the compulsory education age to 12 years for children aged 6 to 21 years (Muhammad, 2022). The regulations that are continuously updated by the government are part of the government's commitment to educate the nation's children.

The implementation of the *Education for All* concept in Islamic educational institutions has been consistently practised through both formal and non-formal educational

institutions. All of them have the goal of developing well-rounded individuals. Therefore, Islamic education contains values that shape a generation with academic intelligence and character in accordance with Islamic teachings (Faizin, et al., 2024). The implementation of Islamic education that can be enjoyed by Muslims will shape a strong, intelligent, characterful, independent, faithful, and God-fearing Muslim generation. To that end, Islamic educational institutions continue to exist today with various programmes and advantages. Thus, the concept of *Education for All* can be felt and enjoyed by Muslims.

Conclusion

Based on the results of the study on the implementation of the *Education for All* concept as described above, the following conclusions can be drawn; Education is the right of every individual and a fundamental right that must be obtained in the effort to develop oneself. In the context of Islamic education, it has the same mission, namely how Islamic education can be felt, enjoyed or obtained with equal distribution and opportunity to obtain education without exception, meaning that this concept does not consider a person's racial background or social status. The meaning of *Education for All* itself is in line with the principles of Islamic education, namely the principles of democracy, independence, equality and opportunity to learn without discrimination, so that everyone has the same right to education. The implementation of *Education for All* has actually been carried out in Islamic educational institutions, both formal and non-formal. This is proof that education is a fundamental and essential part of human life, requiring the attention of all parties, including the government, society, the private sector, and other stakeholders.

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