



Policy Education Islam Pakistan

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Abstract

This study aims to describe and analyze Islamic education policy in Pakistan as a modern Islamic state with a long tradition of integrating religion and politics. The research employs a qualitative library research method, drawing upon various sources such as books, journals, regulations, and official educational documents from Pakistan. The findings reveal that Pakistan's education system is deeply rooted in Islamic values that have existed since the Mughal Dynasty and were reinforced after the establishment of the Islamic Republic of Pakistan in 1947. The education policy is based on Article 25-A of the Constitution, mandating the state to provide free and compulsory education for children aged 5–16. The educational structure includes formal education (pre-school, primary, secondary, and higher education) as well as non-formal and madrasa systems. Madrasas play a vital role in preserving Islamic orthodoxy by emphasizing Qur'anic memorization. The government has also sought to integrate religious and general education through curriculum reforms and the application of technology, such as the *Intel Teach Program* and *Thinking with Technology Course*. Pakistan's Islamic education policy shares similarities with Indonesia's education system in its approach to compulsory education and integration of Islamic values. Thus, Pakistan's Islamic education policy can serve as an inspirational model for other Muslim-majority countries.

INTRODUCTION

The Islamic Republic of Pakistan is the world's second-largest Muslim nation, though they are drawn from five distinct ethnic groups: Punjabis, Sindhis, Pathans, Baluchis, and Muhajirs (Urdu-speaking immigrants from India before the partition). The majority of Pakistanis (97%) are Muslim. Non-Muslim minorities include Christians, Hindus, and Persians. Among Muslims, 10% to 15% are Shia of the Twelver (Istna 'Asha'ariyah) sect. Minority Shia sects include the Ismailis, mostly found in Karachi, the northwestern region of Gilgit, and the Bohoras, with their spiritual headquarters located in Bombay, India. The vast majority of Muslims are Sunni. Pakistan adheres to the Hanafi school of thought. However, a small minority follow the Hanbali school. (Thohir, 2012) .

Urdu is the common language of the Pakistani people and is a new language that was born as a result of the accumulation of ethnicities and the mixing of various cultural and linguistic influences, especially Persian, Turkish, Indian. And Arabic since 13th century AD around the regions of Afghanistan, Pakistan, Bangladesh and India Now . Mughal Empire , it seems Wrong One hegemony politics that most responsible answer in period 16th century AD will interest this Urdu language , as manifestation from strength socio-cultural in India who want to identify yourself and try differentiate

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himself and his strength The Safavids in Persia and the Ottomans in Anatolian Turkey. Dynamically, the influence of Sufism seems to increasingly strengthen the position of the language as one of the languages of Islam, especially in filling and develop softness the taste in various literature Which developed with use Urdu language , Which all of them has reflects the quality and density the philosophical and allegorical meaning of this language (Nasr, 1993) .

The historical roots of the formation of the Pakistani government are the existence of strong religious fervor over influence The Hindu majority in India ultimately led to the birth of Pakistan, which was officially recognized as the Islamic State of Pakistan and officially recognized in the Constitution of the Government of Pakistan. Unlike in Indonesia, the formation of the Republic of Indonesia was driven by a nationalist spirit in the fight for independence from colonial rule. the nationalist without discriminate between ethnic groups and religions and language so that Indonesia is not a Muslim country even though it is one of the largest Muslim majority countries in the world.

The education policies between Pakistan and Indonesia are almost the same, namely making education compulsory . for inhabitant his country . Only Pakistan is obliged study until high school level while in Indonesia only until Junior high school level . Meanwhile, educational institutions in Pakistan and Indonesia are almost the same, namely general and religious educational institutions/Madrassas, as well as colleges/universities, both general and religious. (Surawardi, 2012) .

METHODS

Writing This aim for discuss Islamic Education in Pakistan Writer use study library *research*, namely writing that is done through data and information collection as well as necessary ingredients originate from library, okay in the form of regulations, journals, books and sources others. This research including in study qualitative, namely study use approach naturalistic for search and find definitions or understanding about phenomenon in something special background (Tohirin, 2012).

FINDINGS AND DISCUSSION

1. Origin Suggestion Islam in Pakistan

According to information in the Encyclopedia of Islam, Muslims during the Umayyad Dynasty expanded into the Sindhi region, now known as Punjab. This expansion occurred under King al-Walid I (705-715). sent Muhammad bin Qasim. The area was ruled by the family Brahmin (caste highest for public Hindu) And religion people generally Buddhist (Editorial Board of the Encyclopedia of Islam, 1994) . The establishment of the settlement and its government occurred when the Gaznavids established Lahore as the capital in 1021. (Hantings, n.d.) .

The real Islamization in the land of Sindi/Punjab was launched by Mahmud Gaznawi (971-1030), ruler of a small Turkish region in Afghanistan. Gaznawi got opportunity to do an expedition for the purpose of Islamization in mainland India when the Samanid Kingdom in Khurasan and Transoxania collapsed (Hantings, n.d.) . Mahmud Gaznawi defeated the Hindu and Punjabi kings in year 1005. In the year in 1021, he conquered Kashmir and destroyed the Somanat temple. He also preached Islam, which quickly converted the people of the region and fostered a spirit of learning among the Muslims. (Hantings, n.d.) .

On century to 13 expansions Islam continue And reach the peak during the Mughal Dynasty (Esposito, 1986) . According to Harun Nasution, the Mughal Empire was founded by people from Central Asia, who had different nationalities and religions from Hindus. The majority of the people of the Mughal Empire embraced Hinduism, so this foreign dynasty was not easily accepted by the native population (Nasution, 1987) .

The Mughal Empire was founded by Babar in 1526. The Muslim noble titles of the Mughal kings were very attached. For example, Nuruddin for Jahangir, Shihab al-Din For Shah Jehan And Muhyiddin For Aurangzeb. In the view of modern historians, the Mughal rulers were ideal Muslim leaders (AS Ahmad, 1992) .

The power of the Islamic Mughal Empire declined due to the leadership of some of its kings. At that time, Hindu groups began to move, particularly the Mahrata. The Mahrata formed an independent

kingdom in Western India. In addition to Hindus, Sikhs also moved against the Mughal Empire. At that time there were also small kingdoms, so that the Mughal Empire became increasingly smaller and its power declined (AS Ahmad, 1992).

Areas that were once under Islamic rule have now fallen into non-Muslim hands. This raises the issue of *dar al-harb* for areas controlled by non-Muslims. Areas still under Islamic control are called *dar al-Islam*. (AS Ahmad, 1992). This kind of regional category clearly shows that the understanding of Muslims in the Mughal Empire was very adequate.

2. Islam And Strength political in Pakistan

The state of Pakistan could not be separated from politics before achieving its independence on August 14, 1947. The people of Pakistan are essentially Indian Muslims. According to Iqbal's view (Nasution, 1987) a poet and a philosopher in India there are two people big, and in the implementation of Western democracy in India, this fact must be taken into account. The demand of Muslims for self-government within or outside the British Empire was a reasonable one. India was essentially composed of two nations, the Islamic nation and the Hindu nation. Muslims India must going to on formation country alone from country Hindu in India.

Inspired by Iqbal's views, Indian Muslim politicians have concluded that Indian people with Muslims India are two A nation that was very difficult to unite due to cultural and religious differences. India's Muslims, as a minority, would have been unable to practice Islamic teachings if they remained within India, where Britain was in power. British presence in India, so There is three group Which face to face, namely the Hindu community, Muslims and the British colonial government.

Against the backdrop of the conditions in India, Muhammad Ali Jinnah, a Pakistani figure, practically translated Muhammad Iqbal's ideas. The emerging state of Pakistan was a success of the two-nation theory. (Amal, 1989). The legitimacy of the Islamic state of Pakistan lies in Islam. In fact, the concept of an Islamic state of Pakistan originated with Muhammad Iqbal in his speech. at the annual session of the Muslim League in late 1930. Jinnah then translated Iqbal's ideas into practical reality. (Amal, 1989).

Pakistan was Iqbal's dream, as he said: "I want to see Punjab, the Northern Frontiers, Sindh and Baluchistan united into one state." It was here that the idea and goal of forming a separate state was announced. in a way official and then become struggle national Indian Muslims. It is not surprising that Iqbal is seen as the father of Pakistan. Jinnah's task was to make the ideals of Pakistan a reality (Amal, 1989).

The name "Pakistan" itself was introduced by an Indian Islamic student named Khaidri Rahmat Ali in London, the letter P stands for Punjab, A stands for Afghan, K stands for Kashmir, S stands for Sindi and Tan stands for Balukhistan. (Amal, 1989). holy and "tan" means country (Amal, 1989).

Muhammad Ali Jinnah, the first Governor-General of the Islamic state of Pakistan, spent approximately 40 years in politics. Simply put, Jinnah's political activities can be divided into two phases: nationalists to realize an independent India, and the second stage to achieve a separate Muslim state from India which was later known as Pakistan.

Like Iqbal and other Indian Muslim leaders, Jinnah was no exception, initially a staunch advocate for India's independence. At the age of 30, Jinnah entered politics by joining the Congress Party, although the Muslim League had already been formed, but he was not interested in that organization. year Entering politics, he was elected to the highest legislative assembly in India. This was the beginning of his parliamentary career. Which long for Jinnah, Which make it known in Bombay; In institution This He start get to know with politicians elite India like Gopal Krishna, Gokhale from Congress Party (Compiling Team, 1973). When the Muslim League changed its political direction in December 1913 and accepted the idea of a national government for India as its goal struggle, Jinnah as a Muslim quick enter organization This, even in year That He elected to be President League Muslim. On year 1916 Constitution India stated that Indian Muslims would get separate constituencies as a result of the Lockdown agreement (Rosenthal, 1965).

In the session at Locknow, Jinnah stated that the feeling of brotherhood and cooperation was

the basic foundation. India can only be achieved in real terms with the existence of harmonious relations and true mutual understanding between the two communities: Hindu and Muslim. (Rosenthal, 1965) .

Jinnah's political views are often referred to as Hindu-Muslim Unity and are considered his first political product. Jinnah's campaign was unsuccessful because Hindus consistently imposed their will through their majority. Jinnah was disappointed and left politics for London. However, when he heard Iqbal's idea of establishing a state for the people, Islam separated from India, He return join with League Muslims who in turn are increasingly getting support from Indian Muslims.

The Muslim League session, chaired by Jinnah in Lahore, succeeded in passing a resolution known as the "Lahore Resolution" or "Pakistan Resolution." One of its pioneers was Maulvi Fazlul Haque. resolution the is : People Islam India is something nation. Muslims must have their own homeland separate from Hindus, and will not accept a constitution that does not mention this demand. (Editorial Board of the Islamic Encyclopedia, 1994) .

As a result of the Muslim League's increasingly strong fight for the independence of Muslims separate from Hindus, and the increasingly high political temperature, claimed lives Lots, Good from Muslims and Hindu And in turn made the British government no longer able to handle the chaos in India. In the end, the British government decided to hand over sovereignty before June 1948.

A year later, the British issued a decision to transfer sovereignty to two constitutional councils, one for Pakistan and one for India. On August 14, 1947, the Constitutional Council was officially opened. And the next day, August 15, 1947, Pakistan was born as a Muslim nation in India. Jinnah was appointed Qaid Azam (Governor General). He still had time to enjoy the fruits of his labor. his year-long struggle more. He died in the month September 1948 in Karachi (Nasution, 1987) .

What has been explained about the correlation between the existence of Islam and politics shows that Islam's success in Pakistan was achieved through political means. Indian Muslim figures such as Sir Ahmad Khan, Sir Ameer Ali, Muhammad Iqbal, and Muhammad Ali Jinnah came to the same conclusion: Muslims can only practice their religion well if Having their own homeland. This ultimately bore fruit with the establishment of the Islamic Republic of Pakistan. Islam continues to inspire and serve as an ideology that Indian Muslims must embody, socially, economically, culturally, and politically (an Islamic state).

3. Policy And System Education in Pakistan

Since independence, efforts have been made to link the education system to the needs of the nation. In this regard, the Education Conference was held in 1947 as directed. founder Pakistan Quaid-e-Azam Muhammad Ali Jinnah. He provided basic guidelines for the future development of education by emphasizing interalia, that the education system should be in keeping with the genius of our people, consonant with our culture, history and inculcate a sense of honor, integrity, responsibility and selfless service to the nation and state. (Anzar, 2010) .

Education in Pakistan is supervised by the Ministry of Education of the Government of Pakistan as well as the provincial governments, while the federal government is partly responsible. It contributes significantly to curriculum development, accreditation, and funding of research and development. Article 25-A of the Constitution of Pakistan obligates the state to provide free and compulsory quality education to children aged 5 to 16 years. "The State shall provide free and compulsory education to all children aged 5-16 years." in a manner determined by law " (Anzar, 2010) .

The education system in Pakistan is generally divided into five levels: primary (grades one to five), middle (grades six to eight), high (grades nine and ten, leading to the Secondary School Certificate or SSC), intermediate (grades eleven and twelve, leading to the Higher Secondary (School) Certificate or HSC), And university leading bachelor And postgraduate (Surawardi, 2012) .

Curriculum usually covers combination from eight programs (such as Biology, Chemistry, and Physics) as well as eye compulsory lectures (like Mathematics, English, Urdu, Islamiat and Pakistan Studies). In the formal education system of Pakistan, there are several stages, which are illustrated as briefly explained below:

a. Education Formal

1. Pre Primary School: Pre-school education designed For aged 3-5 years and usually consists of from

Group Play, Kindergarten and Kindergarten (also called “KG” or “Prep”).

2. School: Stages This consists of from class I to class V and those who register child child ages 5-9 years. Since independence, the makers policy strive For make education basic free and mandatory.
3. School secondary: school medium This is three year duration and consists of from Class VI, VII and VIII Group Ages 10-12 years. Curriculum school medium usually subject to the institution. Eight discipline the sciences taught in formal schools are: Urdu, English English, mathematics, art, science knowledge, science social, Islamic and sometimes studies computer (depending on availability laboratory computer). Language province and regional such as Punjabi, Sindhi, Pashto and others can taught in each province, especially in schools language. Some institution give instructions in Language foreign such as Turkish, Arabic, Persian, French and Chinese. Language of instruction depending on the nature from institution That alone, whether That A school English medium or school Urdu medium.
4. School Intermediate Height: Children school medium tall during two year in class IX And X. Board School Intermediate and Secondary Education do examination. A secondary school certificate is awarded to successful candidates.
5. Secondary Education: Secondary stage more high is also called " stage " and is considered as part from education college tall. Higher Secondary Education consists of from grades XI to XII. After students pass the Secondary Education Council do examination and provide award in the form of Certificate School Higher Secondary Education (HSSC) (Surawardi, 2012) .
6. Higher Education: for enter education tall must there is a school diploma medium for get title bachelor it took 4 years education tall for title master need 2 year education. A title doctor need usually 3 years study.

Especially for tertiary level, since the separation with In 1947, India had only one university, the University of the Punjab in Lahore. Religious studies were offered as basic subjects. general. University This establish Islamic Department on 1950. After that, various other universities were established like University Sind Which open Faculty of Islamic History and Culture since the early 1950s (Surawardi, 2012) .

Bachelor's programs in Pakistan require three or four years of study, and students typically specialize in a chosen field of study, such as *Biochemistry* (BSc Hons. Biochemistry). Then, master's programs, most Master of Philosophy (M.Phil) degree programs, require a *Master of Philosophy* (MSc). education two year. *Doctor of Philosophy* (PhD) usually chased after get title M.Phil. Students pursuing a PhD or M.Phil must choose a specific field and a university that conducts research in that field. M.Phil. and Ph.D. education in Pakistan requires a minimum of two years of study.

There is another type of education in Pakistan called Technical Education namely: Punjab Board of Technical Education, Sindh Board of Technical Education, and *Sindh* Board of Technical Education, provide technical education facilities. Punjab Board of Technical Education offers *TAC Matric.* and *DAE (Diploma Associate Engineer- ing)* in technologies such as Civil Engineering, Chemistry, Architecture, Engineering, Electrical Engineering, Electronics Engineering, Computer Science, and many more. This is a three-year program combining Physics, Chemistry, Islamic Studies, Pakistan Studies, and more, with over 25 books related to their technology. After matric, there is a three-year diploma, equivalent to grade 12, and the diploma holder is called *Associate Engineer.* (Anzar, 2010). Two Pakistani universities are among the top 200 Universities of Technology of the World. college Other Pakistani universities include University of Engineering and Technology, Lahore, *Institute of Technology Ruang Space (IST)*, *Quaid - e - Azam University*, *National University of Science & Technology*, University of Karachi, among the World's Top 1000 Universities ranked, according to World University Rankings.

Language Education in Pakistan done in two Language, Urdu and English. While Urdu is the national language, it was originally and initially developed in Uttar Pradesh in neighboring India. Language chosen as Language national by founder Muhammad Ali Jinnah and has nothing to do with the belief that it was brought to Pakistan during Partition from India by migrants called Muhajirs Urdu. Urdu quickly dominate Pakistani politics and Urdu is mandatory in all school And institution education as part of strategy to weaken the indigenous languages and regional cultures (some of them are Punjabi, Sindhi, Pashto, Brahui).

Madrasah education: although side by side with system modern education also has a system religious education, which provides Islamic education. This institution own Alone management system without mix hand Good from government province or federal (I. Ahmad, 2008). Effort has carried out by the government for present bring madrasah in current main in Education Sector Reform. The main objective government is for enlarge opportunity Work for graduates they. Then the Madrasah Education Council was formed to arrange activity Madrasah (Anzar, 2010) .

Madrasas play an important role because they are able to preserve Islamic orthodox values, train many generations of ulama and functionaries. Islam. Madrasah in Pakistan teach curriculum called *dar-i-nizhami* , which is a standard subject for all Sunni madrasas in India, Pakistan, and Bangladesh. In the curriculum the there is 20 eye lesson Which in a way wide divided into revealed sciences and rational sciences (Anzar, 2010) .

Madrasas in Pakistan are different from Islamic boarding schools in Indonesia. for students No required For memorize Al-Qur'an all of it, except Islamic boarding school the Islamic boarding school memorizing the Quran. Unlike in Pakistan, madrasas require their students to to memorize 30 chapters of the Al-Quran before studying other materials. Because the Koran is a foundation for students who want to deepen their religious knowledge (Anzar, 2010) .

There is five major schools *school of thought* in Pakistani madrasas: *Deobandi, Barehwi, Expert Hadith, Salafis And Shia* . Each stream thinking This have method learning Which different. But, Deobandi and Barehwi are the two most dominant schools of thought in all madrasas Pakistan. Like Which has mentioned in the introduction, that birth madrasas in Pakistan not loose from mix government hands and network international other (Surawardi, 2012) . Apart from that Madrasah, Mosque Also is form institution Islamic education in Pakistan. The number of mosques far outnumbers the number of madrasas. No like most country Islam in east middle, network mosque And madrasah in Pakistan operate in outside control The state has a great deal of autonomy. In many cities without a public hall, mosques, in addition to being places of worship, also serve as forums for discussing general issues. (Maunah, 2011) .

Education in Pakistan is heavily influenced by religion. For example, a study of Pakistani science teachers showed that many rejected evolution on religious grounds. However, most Pakistani teachers (14 out of 18) either accepted or considered the possibility of evolution in living organisms, although nearly all Pakistani science teachers rejected it. evolution man Because they believe that man No evolved from apes. Although many teachers reject human evolution, all agree that there is no contradiction between science knowledge and Islam in general (Lapidus, 1997) .

Islamic religious education in Pakistan is divided into three categories: a) Quranic Schools, b) Mosque Primary Schools, and c) Madrasahs. (Anzar, 2010) . The first is a school where children learn to read the Al-Quran (read: learn iqra'). Place usually in Village mosques or prayer rooms. Study times are not clearly defined. Some are in the morning, some are in the afternoon and afternoon. Ustadz who teaching usually come from the village. *Both* schools the basis of the mosque, namely the mosque is used as a place of study for children Which Already aged 7 and above. This initiative was officially launched by the Zia-ul-Haq government in the 1980s to address the lack of educational opportunities in rural areas of Pakistan. In addition to studying the Quran, they also Urdu and mathematics were taught by local mosque imams. However, this education was often hampered by the fact that imams rarely had a good command of Urdu and mathematics, which ultimately led to the closure of many schools. Now, there are mosque primary schools throughout Pakistan. around 25,000 schools. And the last one is the madrasah (Anzar, 2010) .

b. Education Informal

There is four type education informal Pakistan: (1) Courses education And Islamic teachings (2) Groups countermeasures disaster (3) Course literacy And technology , (4) Courses skills life .

Another interesting thing about Pakistani education is the use of technology and communication in education in Pakistan, such as: (a) Intel teach program And portfolio about Internet For Teacher And students , (b) Intel teach in service program , (c) Skill for success course , (d) Getting started course , (e) Essential course , (f) Thinking with technology course , (g) Advanced on line course ,

(h) Leadership forum , (i) Pre service program (Anzar, 2010) .

An interesting aspect of utilizing technology and information in education is the "thinking with technology" course. This means that Pakistani society is not just about using technology but also about thinking with it.

4. Comparison Education Islam Pakistan with Indonesia

There are many similarities between the education system implemented in Pakistan and that implemented in Indonesia. Legally, Pakistan has a law that regulates compulsory education for children aged 5-16. Article 25-A of the Pakistani Constitution requires the state to provide education. free and compulsory quality education for children in the age group of 5 to 16 years. " The State must provide education free and must for all children aged 5-16 years in the manner prescribed by law (Anzar, 2010) .

For the Indonesian people, it is known as the compulsory basic education program. 9 year is embodiment mandate opening Constitution 1945 in frame enlightening life nation. Chapter 31 Constitution 1945 Which state (1) Every citizen has the right to receive education and (2) The government shall endeavor to establish and organize a national education system which is regulated by law. (Sinar Grafika Editorial, 2003) . As a reflection of this system, it should be mandatory in Indonesia to learn to follow what is done in Pakistan has 12 years of compulsory education, from elementary school to high school. Similarly, Indonesia's education budget should follow Pakistan's example, increasing from 20% to 30%.

Improvement education compulsory education making compulsory education from 9 to 12 years with the hope of achieving equal distribution of basic education (SD) and junior high school to senior high school) that are of high quality and more accessible to residents in remote areas. This is in accordance with Law No. 2 of 1989 concerning the national education system, which was further emphasized in Law No. 20 years 2003 about national education system as stated in article 34 as follows: (1) Every citizen Those aged 6 years can participate in the compulsory education program. (2) The government and regional governments guarantee the implementation of compulsory education. at least at the basic education level without charging fees. (3) Compulsory education is the responsibility of the state organized by educational institutions. Government, regional government, and the community. (4) Provisions regarding compulsory education as referred to in paragraph (1), paragraph 2), and paragraph (3) are further regulated by government regulations. (Sinar Grafika Editorial Team, 2003) . In the 1993 GBHN, it is stated that the government must strive to expand educational opportunities, both basic education and postgraduate education. medium vocational, and education professional, through track schools and out-of-school pathways. In order to expand opportunities for basic education, on May 2, 1994, the government launched a 9-year compulsory education program. it was further stated that An important stage in educational development is increasing compulsory education from 6 years to 9 years.

The nine-year compulsory education program adheres to the concept of *universal basic education* , a vision for opening up basic educational opportunities. Therefore, the primary goal is to foster the educational aspirations of parents and students who are old enough to attend school, with the aim of increasing the productivity of the workforce at a macro level. The primary objective is for children have the opportunity to continue learning until the age of 15, and as a foundation for further learning both tiered education higher or in the world work. Implementation education must 9 years of education has been regulated more broadly in Law No. 20 year 2003 (Sinar Grafika Editorial Team, 2003) . That The national education system gives every citizen the right to obtain quality education and is entitled to it get chance increase education throughout life (article 5 paragraphs 1 and 5). For citizens who have emotional disorders, mental, intellectual, and/or social and citizens who have the potential for intelligence and special talents have the right to receive special education. Likewise Citizens in remote or underdeveloped areas and remote communities have the right to receive special education services (article 5 paragraphs 2, 3 and 4). It is further explained that 9 years of compulsory education is required for children aged 7 to 15 years must be organized by the government (central), regional governments, and the community free of charge. Referring to the explanation that has been presented in on, can understood that characteristic features implementation education 9 years of compulsory education in Indonesia is: 1) not compulsory coercion but rather persuasive, 2) no legal sanctions, 3) not regulated with a separate

law, and 4) success is measured by the increasing participation rate in basic education (Surawardi, 2012)

Wardiman Djojonegoro, (1992) put forward the reasons behind the launch of the 9-year compulsory education program. for all children aged 7-15 starting in 1994 was: 1) Approximately 73.7% In 1992, the Indonesian workforce had only an elementary school education or less, meaning they had not completed elementary school and had never attended school. This was far behind other ASEAN countries, such as Singapore. 2) From an economic perspective, basic education was This year is an effort to improve the quality of human resources that can provide greater added value to economic growth. With an average of 9 years of basic education, it is possible for them to broaden their horizons in creating more diversified economic activities. 3) Increasingly high level the higher a person's education, the greater the opportunity to be more capable of participating as an actor economic sectors or industrial sectors. 4) From the perspective of student interests, increasing the compulsory school age from 6 years to 9 years will provide greater maturity in mastering knowledge, abilities, and skills. By increasing mastery of abilities and skills, it will increase more equitable opportunities to improve dignity, welfare, as well as meaning his life. 5) With the expansion of 9-year learning opportunities, the minimum age of the productive workforce can be increased from 10 years to 15 years. (Surawardi, 2012) .

Based on the reasons behind the launch of the 9-year compulsory education program as stated above, it provides an illustration that in order to achieve an increase quality source Power man, which can provide added value to the individual (society) itself regarding mastery of knowledge, skills, which can lead to economic growth, increased work productivity, dignity, and welfare of life, can only be achieved through the completion of the implementation of education for all.

Education in Pakistan is heavily influenced by religion. For example, a study of Pakistani science teachers showed that many reject evolution on religious grounds. Although many teachers reject evolution, Humanity, everyone agrees that there is no contradiction between science and Islam in general. This aspect also applies to education in Indonesia, where evolution cannot be accepted as a scientific theory because it contradicts the Qur'an and the Hadith. Furthermore, educational institutions are now nationally programmed to integrate science, integrating general sciences with religious knowledge, starting from the elementary school curriculum to university. This reality also demonstrates recognition, as has been the case in Pakistan, that in Indonesia Also confess that No There is contradiction between science with religion.

Education religion Islam in Pakistan divided to three categories, namely: (a) *Quranic School*, (b) *Primary Mosque School*, (c) Madrasah. First is a school where children learn to read the Koran (read: learn (Iqra) (Anzar, 2010) . The location is in mosques or village prayer rooms. This category is the same This contrasts with the TKA/TPA that occurs in Indonesia, where most of the time is also held in mosques and prayer rooms/langgars. The difference is that study time in Indonesia is very regular and scheduled, while In Pakistan, the system is not clearly organized. The religious teachers who teach are usually also from the village.

Second, the mosque elementary school, namely the mosque is used as a place of learning for children who Already aged 7 years and above. This initiative was officially launched by the Zia-ul-Haq government in the 1980s to address the lack of educational opportunities in rural areas in parts of Pakistan. In addition to studying the Quran, They were also taught Urdu and mathematics by the local mosque imam. However, this education was often hampered by the fact that the imams rarely had a good command of Urdu and mathematics, which ultimately led to the closure of many schools. (Surawardi, 2012) .

This second type of education also applies in Indonesia. on year eight dozens Mosques and prayer rooms are also places to explore religious knowledge and Arabic. The difference with Indonesia is that mathematics is not taught in mosques. The decline of mosque education in Indonesia is not due to the lack of teachers, but rather to the availability of adequate Islamic boarding schools (pesantren). accommodating religious learning and Arabic language knowledge.

Third: is madrasah. Madrasah in Pakistan different with Islamic boarding schools in Indonesia. In Indonesia the students are not required For memorize the entire Quran, except Islamic boarding school the Islamic boarding school hifzul Al-Qur'an. In matter This Indonesia should follow what is done in

Pakistan, namely standardization to make memorization mandatory. Al-Qur'an for Madrasah students. Even at universities, regardless of faculty or department. Unlike in Pakistan, madrasas require their students to memorize 30 chapters of the Quran before studying other subjects. The Quran is the foundation for students who wish to deepen their religious knowledge. If this system were implemented in Indonesia, it would be an effort to reduce the rampant corruption and attitudes currently prevalent in the country. (Surawardi, 2012).

Even the most fundamental where public education institutions require three subjects must in Pakistan start from level base up to universities, namely English, Urdu, and Islamiyat. This also indicates its relevance to educational institutions in Indonesia today. where is the Indonesian language subject and Islamic Religion became compulsory subjects in the National Examination (UAN). Meanwhile, English is only required from junior high school to university level. At elementary school level, the path toward making English a subject has already been taken, starting in grade III/elementary school.

There is no difference between Pakistan and Indonesia in the kindergarten curriculum. In theory, There isn't any demands to learn and write but because of the elementary school/Islamic elementary school curriculum does not adhere to the principles of relevance and continuity, so in practice, the obligation to learn to read, write, and count at the kindergarten/RA level is still taught. In the future, it should be The kindergarten/RA curriculum in Indonesia is perhaps more oriented towards to Australia or Dutch Which only material he taught emphasize to the material of playing and introducing the concept of letters in language and the concept of numbers with picture symbols in mathematics learning (Surawardi, 2012). Reflection that Possible can done in connection with policy education in Indonesia is existence college tall major Space technology as has been done in Pakistan.

CONCLUSION

The historical roots of the formation of the Pakistani government are the existence of strong religious spirit due to the influence of the Hindu majority in India so that finally be born the state of Pakistan, which claims to be the Islamic State of Pakistan and is officially mentioned in the Constitution of the Government of Pakistan. Another similarity in Indonesia is the formation of the Republic of Indonesia due to the spirit of nationalist in fight for independence from colonialism. The nationalist spirit is without discrimination ethnic group religion and language so that Indonesia is not a Muslim country even though it is one of the largest Muslim majority countries in the world.

The education policies of Pakistan and Indonesia are nearly identical, making education compulsory for their citizens. However, in Pakistan, education is compulsory up to high school level, while in Indonesia, it is limited to junior high school level. Meanwhile, the educational institutions in Pakistan and Indonesia are also nearly identical, namely: existence institution education General and Religious/Madrasahs as well as colleges/universities, both general and religious.

The educational problem that occurs in Pakistan is the existence of a senyalemmment that identifies some religious educational institutions/Madrasahs Which involved in movement terrorist. Temporary in Indonesia There are also rumors that identify similar things as what happened in Pakistan. Another problem that is almost the same as in Indonesia is that there are still many school dropouts in Pakistan are like this Likewise in Indonesia, even though there is a law that regulates compulsory education for children, the state has not done much to fulfill the mandate of the law, as evidenced by the absence of *punishment*. for people old man not implementing must Study as mandated by each law on compulsory education in Pakistan, Bangladesh and also in Indonesia.

The handling of general and religious education in Pakistan and Indonesia is also almost the same. The same namely government, private and NGOs. However education Woman Of course only in Indonesia more Good If compared to with which is conducted by the Pakistani goverment .

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