

## HISTORICITY OF ISLAMIC EDUCATION IN THE NUSANTARA

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### **ABSTRACT**

The development of Islamic education cannot be separated from Islam itself, including through cultural acculturation. There are various ways in the development of Islam and Islamic education in Indonesia, including through trade, marriage, education, politics, art, Sufism, all of which help and support the spread of Islamic teachings. Along with the entry of Islam, Islamic educational institutions also run and develop in order to propagate Islam in Indonesia. In this journal, the author will explain qualitatively with a descriptive method to discuss in detail and in depth the discussion of the historicity of Islamic education in Indonesia.

The history of Indonesian Islamic education is essentially very closely related to the history of Indonesian Islam, the historical period of Islamic education is also contained in the history of Islam. Both are closely related and work together in guiding and spreading the religion and Islamic education. This journal will explain the history of Islamic education in Indonesia during the Islamic empire, the colonial period, and the independence period.

**Keywords:** Historical Islamic Education, Islamic Education during the Islamic Kingdom, Colonial Period, and Independence Period

### **A. INTRODUCTION**

Rasulullah SAW as the messenger of Allah has given many *uswatun hasanah* to his servants in matters of worship, *tarbiyah*, *muamalah*, etc. In terms of *tarbiyah* or education, he taught the holy book the Qur'an at the house of Al Arqom who was willing to make his house a place to gather followers who believed in the Prophet SAW who were still relatively few in secret. The house of Al Arqom bin Abil Arqom which became the first place for the education center of the companions in the early days of Islam.<sup>1</sup> This became the starting point of covert *da'wah* and then open *da'wah*.

In relation to the objectives of religious education, the expected goal of religious education is not merely the teaching of religious knowledge and worship practices, but the most important thing is moral education.<sup>2</sup> The purpose of Islamic religious education is to

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<sup>1</sup>M. Miftah Alfiani, dkk, *Islamisasi Nusantara dan Sejarah Sosial Pendidikan Islam*, (Fikrotuna; Jurnal Pendidikan dan Manajemen Islam, Vol. 9, No. 1, 2019), pg. 1129- 1130.

<sup>2</sup>Harun Nasution, *Islam Rasional*, (Bandung: Mizan, 1996), pg. 386.

learn and know Islamic religious sciences and practice them.<sup>3</sup> Religious education has a great purpose in shaping and fostering human life, as signs in doing and acting, using norms that are acceptable to religion.

Since the beginning of its development, Islamic education has always placed its philosophical views on central targets, namely human students, who are understood as creatures of God who have the basic potential of nature whose Islamic religiosity is the core, towards a happy physical and spiritual life in the broadest sense.<sup>4</sup> In this case, the purpose of Islamic education is to develop human nature into human beings who are good and can benefit all humans.

Other objectives or functions of Islamic education include, firstly, educating all potential spiritual-faith, sense of initiative, skills of community members, secondly, passing on religious values, noble values of cultural traditions, and noble social norms. third, as a means of social control and service to perform social control mechanisms, fourth, as a means of unifying and personal and social development.<sup>5</sup>

The historicity of Islamic education in the archipelago began with recitations in people's homes by propagators of Islam, then developed into recitations in langgar/surau/mosque and Islamic boarding school. In the next period, the form of madrasas emerged and efforts to incorporate Islamic educational materials into the general education curriculum established by the Dutch colonial government. At the time of independence, the forms of the Islamic education system, both Islamic boarding schools, madrasas, and public schools continued, but with developments that seemed to lag behind the development of the community itself.<sup>6</sup>

## **B. RESEARCH METHODS**

The research method used in this journal is qualitative with a descriptive approach that aims to analyze events, phenomena, or socio-cultural conditions. This approach also displays the data results as they are without any manipulation process or other things. The

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<sup>3</sup>Herry Muhammad, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*, (Jakarta: Gema Insani, 2006), pg. 89.

<sup>4</sup>Muslih Usa dan Aden Wijdan, *Pendidikan Islam dalam Peradaban Industrial*, (Yogyakarta: Aditya Media, 1997), pg. 178.

<sup>5</sup>Maragustam, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter*, (Yogyakarta: Pascasarjana FITK UIN Sunan Kalijaga, 2020), pg. 94- 95.

<sup>6</sup>A.M. Saefudin, *On Islamic Civilization*, (Semarang: UNISSULA Press, 2010), pg. 662.

method used is to analyze a number of data findings which are then categorized into units that have been prepared by the researcher. In this case, it consists of three units, namely the history of Islamic education in Indonesia during the Islamic empire, the colonial period, and the independence period.

## C. RESEARCH RESULTS AND DISCUSSION

### I. Islamic Education during the Islamic Empire

In historical records, there are several Islamic kingdoms that grew and developed during the Islamic Kingdom in Indonesia, including the Perlak kingdom (840 AD), the Samudera Pasai Kingdom (1267 AD), the Aceh Darussalam Kingdom (1496 AD), the Demak Kingdom (1349 AD), The Kingdom of Banjar (1521 AD), the Kingdom of Ternate and Tidore (1257 AD), etc.

The development of Islamic boarding schools in Indonesia is closely related to the history of Islam in Indonesia itself, education in pesantren as a medium for the spread of Islam especially during the Walisongo period.<sup>7</sup> Education as a method of spreading Islam, of course, requires a place or means to spread religion, at first it was in people's homes, then pesantren, surau, and meunasah were formed.

It is mutually agreed by Islamic historians that Islam first entered Indonesia in Sumatra (around the 7th and 8th centuries AD). Meanwhile, Islam entered Java at the time it was strongly suspected based on the grave tombstone of Fatimah bint Maimun in Laren (Gresik) around the year 475 H (1082 AD).<sup>8</sup>

#### 1. Islamic Boarding School

Through trade routes, the missionaries took their time to teach religion to the owners of the houses they stayed in. Adults are taught religious knowledge related to the implementation of worship, especially the five daily prayers. Teenagers are taught the Qur'an. This confirms the position of traders who carry out dual activities, apart from being immigrants with the aim of marketing their merchandise as well as

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<sup>7</sup>Saeful Anam, *Karakteristik dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau, dan Meunasah di Indonesia*, (JALIE: Journal of Applied Linguistics and Islamic Education, Vol. 1, No. 1, 2017), pg. 149.

<sup>8</sup>Susmihara, *Pendidikan Islam Masa Kerajaan Islam Di Nusantara*, (Jurnal Rihlah, Vol. 6, No. 1, 2018), pg. 14.

preachers.<sup>9</sup>

The purpose of Islamic boarding schools is to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior.<sup>10</sup> The pioneer of the establishment of Islamic boarding schools in Java was Syekh Maulana Malik Ibrahim or Syekh Maulana Maghribi (Gresik) but in subsequent developments the most successful figure in the development of Islamic boarding schools was Sunan Ampel (Raden Rahmat), who later spawned several other Walisongo boarding schools, such as the Giri Islamic Boarding School, Islamic Boarding School. Demak, Tuban Islamic Boarding School, Derajat Islamic Boarding School and other Islamic Boarding Schools in the archipelago.<sup>11</sup>

Maulana Malik Ibrahim scored a cadre of preachers for 30 years. The other guardians are students of Maulana Malik Ibrahim who are trained in the boarding school system education.<sup>12</sup> From this it can be seen that the Islamic education system of the pesantren was so effective during the Islamic empire.

The obligatory elements of pesantren are mosques, kyai, santri, books and dormitories or cottages.<sup>13</sup> With sorogan and bandongan as a teaching method. religious sciences, such as Arabic, fiqhi, hadith, interpretation, kalam, date (history) and so on.<sup>14</sup>

## 2. Surau

Besides pesantren, during the Islamic empire there was also a surau and meunasah. Surau in the Minangkabau traditional system is owned by a tribe or people as a complement to the rumah gadang which functions as a meeting place, gathering, meeting, and bed for boys who have reached puberty and elderly parents,<sup>15</sup> while in Sanskrit, surau comes from the word "Swarwa" which means all, all, all kinds, or in

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<sup>9</sup>Imelda Wahyuni, *Pendidikan Islam Masa Pra Islam Di Indonesia*, (Jurnal Al- Ta'dib, Vol. 6, No.2, 2013), pg. 135.

<sup>10</sup>Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994) pg. 55.

<sup>11</sup>Saeful Anam, *Karakteristik dan...*, 151.

<sup>12</sup>Hasnida, *Sejarah Perkembangan Pendidikan Islam Di Indonesia Pada Masa Pra Kolonialisme Dan Masa Kolonialisme (Belanda, Jepang, Sekutu)*, (Kordinat, Vol. 16, No. 2, 2017), pg. 243.

<sup>13</sup>Mualimul Huda, *Eksistensi Pesantren Dan Deradikalisasi Pendidikan Islam Di Indonesia*, (Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan, Vol. 3, No. 1, 2018), pg. 91.

<sup>14</sup>Imelda Wahyuni, *Pendidikan Islam...*, 138.

<sup>15</sup>Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, 1990), pg. 19.

other words like the education and training center that exists today.

Along with the arrival of Islam in Minangkabau, the process of Islamic education was started by Sheikh Burhanudin as a carrier of Islam by conveying his teachings through surau educational institutions.<sup>16</sup> Gradually, the existence of the surau as an Islamic educational institution has progressed. There are two levels of surau education in this era, namely:

- a. Teaching of the Qur'an. To study the Qur'an there are two kinds of levels. First, the low level, namely education to understand the spelling of the letters of the Qur'an and read the Qur'an. Second, upper education, namely education to read the Qur'an with songs, kasidah, barzanji, recitation, and the book of the parkunan.
- b. Book study. Educational materials at this level include the science of sharaf and nahwu, jurisprudence, interpretation, and other sciences. The way to teach it is to read an Arabic book and then translate it into Malay, after which the meaning is explained.<sup>17</sup>

### 3. Meunasah

In Aceh, it is known as meunasah which is taken from the word madrasa (Arabic), because the Acehnese dialect is read as meunasah, meunasah is a place for galvanizing gampong or village communities, the purpose of which is none other than so that the community can become human beings who believe and fear Allah SWT.

The existence of meunasah as a basic level educational institution is very meaningful in Aceh. All parents put their children in meunasah. In other words, meunasah was a compulsory school for the Acehnese people of the past.<sup>18</sup> So the need and love for religion is very high value for the people of Aceh.

The teaching material in the meunasah is not much different from the surau. The subject matter begins with reading the Qur'an which in Acehnese is called Beuet Quran.

The lesson begins by teaching the hijaiyah letters as contained in the book of Qaidah Baghdadiyah, with the method of spelling letters, then stringing letters. After

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<sup>16</sup>Hasnida, *Sejarah Perkembangan...*, 246.

<sup>17</sup>Samsul Nizar, *Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2007), pg. 281.

<sup>18</sup>Abuddin Nata, *Sejarah Pertumbuhan dan Perkembangan Lembaga- Lembaga Pendidikan Islam di Indonesia*, (Jakarta: Grasindo, 2001), pg. 45.

that, it was continued by reading juz amma, while memorizing short letters. Continue to read the large Qur'an equipped with recitation. They also teach the basics of religion such as the pillars of faith, the pillars of Islam, and the attributes of God. In addition, it is also taught the pillars of prayer, the pillars of fasting, and other religious materials.<sup>19</sup>

Among the curriculum materials taught in Islamic education during the Islamic empire was focused on religious sciences, such as Arabic, fiqh, hadith, interpretation, kalam science, dates (history) and so on.<sup>20</sup> With the capacity as traders from Gujarat, Persian etc., they are not necessarily skilled in trade, but also in matters of religion.

The history of Islamic education during the Islamic empire cannot be separated from the origin of the arrival of Islam itself, traders and missionaries from the Middle East made direct contact with the people and taught Islam in the places they visited on the coast of the archipelago.

The historicity of Islamic education during the Islamic empire cannot be separated from the origin of the entry of Islam into Indonesia, through trade, education, marriage, arts, etc. Islam entered and developed in line with Islamic education at that time, which was depicted in pesantren, surau, and meunasah.

## II. Islamic Education during the Colonial Period

Historically, the Dutch came to Indonesia by implementing ethical politics and the mission of Christianization and westernization, getting resistance from the Indonesian people, especially the leaders of Islamic boarding schools who loudly and loudly opposed Dutch policies.<sup>21</sup> Almost similar to the Japanese who wanted to control and take Indonesia's wealth and the spread of Japanese Nipponization at that time.

The condition of Islamic education in the Dutch era was very worrying. Muslims are constantly under pressure and unfavorable treatment. However, Muslims did not give up, kept fighting until finally Islamic education experienced a revival and progress.<sup>22</sup> At this time, Islamic educational institutions emerged such as Jamiatul

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<sup>19</sup>Samsul Nizar, *Sejarah...*, 285.

<sup>20</sup>Imelda Wahyuni, *Pendidikan Islam...*, 138.

<sup>21</sup>Hifza Aslan, *Pendidikan Islam Masa Penjajahan Jepang di Sambas, Indonesia*, (Edukasia Islamika, Vol. 4, No. 2, 2019), pg. 183.

<sup>22</sup>Abuddin Nata, *Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2011), pg. 288.

Khoir in 1905, Taman Siswa in 1922, Indonesisch Nederland School in 1926, Muhammadiyah in 1921, Persatuan Islam in 1923, Nahdlatul Ulama in 1926.

In this context, two forms of Islamic educational institutions emerged; first, the Dutch model of public schools which were given the content of Islamic teaching; second, modern madrasas, which have limitedly adopted the substance and methodology of modern Dutch education. In the first form, it reflects the birth of the Adabiyah School which was founded by Abdullah Ahmad in Padang in 1909. While the second form is found 'Madrasah Diniyah Zainuddin Labay al-Yunusi', or Sumatra Thawalib, or the madrasa founded by al-Jami'atul al-Khairiyah and also the madrasa founded by al-Irsyad al-Islamiyah.<sup>23</sup>

Initially, the process of Islamic education was intended to equip the younger generation of Islam with religious knowledge. But gradually along with the presence of the Dutch colonizers in the archipelago, Islamic education in the mushalla (surau) actually fortified and strengthened the spirit of youth struggle as well as a means of regulating struggle strategies under the command of the ulama.<sup>24</sup>

During the Japanese occupation, several policies made by Japan regarding Islamic education included:

- a. The Office of Religious Affairs (KUA) which in the Dutch period was known as the Voor Islamistische Saken Office led by Dutch orientalist, was changed by the Japanese to be Sumubi's office led by an Islamic cleric himself, namely KH. Hasyim Asy'ari and in other areas Sumuka was formed.
- b. Large Islamic boarding schools often receive visits and assistance from Japanese authorities.
- c. State schools are given character lessons whose contents are identical to religious teachings.
- d. The Japanese government allowed the establishment of an Islamic College in Jakarta led by Wahid Hasyim, Kahar Muzakir, and Bung Hatta.<sup>25</sup>

But it should be noted that all the goodness of Japan by persuading through

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<sup>23</sup>Nurcholish Majid, *Bilik-Bilik Pondok pesantren, Sebuah Potret Perjalanan*, (Jakarta: Dian Rakyat, 2003), pg. 16.

<sup>24</sup>Muslih Usa dan Aden Wijdan, *Pendidikan Islam...*, 189.

<sup>25</sup>Hanun Asrohah, *Sejarah Pendidikan Islam*, (Jakarta: Logos. 1999), pg. 175.

the religious sector is nothing but meaningless. This tactic was used to support Japan in the East Asian war by seizing Indonesia's natural wealth.

Islamic education during the colonial period was more about increasing Islamic education material, especially in Islamic boarding schools. For example, the Mambaul Ulum Islamic boarding school in Surakarta during the Paku Bowono sultanate in 1906, had accepted general subjects as part of its educational curriculum by including al-gebra and arithmetic subjects. The Teboireng Islamic Boarding School accompanied him in 1916 by incorporating subjects in Malay, earth science and writing Latin letters, and had used madrasa buildings, benches, study tables and blackboards.<sup>26</sup>

The historicity of Islamic education during the colonial period is a continuation of Islamic education during the Islamic empire. The rapid development of the world of trade and the abundance of Indonesia's natural wealth at that time invited the arrival of other nations to Indonesia, such as the Netherlands and Japan. With the spirit possessed by the Kyai and Ulama, Islamic education at this time not only relied on religious knowledge, but such as language, politics, agriculture, defense, etc. All of this in an effort to maintain Islamic belief in the influence of the Dutch and Japanese colonialists.

### III. Islamic Education during the Independence Period

At this time, a new Islamic religious education institution emerged, namely the madrasa, which emerged after the reforms carried out by modernists in Indonesia by incorporating a modern education system into the madrasa itself.<sup>27</sup> The study room is no longer limited by the walls of the musholla or mosque, with acculturation developing times, classrooms are provided for learning which are equipped with chairs, tables, blackboards, etc.

Madrasah is the development of a typical Islamic boarding school educational

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<sup>26</sup>Ali Murtopo, *Paradigma Baru Pondok pesantren Masa Depan*, (Palembang: Aulia Cendikia Press, 2012), pg. 24.

<sup>27</sup>Imelda Wahyuni, *Pendidikan Islam...*, 141.



institution, which is supported by general education.<sup>28</sup> Almost all cities in Indonesia have this institution, but it has not become the main learning choice for the community.

This is due to several factors, including the quality of services provided by madrasas which are considered to be still low compared to education services from public and state schools and madrasa learning is currently still more focused on religious issues, so that the elements of science and technology development tend to receive less balanced portions.<sup>29</sup>

Among several things behind the formation of madrasas in Indonesia, namely as a manifestation and realization of the renewal of the Islamic education system, as an effort to improve the pesantren system towards an education system that allows graduates to have the same opportunities as public schools, and as an effort to bridge the gap between the education system. traditional education carried out by Islamic boarding schools and modern education systems from acculturation.<sup>30</sup>

The historicity of Islamic education during the independence period is a development from the colonial period, the emergence of madrasas and the progress of Islamic boarding schools as Islamic educational institutions that are unique and not easily eaten by the times. Growing since 7 centuries ago along with the process of Islamization in the archipelago, pesantren until now still survive even this institution has become dynamic, innovative, and able to adapt to community developments.

In addition, there are several government contributions to Islamic education in Indonesia, including:

- a. The establishment of the ministry of religion in 1946.
- b. The growth and development of Islamic higher education institutions.
- c. Attention to the growth and development of Islamic education in schools by providing material for religious knowledge in public schools, and general knowledge in madrasah.

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<sup>28</sup>Imam Mukhyidin dkk, *Analisis Konsep Pendidikan Islam Humanisme Religius Menurut Abdurrahman Mas'ud*, (Millah: Jurnal Studi Agama, Vol. 20, No. 1, 2020), pg. 50-51.

<sup>29</sup>Imam Mukhyidin dkk, *Analisis Konsep ...* 51.

<sup>30</sup>Muhaimin dan Abd Mudjib, *Pemikiran Pendidikan Islam: Kajian Filosofis dan Kerangka Dasar Oprasionalisasinya*, (Bandung: Trigenda Karya, 1993), pg. 305.

- d. Facility assistance and material donations to Islamic educational institutions, such as appointing religious teachers, madrasa construction costs, textbook assistance, etc.
- e. The inclusion of Islamic education in the national education system
- f. Empowerment of non-formal Islamic education such as TPQ, taklim assembly etc.<sup>31</sup>

The development of madrasas in the modern era is still citing Islamic education, the Islamic boarding school system, the colonial era and even the era of the Islamic empire. Madrasas that are still dominated by low-level abilities are transformed into an educational process that must develop a why education model that presents rational subject matter.<sup>32</sup> Madrasas need to follow a developing learning system, such as the 2013 curriculum which has applied to cognitive, affective and psychomotor aspects.

#### **D. CONCLUSION**

The historicity of Islamic education during the Islamic empire cannot be separated from the origin of the entry of Islam into Indonesia, through trade, education, marriage, arts, etc. Islam entered and developed in line with Islamic education at that time, which was depicted in pesantren, surau, and meunasah.

The historicity of Islamic education during the colonial period is a continuation of Islamic education during the Islamic empire. The rapid development of the world of trade and the abundance of Indonesia's natural wealth at that time invited the arrival of other nations to Indonesia, such as the Netherlands and Japan. With the spirit possessed by the Kyai and Ulama, Islamic education at this time not only relied on religious knowledge, but such as language, politics, agriculture, defense, etc. All of this in an effort to maintain Islamic belief in the influence of the Dutch and Japanese colonialists.

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<sup>31</sup>Aisyah Nursyarief, *Pendidikan Islam ...* 264- 266.

<sup>32</sup>Abdurrahman Mas'ud, *Mendakwahkan Smiling Islam: Dialog Kemanusiaan Islam Dan Barat*, (Tangerang: Pustaka Compass, 2019), pg. 304 .

Islamization in the archipelago, pesantren until now still survive even this institution has become dynamic, innovative, and able to adapt to the development of society.

Thus the discussion of the paper that the author can convey, the author realizes that in writing a paper there are still many shortcomings and errors. Criticisms and suggestions are needed for the improvement and progress of the contents of this journal.

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