

## Historicity Of Nusantara Islamic Education

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### *Abstract*

*Islamic education to reach the Nusantara certainly takes a long time. Islamic education in Indonesia has experienced a long journey since the time of the kingdom, pesantren or pondok, until it developed into a madrasa, the three of which received acculturation of the development of Islamic education from the influence of the Middle East, Europe, and Japan. This is because Islamic education in Indonesia cannot be separated from the influence of colonialism experienced by Indonesia. The history of Islamic education, provides knowledge that the development of Islamic education in Indonesia is not without obstacles but full of obstacles and obstacles from the ruler. Therefore, in this paper, researchers use library research studies to reveal the history of Islamic education in the Nusantara. The results of the research that can be obtained are evidence of the spread of Islam, one of which is education, characterized by the existence of traditional educational institutions, namely Islamic boarding schools. Pesantren is an educational institution with a traditional characteristic aim of teaching students the teachings of the Islamic religion.*

**Keywords :** *Education, Islam, Nusantara*

### **Abstrak**

Pendidikan Islam sampai di nusantara tentunya membutuhkan waktu yang panjang. Pendidikan Islam di Indonesia telah mengalami perjalanan panjang sejak masa kerajaan, pesantren atau pondok, hingga berkembang menjadi madrasah ketiganya mendapat akulturasi perkembangan pendidikan Islam dari pengaruh Timur Tengah, Eropa, dan Jepang. Sebab, pendidikan Islam di Indonesia tidak bisa lepas dari pengaruh penjajahan yang dialami Indonesia. Sejarah pendidikan Islam, memberikan pengetahuan bahwa perkembangan pendidikan Islam di Indonesia bukan tanpa hambatan tetapi penuh dengan halangan dan rintangan dari penguasa. Maka sebab itu, dalam penulisan ini peneliti menggunakan kajian library research untuk mengungkap sejarah pendidikan Islam di Nusantara. Hasil penelitian yang di dapat adalah bukti penyebaran agama Islam adalah dengan salah satunya adalah pendidikan, ditandai dengan keberadaan lembaga pendidikan tradisional yaitu pesantren. Pesantren merupakan lembaga pendidikan berciri khas tradisional tujuannya mengajarkan peserta didik ajaran agama Islam.

**Kata kunci :** *Pendidikan, Islam, Nusantara*

### **INTRODUCTION**

Indonesia is a country whose population is predominantly Muslim. The entry of Islam into the country began with the entry of Islam into the north coast of Sumatra Island in the VII M. However, Islam began to develop rapidly in the XIII M. The factors that make Islam develop rapidly are the simple teachings of the Islamic religion, the conditions for embracing Islam are very easy, there are no castes,

ceremonies, or prayers in Islam are very simple and the spread of religion is carried out peacefully. The spread and development of Islam is carried out in various ways including trade, marriage, politics, art and education. The spread of Islam through the field of education is characterized by the existence of traditional educational institutions such as Islamic boarding schools.

Pesantren is a traditional educational institution of Muslims that teaches its students with the teachings of the Islamic religion. The yellow book, which was equipped with the teachings of fiqh and tawhid, was the source of the material taught at that time, and the book was compiled in the VII-VII M<sup>11</sup>.

Education is the main pillar of the founding of a nation. Basically, education is an effort to design the future of mankind as a generation that advances a nation. In the concept and implementation of education should take into account various factors. Likewise, the concept of education applied in Indonesia has never been separated from political elements and government policies. The history of the development of education in Indonesia has experienced a very rapid development, especially Islamic education. In Islamic education there are places that are used to meet as activities of the scientific majlis. In Java, this place is called a breach, then the form of pesantren or hut until now still exists and is increasingly towards a better development into madrasahs that have provided general material balanced with their religious material.

The history of Islamic education in Indonesia cannot be separated from the condition of Islam in the heyday of Islam itself. Islamic education is a benchmark that Islam and its people have played a role in various cultural, social and political aspects. Thus, the use of this research is as a development of Islamic education in this all-digital era. Education observers must advance Islamic education in order to be able to compete and create superior and competent quality graduates in their fields.

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<sup>1</sup> M. Sabarudin, "Pola Dan Kebijakan Pendidikan Islam Masa Awal Dan Sebelum Kemerdekaan," *Tarbiya UIN SGD* 1, no. 1 (2015): 139–74.

## RESEARCH METHODS

This research uses a type of library research, which means that researchers uncover research based on literature studies with library data collection methods. According to Abdul Rahman Sholeh, library research is research that uses a way to obtain two pieces of information by placing facilities in the library, such as books, magazines, documents, records of historical stories<sup>2</sup>. In this case, the researcher provides information related to the historicity of Islamic education in the archipelago.

## A. RESULTS AND DISCUSSION

### 1. Islamic Education During the Colonial Period

The Belanda began to colonize Indonesia in 1619 AD, namely when Jan Pleten Coen occupied Jakarta, and was resisted by Sulthan Agung Mataram entitled Sultan Abdurrahman Khallifatullah Sayidin Panotogomo. According to Zuhairini<sup>3</sup>, in the time of this Sultan, the count of saka years was assimilated with the Hijri year that prevailed throughout the State.

The departments that took care of education and religion were made one and in each residency area a Christian religious school was established. Governor-General Van den Capellen in 1819 A.D. took the initiative to plan the establishment of an elementary school for the indigenous population in order to help the Belanda government. In his circular to the Regents as follows: "It is considered necessary to as quickly as possible to enact government regulations that ensure the equitable distribution of reading and writing abilities for the indigenous population so that they are more easily able to comply with the laws and laws of the country".

The soul of the above circular describes the purpose of the establishment of a primary school in those days. Islamic religious education in Islamic boarding schools, mosques, mushalla, and others was considered not to help the Belanda government. In fact, the students of the cottage are still considered latin illiterate.

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<sup>2</sup> Abdul Rahman Sholeh, *Pendidikan Agama Dan Pengembangan Untuk Bangsa* (Jakarta: Grafindo Persada, 2005).

<sup>3</sup> Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2011).

Thus the students could not understand the laws that had been made. According to Samsul Nizar<sup>44</sup>, the politics run by the Belanda government towards the Indonesian nation, which is predominantly Muslim, is based on fear, a sense of religious vocation, namely Christianity and its sense of colonialism. That way they apply the following regulations and policies:

- a. In 1882 M the Belanda government established a special body tasked with overseeing islamic religious life and education called "Priesterraden." It was on the advice of this body that in 1905 M. the Belanda government issued a regulation in which the person who gave the teaching (read: recitation) must first ask permission.
- b. Then in 1925 M the Belanda government issued an even stricter regulation on Islamic education, namely that not everyone (kyai) could provide teaching. This regulation was enacted because of the movement of educational organizations that already seemed to grow, such as Muhammadiyah.
- c. In 1932 M. there was also a regulation that eradicated and closed madrasah and schools that were not given permission to teach or give lessons that were not liked by the Belanda government called the Wilde School Ordinance. This regulation was issued after the emergence of the Nationalism-Islamism movement in 1928 M, namely in the form of the Sumpah Pemuda.

If you look at the strict and harsh Belanda government regulations regarding the supervision, pressure and eradication of madrasah and islamic boarding school activities in Indonesia, it seems as if in a short time Islamic education in Indonesia will become paralyzed and ravaged. What history witnesses, however, is the opposite reality. The soul of Islam remains well preserved. The clerics and kyai were non-cooperative with the Belanda and they also stepped aside from a place close to the Belanda.

In the Belanda colonial period Islamic education was also called

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<sup>44</sup> Samsul Nizar, *Sejarah Pendidikan Islam "Menelusuri Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Jakarta: Kencana, 2008).

bumiputera, because those who entered Islamic education were all indigenous Indonesians. There were three types of Islamic education during the Belanda colonial period, namely:

- a. Islamic Hindu transitional education system; This system is an education system that still combines the Hindu education system with Islam. This system is implemented by means of, the teacher goes to his students. his disciples were the children of the nobles and the courtiers. Instead, the ascetic system, the disciples came to the teacher to his place of worship. as for his disciples, they are no longer limited to the noble class and the palace circles, but also include the common people.
- b. Surau education system (langgar) The education system in surau does not know the level or grade level, students are distinguished according to their scientific level, the learning process is not rigid as the student (Urang Siak) is given the freedom to choose which group he wants. In the learning process, students do not use tables or blackboards, only the yellow book is the main source in learning. The main method in the process of learning in surau is by using the method of lectures, reading and memorization. The learning material that Sheikh gave to the siak was carried out while sitting on the floor in the form of a semicircle. The Sheikh reads the learning material, while the disciple listens to it by recording some important notes on the side of the book he is discussing or by using a special book that has been prepared by the disciple. Such a system is known as halaqoh.
- c. Pesantren Education System The method used is the sorogan method, or individual services, which is a form of teaching and learning where Kiyai only faces a student who is still at the basic level or a small group of students who are still at the basic level. The procedure is that a student pushes a book in front of the kiyai, then the kiyai reads some parts of the book, then the student repeats the reading until the student really reads well. For students who have mastered the old material, then he can master the new meter again. The wetonan and bandongan method, or collective service is a method of teaching

with a lecture system. In this method the kyai usually recites, translates, then explains difficult sentences from a book and the students listen to the kyai reading while making explanatory notes on the book collector. Deliberation Method Is learning in the form of seminars (discussions) to discuss any problems related to the learning materials of students at a high level. This method emphasizes activeness on the part of the students, that is, students must actively study and study the books that have been determined by the kyainya. Kyai must submit and give guidance as necessary<sup>5</sup>.

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## **2. Islamic Education in Japan**

The Japanese colonized Indonesia after successfully expelling the Belanda East Indies government in World War II. Meraka took control of Indonesia in 1942, carrying the motto: "Greater East Asia for Asia." In its first half the Japanese government appeared to be defending the interests of Islam, which was a strategy

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<sup>5</sup> Ramayulis, *Sejarah Pendidikan Islam* (Jakarta: Kalam Mulia, 2011).

<sup>6</sup> *Ibid*

for the benefit of World War II. To approach Indonesian Muslims they pursued various policies, including:

- a. The KUA (Office of Religious Affairs) which in the Belanda era was called Voor Islamistische Saken which was led by Belanda orientalists, was transformed by the Japanese into the Sumubi Office headed by the Islamic cleric himself, namely KH. Hashim Asy'ari from Jombang, East Java.
- b. Large islamic boarding schools often received visits and assistance from Japanese authorities
- c. The Japanese government allowed the hisbullah ranks to provide basic military training for Islamic youth.
- d. The Japanese government also allowed the establishment of an Islamic College in Jakarta led by KH. Wahid Hasyim, Kahar Muzakir, and Mohammad Hatta.
- e. Islamic clerics in collaboration with nationalist leaders were allowed to form the ranks of the Defenders of the Fatherland (PETA).
- f. Muslims are allowed to continue the unity organization called majelis Islam A'la Indonesia (MIAI) which is of a civic nature. Muslims are allowed to continue the unity organization called majelis Islam A'la Indonesia (MIAI) which is of a civic nature.

The intention of the Japanese government to appear as if defending Islamic interests is nothing but Japan's efforts to build the strength of Indonesian Muslims and nationalists so that they can be fostered in the interests of the Greater East Asian war led by Japan. The world of education that should have been developed but in general was neglected. The students at school every day are just told to gesture, line-up, work devotionally (romusha), singing and so on. They don't get the proper teaching they deserve.<sup>7</sup>

The educational objectives of the Japanese colonial period broadly include 2 main things, namely to strengthen the Islamic faith itself and defend human rights by political means or war resistance. The educational objectives listed in

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<sup>7</sup> Ramayulis.

Islamic education during the Japanese colonial era include<sup>8</sup> :

- a. The principle of the purpose of Muhammadiyah: realizing the real Islamic society and the principle of struggle is proselytizing Islamiyah, amar ma'ruf nahi munkar.
- b. I.N.S (Indonesische Nederlandsche School) was pioneered by Muhammad Syafi'i in 1899-1969, which aimed to educate children to think rationally, work earnestly, and form a human being with character and instill unity. The goal of Nahdlatul Ulama, before becoming a political party, was to uphold the four mahzabs, in addition to doing anything that was the benefit of the Muslims themselves.

Ramayulis, said that, the attitude of the Japanese colonists towards Islamic education turned out to be more lenient, so that the space for education was freer than during the Belanda colonial rule. This provides an opportunity for Islamic education to develop:

- a. In the early days of the Japanese occupation, madrasas developed rapidly mainly in terms of quantity. This can be seen especially in the sumatran area which is famous for its madrassas, which were inspired by the majlis of high scholars.
- b. Religious education in public schools is filled with ethics lessons. This gives Islamic teachers the opportunity to fill it with religious teachings, and in religious education it is also input on teachings about jihad against the invaders.
- c. Islamic Universities The Japanese government allowed the establishment of an Islamic college in Jakarta led by KH. Wahid Hasyim, KH. Muzakkar, and Hatta. Although Japan tried to approach Muslims by providing freedom in religion and in developing education, the scholars would not submit to Japanese rule, if they interfered with the creed of the people we can see how this Japanese period struggled KH. Hashim Asy'ari and the students opposed

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<sup>8</sup> Rohidin Wahab FZ, *Sejarah Pendidikan Islam Di Indonesia* (Bandung: Alfabeta, 2004).



the Japanese kufur policy of ordering to perform seikere (honoring the Japanese emperor who was considered a descendant of the sun god).

As a result of this attitude he was arrested and imprisoned by the Japanese for 8 months. Ramayulis also concluded that, although the world of education in general was neglected, because his students were schooled every day only told to gesture, line-march, work filial piety, sing and so on. Somewhat fortunate are the madrassas in the islamic boarding school environment that are free from the direct supervision of the Japanese occupation government.

Education in islamic boarding schools can still run reasonably. There is one thing that weakens the aspect of education that Japan applies, namely the implementation of the military education system. The teaching system and curriculum were adapted for the benefit of the war. Students have an obligation to participate in basic military training and must be able to memorize the Japanese national anthem. Likewise, the teachers were required to use Japanese and Indonesian as an introduction in the school in place of Belanda. For this reason, teachers are required to take Japanese courses held by the Japanese government. Thus, the education system implemented by Japan in Indonesia has advantages and disadvantages compared to the education system implemented by the Netherlands, namely that education during the Belanda colonial period was more liberal but limited to certain circles, while during the Japanese period the concept of discrimination did not exist but there was a drastic decrease in quality both in terms of science and the quality of students and teachers.

This condition is inseparable from the Japanese government's target through education, Japan intends to produce cadres who will spearhead and realize the concept of mutual prosperity of Greater East Asia that Japan dreams of. One interesting thing to note is the coercion carried out by the Japanese government so that indonesians are accustomed to paying homage to Tenno (Emperor) who is believed to be a descendant of the sun god (Omiterasi Omikami). The system of respect for the Emperor by bowing to the body facing Tenno, is called Seikeirei. This Seikerei homage, usually followed by the singing of the Japanese national

anthem (kimigayo). Not all Indonesians can accept this custom, especially from religious circles. The application of Seikerei was opposed by Muslims, one of which was the resistance carried out by KH. Zainal Mustafa, a leader of the Sukamanah Islamic boarding school in West Java. This event is known as the Singaparna event<sup>9</sup>.

### 1. Pendidikan Islam di Masa Orde Lama

The old order is a term to refer to Soekarno's leadership era which began in 1945 until he was replaced with Suharto through a warrant of March 11, 1965<sup>10</sup>. After the proclamation of Indonesian independence, Indonesian figures began to strive to improve all forms of the order of national and state life. All forms of discrimination were abolished as written in the preamble to the 1945 Constitution "That indeed freedom is the right of all nations and therefore, the colonization of the world must be abolished because it is incompatible with the fairies of humanity and the fairies of justice, and all Indonesians have equal rights and obligations in all fields.

Education policy implemented in the old order there are several approaches, including<sup>11</sup>:

- a. Approaches to the formulation of education policy
  - 1) Social Demand Approach

Social demand approach is an approach in the formulation of education policies that bases itself on aspirations, demands, and various interests urged by society. In this type of approach, policymakers first dive into and detect the aspirations that develop in society before they formulate the education policies they deal with. The social demand approach is actually not only responding to people's aspirations before the formulation of education policies, but also responding to community demands after education policies are implemented. The participation of

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<sup>9</sup> Hasbullah, *Kapita Selektta Pendidikan* (Jakarta: Raja Grafindo Persada, 1996).

<sup>10</sup> Abudin Nata, *Sejarah Pendidikan Islam* (Jakarta: Rajawali Press, 2004).

<sup>11</sup> Arif Rohman, *Politik Ideologi Pendidikan* (Yogyakarta: Bang Mediatama, 2009).

citizens from all walks of life is expected to occur both during the formulation and implementation of education policies. In policy formulation, it can be classified into a passive type of policy formulation. This means that a new policy can be formulated if there are demands from the community first.

## 2) Man Power Approach

This type of approach focuses more on rational considerations in order to create 12 availability of human resources that mark in society. This approach does not see any demand from the public or not. Whether society demands to make a certain education policy or not, but the most important thing is according to rational and visionary considerations in making policies. Man power approach does not value the democratic process in the formulation of educational policies, it is proven that policy formulation does not begin with the aspirations and demands of the community, but is immediately formulated according to future demands. However, the advantages of this approach are that the process of formulating education policies is more efficient and has long-term dimensions.

## 3. Islamic Education in the New Order Period

During the new order government, education was colored by a centralized politics, with a pressure point on economic development supported by political stability and security supported by the forces of government bureaucracies, armed forces and conglomerates. With this centralized politics, many societies have to show high monoloyalty, both ideologically, politically, bureaucratically and technically. In terms of ideology, education has become a priority as evidenced by the inclusion of education included in the preamble to the 1945 Constitution, which in fact is considered sacral as the foundation of the nation's most important struggle.

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The process of indoctrination not only instills new order understandings, but the education system in the new order period rejects anything that enters Indonesia, one of which is foreign cultures, both those that have good values and bad values. Education at the time of the new order could not be used to improve the standard of living of the people, let alone to improve Indonesia's human resources, but the educational orientation was directed at creating a spirit of unity and unity with a fulcrum on the values of Pancasila which was used as an educational philosophy by prioritizing a political stability orientation so that all rajyats always obeyed every government policy.

In the end, the government's policy during the new order period led to uniformity both in dress and in terms of thinking. Such policies are prone to lead to an unproductive generation. this means that the poor generation of ideas is due to the doctrinal system of education being enacted. Making people unable to develop potentially and fear of being exposed to sanctions from the government because their actions are subversive. Because during the new order, the most correct government. All the containers that are supposed to be a place to develop skills both compound and singular are homogeneous, until political parties are restricted.

The dynamics and phenomena that occur behind the policies of the new order government, on the one hand, the development of Islamic education during the new order period has received attention from the government, step by step has experienced a fairly significant development. Among them are islamic boarding school institutions began to establish madrasas in their educational systems. In

this system, the level of education is divided into Ibtidaiyah, Tsanawiyah and Aliyah. This madrasa system encouraged the development of islamic boarding schools so that their number at that time increased rapidly. In 1958/1959 madrasahs also had the obligation to carry out compulsory education which had the same rights and obligations as state schools. And in 1965, based on the formulation of the Pondok Pesantren Seminar held in Yogyakarta, it was agreed that islamic boarding schools need to include skills lessons such as: agriculture and carpentry. Slowly Islamic leaders demanded that madrasas and religious education be included as part of the national education system. The government's attitude is increasingly visible because it decriminalizes, which then issued presidential decree No. 34 of 1972, which was later strengthened by Presidential Instruction No. 15 of Thaurun 1974. This Presidential Decree and Inpres are considered to weaken and alienate madrasas from national education. Even some Muslims view the Presidential Decree and the Presidential Decree as a maneuver to ignore the role and benefits of madrasas that since the colonial era have been held by Muslims. This caused a strong reaction from Muslims, along with the policy taken by the government, namely fostering the quality of madrasa education. And on March 24, 1975 a Joint Decree (SKB) of three ministers (Minister of Religious Affairs, Minister of Education and Culture, and Minister of Home Affairs) No. 03 of 1975 was issued.

SKB is a solution model that on the one hand provides recognition of the existence of madrasas, and on the other hand provides certainty for the continuation of efforts that lead to the establishment of an integrative national education system. In the SKB, it is recognized that there are three levels, namely Ibtidaiyah, Tsanawiyah and Aliyah whose diplomas are recognized as the same and can be used to continue to public schools at a higher level, and students can transfer to public schools at the same level<sup>12</sup>. For the Ministry of Religious Affairs,

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<sup>12</sup> Maghfuri, "Dinamika Kurikulum Madrasah Berbasis Pesantren Pada Abad Ke-20 (Analisis Historis Implementasi Kurikulum Madrasah).," *Tadbir : Jurnal Studi Manajemen Pendidikan*, 3, no. 1 (2019):

the decision was a refinement of the 1976 curriculum that had previously been designed. The Two Ministerial Decree is based on the TAP MPR Number II of 1983 concerning the importance of adjusting the education system which coincides with the power of development needs in all fields, including by improving the curriculum as one of the various efforts to change the implementation of education in public schools and madrasahs<sup>13</sup>.

The detailed update of the curriculum of madrasahs and public schools is as follows. First, in the curriculum of madrasahs and public schools there are core and elective programs. Second, the core program is carried out in terms of fulfilling the educational objectives of madrasahs and public schools, then qualitatively the core programs of madrasahs and public schools are similar. Third, a special program (optional) is implemented in order to provide capital for students who will continue their education to higher education for High School (SMA) or Madrasah Aliyah (MA). Fourth, the determination of the implementation of the madrasah and public school curriculum regarding the Semester Credit System (SKS), the assessment system, learning completion, and career guidance is the same. Fifth, regarding those concerned with educational facilities and teachers are expected to achieve successful implementation of elective programs and core programs of the madrasah curriculum<sup>14</sup>.

The meaning of the Three Ministerial Decree for Muslims is first, the occurrence of social and vertical mobility of madrasah students who have been limited to traditional educational institutions (madrasahs and islamic boarding schools), and secondly, opening up opportunities for students to enter the work area in the modern sector. However, this does not mean that the Three Ministers' Decree is without problems. Through the Three Ministers' Decree, the status of madrasahs is equated with schools and their levels. The composition of the madrasa curriculum is 70% of general subjects and 30% of religious subjects. The

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<sup>13</sup> H. B. Asril, Z., & Zulfahmi, *Pengenalan Kurikulum MTsN Dan MAN* (Baitul Hikmah, 1999).

<sup>14</sup> M. Sutedjo, *Kapita Selekta Pendidikan Agama Islam* (Dirjen Bimbaga [Direktur Jenderal Bimbingan Lembaga], 2010).

effect of equalizing this curriculum is the increasing burden that must be carried by madrasahs. On the one hand, madrasahs must improve the quality of education, generally, it must be equivalent to the standards applicable in schools. On the other hand, madrasahs as religious schools must maintain a good quality of religious education.

During the New Order period, the government carried out guidance on Islamic boarding schools through the Five-Year Development Project (Pelita). The funds for the development of Islamic boarding schools are obtained from the relevant governments, from the central to regional governments. In 1975, the idea arose to develop a boarding school with a new model. Pondok Karya Pembangunan, Pondok Modern, Islamic Centre, and Pondok Pesantren Pembangunan were born. Then many Islamic boarding schools established public schools with a public school curriculum set by the government. In fact, in the Joint Decree of the Minister of Religious Affairs, Minister of Education and Culture, Minister of Home Affairs No. 03 of 1975, stipulates general subjects at least as much as 70% of the entire madrasah curriculum. There are also many madrasahs that establish universities such as Pesantren Al-Shafi'iyah and Pesantren Al-Tahiriyah. The next interesting development is the accommodation of the interests of Islamic education in particular and religious education in general in the 1989 National Education Law. The position of religious education in Law No. 2 of 1989 concerning the National Education System can be seen in article 39 paragraph 2 which states that the content of the curriculum of each type, path, and level of compulsory education contains (1) Pancasila Education, (2) Religious Education, and (3) Civic Education. Based on this, it can be understood that religious education is a compulsory subject for every type, path, and level of education from preschool (TK / RA) to higher education (PT).

The New Order government's policy on Islamic education in the context of madrasahs in Indonesia was positive and constructive, especially in the last two decades of the 1980s to the 1990s. Educational institutions were developed in order to equalize educational opportunities and improve the quality of

education.<sup>14</sup> In the early days of the New Order government, the policy on madrasas continued and improved the policies of the Old Order. At this stage madrasas are not yet seen as part of the national education system, but only as educational institutions are autonomous under the supervision of the Minister of Religious Affairs.

In the 1970s the madrasa continued to be developed to strengthen its existence. However, in the early 1970s, the government's policy seemed to seek to isolate madrasas from parts of the national education system. This can be seen by the steps taken by the government by issuing a policy in the form of Presidential Decree Number 34 dated April 18, 1972 concerning the functional responsibility of education and training. The content of this decision includes three things:

- a) The Minister of Education and Culture is in charge and responsible for the development of general education and policy.
- b) The minister of labor is in charge of and responsible for the coaching and training of skills and vocational manpower of civil servants.
- c) The chairman of the state administrative institution is in charge and responsible for the guidance of special education and training for civil servants.

The development of religious education in Indonesia during the New Order period was marked by the completion of the Indonesian nation in crushing the G30 S / PKI (1965-1966). Since then, the Indonesian government has increasingly shown its attention to religious education, because it is realized that by having a strong religion, the Indonesian nation will avoid communism. To realize these ideals, the general assembly of the MPRS in 1966 succeeded in establishing TAP MPRS No. XXVII / MPRS / 1966 which discusses Religion, Education and Culture article 1 explaining "Stipulating religious education to be a subject in schools ranging from elementary schools to state universities". Thus, since 1966 religious education has become a compulsory subject matter from elementary schools to state public universities throughout Indonesia. Tap MPRS



is the first foundation for the implementation of religious education and teaching in all schools in Indonesia during the New Order era.

This MPRS provision was followed by a joint regulation of the Minister of Religious Affairs and the Minister of Education and Culture dated October 23, 1967 stipulating that Class I and II of elementary schools were given religious subjects 2 hours per week, class III, 3 hours per week, classes IV to VI, 4 hours per week. This is also true in middle and high schools. The MPRS provisions are the basis for the preparation of the curriculum for elementary, junior high, high school, vocational schools and universities, especially regarding the goals and foundations of education at each level of school. The first elementary, middle, and high school curriculum in the New Order era was the curriculum issued in 1968 for elementary schools, 1967 for junior high schools, and high schools in 1968. In this curriculum, all subjects are divided into three groups: the Pancasila Soul Development Group, the Basic Knowledge Development Group, and the Special Skills Development Group. Religious education for elementary, middle, and high schools is included in the Pancasila Soul Development Group. Religious education and teaching materials are included in the Pancasila soul development group. At the end of 1970 the Minister of Religious Affairs tried to change the religious teaching curriculum which aimed to make all certain classes in elementary and junior high schools get 6 hours of religious lessons per week, but this effort was unsuccessful because the Ministry of Education and Teaching did not approve it. The Ministry of Religious Affairs is quite consistent and continuously realizes the expansion of religious education in schools. Religious education has become a compulsory lesson, not an alternative as in the days of Manipol Usdek. As a compulsory lesson, religious education is also part of the New Order government's efforts to build Pancasila people as categorized as it includes religious education in the 'Pancasila Soul Development Group'. After the 1973 elections, politically the New Order government consolidated the educational development agendas through the TAP MPRRI No. IV / MPR 1973 which reads:

- a) Education is essentially a conscious effort to develop personality and abilities within school and outside of school and lasts a lifetime.
- b) Development in the field of education is based on the philosophy of the state, Pancasila and is directed to form moral development people and to form Indonesian people who are physically and spiritually healthy, have knowledge and skills, can develop creativity and responsibility, can nourish democratic attitudes and tolerance, can develop high intelligence and accompanied by noble ethics, love their nation and love fellow human beings in accordance with the provisions contained in the 1945 Constitution.

The development of religious education in Indonesia during the New Order period was marked by the completion of the Indonesian nation in crushing the G30 S / PKI (1965-1966). Since then, the Indonesian government has increasingly shown its attention to religious education, because it is realized that by having a strong religion, the Indonesian nation will avoid communism. To realize these ideals, the general assembly of the MPRS in 1966 succeeded in establishing TAP MPRS No. XXVII / MPRS / 1966 which discusses Religion, Education and Culture article 1 explaining "Establishing religious education as a subject in schools ranging from elementary schools to state universities". Thus, since 1966 religious education has become a compulsory subject matter from elementary schools to state public universities throughout Indonesia. Tap MPRS is the first foundation for the implementation of religious education and teaching in all schools in Indonesia during the New Order era.

Meanwhile, the Islamic education curriculum during the new order period refers to a joint decree of three ministers, namely the minister of P&K No. 299 / u / 1984 with the minister of religion no. 45 of 1984 which regulates the regulation of the implementation of the school curriculum in general and the madrasah curriculum. Broadly speaking, the contents of the decree allow madrasa graduates to continue their higher education in public schools. TAP MPR No. II / TAP / MPR / 1983 states the need for adjustments to the education system in line with the needs of human resources and the development of science and

technology. For this reason, curriculum changes are needed as an effort to improve the implementation of education both in public schools and madrasah schools.

This New Order period recorded many successes, among which were:

- a) The government enforced religious education from elementary to university level (TAP MPRS No. XXVII/MPRS/1966).
- b) Madrasas receive treatment and status on an equal footing with public schools.
- c) Pesantren receives attention through subsidies and coaching.
- d) The establishment of the MUI (Indonesian Ulema Council) in 1975.
- e) The banning of SDSB (Prized Social Fund Donations) began in 1993 after running since the early 1980s.
- f) The government gave Muslim students permission to wear long skirts and hijab at public schools in exchange for school uniforms that were usually short skirts and open heads.
- g) The establishment of Law No. 2 of 1989 concerning the National Education System
- h) The establishment of Law No. 7 of 1989 concerning religious justice.
- i) The existence of the Compilation of Islamic Law (KHI).
- j) Government support for the establishment of the Islamic Bank, Bank Muamalat Islam.
- k) Establishment of BAZIS (Badan Amil Zakat Infak and Sodaqoh)
- l) The implementation of halal or haram labels by MUI for food and beverage products on their packaging, especially for processed types.

#### **4. Islamic Education in the Post-Reformation Period**

The implementation of halal or haram labels by MUI for food and beverage products on their packaging, especially for processed types.

The context of fair education for Islamic educational institutions of the Indonesian nation is the ideal of the society of a nation, especially for Muslims as the largest population for the Indonesian nation itself, but the fact is that the

existence of islamic education institutions after the reformation is still a crucial issue that is the responsibility of all both by the government and the Indonesian people themselves. Post-reform Islamic education can actually lead its alumni to become responsible human beings in facing the challenges of the times and be able to get out of the chaos of societal and national problems, but unfortunately the task of the mulya is still not realized even though the age of reform has reached a dozen years.

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One of the declining phenomena that muslims are facing today is the decline of religious values which has an impact on the decline in the moral value of the nation, the still stuttering of mastery of science and technology, as well as the factor of backwardness in the social and economic fields. All of these factors will weaken the role of Muslims in maximizing their ability to face global struggles<sup>15</sup>.

In the context of Islamic education, the development of the quality of human resources is very important, this cannot be denied considering the XXI century as the era of globalization is known for its situation full of competition. Therefore, the development of the quality of human resources (HR) is the main priority that must be improved in all fields. A qualified human being can take

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<sup>15</sup> Fadhil Al-Djamali, *Menerebas Krisis Pendidikan Dunia Islam* (Jakarta: PT. Golden Terayon Press., 1993).

advantage of all his potential and be able to seize future opportunities for the glory of his nation and country if the pattern he develops is able to combine and formulate as a true and actualized Muslim personality in the form of concrete actions both the relationship between himself and his God; between oneself and oneself with one's neighbor and oneself with the surrounding nature. The building of the pattern will be able to be realized when the dimensions of vertical submission and the dimensions of horizontal dialectics go hand in hand to achieve the joy of Allah Almighty. in the social midst of his community. Therefore, the pressure point in Islamic education is not only on the development of its intellectual aspects alone but rather focused on the process of transforming values to form a personality that has the character of karimah as the main capital in building the future civilization of a nation.

Thus the formulation of the search for the islamic education paradigm is a necessity because education is a human investment that can raise the dignity and dignity of humanity of a nation. The basic pattern of ideal Islamic education is certainly the main thing in welcoming the era of globalization and the era of disruption, especially in the face of the current millennial era. Building a main set that is balanced between intellectual strengthening and emotional sensitivity has become a necessity for Muslims if we wisely and wisely want to look at the long history where Islamic civilization has historically been able to lead to the formation of an essential human civilization although until now the building of civilization patterns that can increase the dignity and dignity of humanity seems to have regressed caused by building patterns an education that focuses solely on intellectual intelligence.

A developed nation is a nation that has always been consensual, serious in its attention to the search for various disciplines. Science is a fundamental and principled wealth for the Islamic ummah as is the message of God's word that Allah teaches people with the intercession of kalam. This is part of the interpretation of the letter that was first handed down as part of the Word of Allah Almighty. In teaching man through the intercession of the pen in order to

recognize writing and reading (QS. 96: 4).

Ahmad Tafsir defines education as a totality of activities based on Islamic values, whether it is ta'lim, tarbiyah, or ta'dib. In the paradigm of Al-Attas the building of islamic education patterns must be focused on the design of the concept of ta'dib not tarbiyah or ta'lim. It can be possible that the purpose of education in islamic view is how to form a Muslim personality that has the character of karimah. Meanwhile, according to Abdurrahman Al-Banni, education in the sense of "tarbiyah" contains at least four elements. First, maintaining and maintaining the fitrah of the child before adulthood (baligh); Second, develop all the potential possessed by the child in a positive direction. Third, directing the whole fitrah and potential towards perfection; and Fourth, all such activities are carried out in stages. He continued that Islamic education is the developer of all the potential of students which is carried out in stages<sup>16</sup>.

however, the problem faced by Islamic educational institutions until now is that there has not been a sustainable policy that can intensely lead to a change. The existence of a discourse that investment in the world of education will be able to usher in the acceleration of the development of a nation and the formation of the ideals of a civil society where in the behavior of the community will always be reflected as an independent, intelligent and skilled society in facing various forms of changing times is still limited to ideals, so that backwardness and backwardness in the world of Islamic education seems to have not been biased inevitably furthermore, the world of Islamic education is currently experiencing failures in developing and underdeveloped countries or lagging behind, especially in science and technology.

#### a) Islamic Education Reform in the Era of Globalization

In the era of globalization, an educational institution must have certain qualifications of international standard. Meanwhile, Islamic education in Indonesia is not very clear, in determining certain desired achievements, so that Islamic education in Indonesia can be recognized internationally.

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<sup>16</sup> Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Rosdakarya, 1992).

According to Rahim<sup>17</sup>, he stated that externally the future of Islamic education is influenced by three major issues, namely globalization, democratization, and Islamic liberalism.

When globalization is faced with Islamic education, two implications arise at once, namely opportunities and threats. As an opportunity, globalization will make it easier for Islamic education to access various information quickly and can also make it easier for Islamic education to disseminate scientific products that provide benefits to society<sup>18</sup>.

For this reason, in facing the era of globalization, there is a need for a movement in efforts to reform Islamic education with guidance and efforts in a planned and fundamental manner, namely by changing the concept, content, practice, and programs of Islamic education, efforts are made to update as follows:

- Education is designed towards achieving attitudes and behaviors of tolerance, airiness in various ways, especially in dissent and interpretation of Islamic teachings.
- Education that is able to build the ability to be self-sufficient and independent in life.
- Education that is able to build a work ethic, aspirations at work, discipline and honesty.
- Islamic education must be designed to prepare a quality generation of Islam to be able to pass through changes in society in all sectors of life.
- Islamic education needs to be fundamentally conceptualized to be flexible to changes in society in the era of globalization.

Islamic education in the current era of globalization is expected to run dynamically and proactively. Muslims as reformers are expected to be able to make changes and make a meaningful contribution to changes and

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<sup>17</sup> H Rahim, *Arah Baru Pendidikan Islam Di Indonesia*. (Jakarta: Logos Wacana Ilmu, 2001).

<sup>18</sup> Zubaedi, *Isu-Isu Baru Dalam Diskursus Filsafat Pendidikan Islam Dan Kapita Selekta Pendidikan Islam*, ed. Pustaka Belajar (Yogyakarta, 2012).

improvements in Islamic education by maintaining and maintaining good values and taking new good values as well.

## CONCLUSION

The history of Islamic education in the archipelago has brought a great influence on the nation's civilization. It is hoped that education in the current era of globalization will produce superior and competent graduates. as a researcher, it is a motivation to continue to improve in terms of teaching and skills to students so that they can and can compete domestically or abroad

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