The Evolution of Islamic Education Institutions in Indonesia

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Abstract: Intriguing changes have been made to the evolution of Islamic education in Indonesia. The phase evolutions were chronologically studied in this article. Prior to independence, then through the Old Order regime, New Order regime, and reform eras. This is library research. This library research found Each period has had a unique and significantly influenced the development of Islamic education in Indonesia in terms of systems, management, and methodology, all the way up to the way Islamic education is envisioned.

Keywords: Evolution, Institution, Islamic Education

A. Introduction

Islamic education theories that have emerged in Indonesia are defined differently by Islamic education experts; there are two models: pragmatic and idealistic. Because Arabic literature that enters Indonesia in the form of original texts, translations, and adaptations has a significant influence on this definition, idealist Islamic education believes that Islamic education is an independent (exclusive) system that adheres to a number of Islamic standards. Furthermore, Islamic education is pragmatically defined as a distinct feature that is still included in national education. This pragmatic definition is heavily influenced by Indonesian actual progress, particularly over the last three decades (Maksum, 1999).

In general, the author investigates the relationship between the concepts of education and Islam. Islamic education can be defined in a variety of ways, including Islamic education according to Islam, Islamic education in Islam, and Islamic religious education. The term Islamic education is understood in three ways: first, it is socio-historical, second, it is more normative, and third, it is more process-oriented in teaching Islamic religious teachings. Within an academic framework, the first definition is material for the study of Islamic education's history, the second is Islamic education's philosophy, and the third is the science of theoretical education.

Because Indonesia's population is predominantly Muslim, Islamic educators in Indonesia have become one of the Indonesian people's choices. This presents a challenge for Islamic educational institutions to improve the quality of their education. In Indonesia, Islamic educational institutions have evolved over time to produce a large number of high-quality Islamic educational institutions, but some

have declined in quality. As a result, a more in-depth discussion of the dynamics of Islamic educational institutions is required. There have been several studies that discuss this research, but they are insufficient and have not been discussed in depth or comprehensively, so more research is required so that readers can understand the dynamics of Islamic education institutions in Indonesia.

The goal of this research is to understand in depth and thoroughly so that previous research can be supplemented by this research. Researchers will demonstrate that Islamic educational institutions have dynamic dynamics that change from one period to the next.

B. Methods

This is library research in which we use qualitative while using a thematic method, such collecting journals, books, or other documents that discuss the dynamics of Islamic education institutions in Indonesia. To understand the dynamics and Islamic educational institutions in Indonesia, we used a socio-historical and normative approach. The primary data in this study comes from journals and books related to the dynamics of Islamic education institutions in Indonesia, while the secondary data in this study is everything that is relevant to the title of this research, with the hope of finding a comprehensive understanding of the dynamics of Islamic education institutions in Indonesia. The data collection method is related to and continuous with the research object to be studied. After all of the data has been collected, it is processed by editing, organizing, and locating the research results. While the content analysis method is used for data analysis. This content analysis method is a research method that draws conclusions that can be replicated, uses valid data, and considers the context.

C. Results and Discussion

Islamic Institutions

Institutions are rules within a community group or organization that help members coordinate in the hope that everyone can work together or relate to one another to achieve the desired common goals, such as family institutions, educational institutions, economic institutions, religious institutions, political institutions, and cultural institutions. In this study, we will look at Islamic educational institutions, as Islam is the religion of the majority of Indonesians. Islamic educational institutions are places or institutions where the educational process is carried out with the goal of changing individual behavior in a positive direction through interaction with the surrounding environment. And, of course, the change in question is based on Islamic values.

The term education refers to educators' conscious guidance or assistance in students' physical and spiritual growth toward maturity and development of the Muslim personality. Furthermore, education as a whole is the guidance provided to students until they reach adulthood (Marimba, 1989).

In a broader sense, education is the direction given to him to achieve his life goals; for Islamic education, it refers to the formation of a Muslim's personality. As a result, a child is educated in Islam from birth until he attains perfection or dies. Actually, there are only two types of education: narrow meaning and broad meaning. Marimba also discusses the goals of Islamic education, which are as follows: Ending efforts, concentrating efforts, and setting goals are the first steps toward achieving additional goals and assigning value (characteristics) to these efforts (Marimba, 1989).

In Arabic dictionaries, the term Tarbiyah has three different root words. First, the meaning of *rabba - yarbu* expands and progresses. Second, *rabiya-yarbu*, whose meaning evolves, is synonymous with *khafiya-yakhfa*. Three *rabba-yarubbu* that are similar to *madda yamuddu* and mean to repair, manage, manage, maintain, and pay attention to (Syah, 1997).

We can conclude from the preceding fundamental understanding that education must begin with real processes, goals, objectives, and targets. Second, the only true teacher is Allah SWT. Third, as part of a tiered educational program, children must be moved from one stage of development to the next through an ascending and systematic sequence of educational and teaching activities. Fourth, a teacher's responsibility must be aligned with Allah SWT's original purpose. This means that educators must be able to adhere to God's teachings (Nahlawi, 1995).

Islamic education is comprehensive and in-depth education that addresses the mind, soul, and body at the most fundamental level (Al-Kailani, 1985). As a result, he advises taking things seriously when attempting to improve educational effectiveness and quality. Meanwhile, Islamic education, according to Tafsir (2000), serves as a guidepost for a person's conversion to Islam. Islamic education is defined as an attempt to develop human nature through Islamic teachings in order to produce a prosperous and prosperous life (Badaruddin, 2007).

According to Azra (1999), Islamic education is the process of forming individuals based on Islamic teachings revealed by Allah SWT to the Prophet Muhammad SAW. This is accomplished through a process in which individuals are highly formed in order to carry out their duties as caliphs on Earth.

According to Azra, Islamic education is an effort to prepare individuals to live a perfect and happy life, to love the motherland, to be physically healthy, to have perfect morals, to have a well-organized mindset, to feel smooth and professional at work, and to be nice to greet. Meanwhile, Ahmad D. Marimba explained that Islamic education, according to Islamic standards, is physical and spiritual development based on Islamic law that leads to the development of basic personality. On the other hand, Syed Muhammad Naquib Al-Attas emphasized that Islamic education is the process of naming something in humans, gradually referring to the method and system of naming as well as the recipient of the educational process and content (Badaruddin, 2007).

The ultimate goal of human life is implied in Al-Qur'an Al-Dzariyat 56, which reads: I did not create jinn and humans unless they worship Me. Because education is

concerned with the preservation of human life. So, from an Islamic perspective, seeking knowledge is human nature, particularly in Islamic educational institutions.

The Evolution of Islamic Educational Institutions in Indonesia

In discussing the dynamics of Islamic education in Indonesia, the author employs Nata (2003) phases. He categorizes the four phases of Indonesian education dynamics and the government's role in policymaking within them as follows:

First, prior to independence, during the Dutch colonial period, when the people were colonized, they faced discrimination and lost access to education. The Dutch were easily able to suppress stupidity, colonize, and compete with one another. Then, as a result of international pressure known as ethical politics, there was a slight shift. One of the changes was that people were given limited education in order to work in some Dutch-owned businesses (Nata, 2008). The Muslims were uncooperative and refused to work with the Dutch government because they were considered a hotbed of rebels and dissidents known as the concept of jihad and considered the Dutch to be infidels who needed to be fought. As a result, the Dutch were opposed to Islamic education in Islamic boarding school, madrasas, and other similar institutions (Nata, 2008).

Second, there was the Old Order era following independence. In response to the times, efforts were made to reform and expand the number of higher quality Islamic educational institutions. However, the political climate was changing and taking shape at the time.

Third, education during the New Order era was centralized, repressive, and depoliticized, requiring students to be government loyal. When compared to other developing countries, where education has never received more than 10% of the state budget, the budget allocation for education is extremely low.

Fourth, Islamic education, particularly Islamic education, was promulgated during the Reformation period, when the discourse on democracy developed and the National Education System Law was promulgated. The author explains the dynamics of Islamic education institutions in Indonesia in detail below:

Institutions of Islamic Education During the Colonial Period (Pre-Independence)

According to Darajat (1992), religious education was not provided in public schools during the Dutch administration on the grounds that the government was neutral and did not intervene in matters of religious education because religious education was the responsibility of the family, so any proposals from indigenous people's representatives in the Volksraad he has always refused to include Islamic religious studies in public universities, which are permitted only in the Netherlands. Furthermore, the Dutch government implemented extremely strict and rigid controls in supervising natives. This strict control is used as a political tool to impede and even obstruct the implementation of Islamic education by establishing *Priesnterraden*, a special body tasked with overseeing religious life and Islamic education.

The Wilde School Ordonantie is the name given by the Dutch government to teacher regulations that were issued to abolish and close madrasas and schools that did not have a license or taught lessons that were not approved by the government. The Dutch government was concerned about the implementation of Islamic education and the activities of religious teachers that would expand the development of Islam through education as a result of this teacher regulation, according to Nurhayati Djamas in the Dynamics of Education in Post-Independence Indonesia (Djamas, 2009).

Furthermore, the government has issued religious neutrality regulations to protect public schools where the majority of students are Muslim, as well as to protect Christian life in Indonesia, which has always been met with opposition. According to Indian State Regulations, public education is considered impartial, which means that instruction is given while keeping other people's beliefs in mind. HIS and MULO, on the other hand, teach Islam in indigenous public schools on a voluntary basis once a week for students who are interested and with parental permission. The Dutch government established the *Department van Onderwijst en Eerendinst* to oversee religion lessons in public schools, and the *Department van Binnenlandsche Zaken* to oversee Islamic education in Islamic educational institutions. Policies implemented by the colonial government marginalized Muslim aspirations and interests, paving the way for the emergence of dual state regulations on Muslim-related issues (Djamas, 2009).

Indonesian Muslims have the option of implementing various innovations in various aspects of Islamic life by pursuing change through education. People with a good education will have the mindset that they want to progress and develop on a regular basis. Similarly, despite experiencing collapse in all fields during the colonial period, the Indonesian nation rose again as a result of the education they received. The formation of a national identity for the Indonesian education system, which includes Islamic education, is part of this awakening. Islamic education is also being revitalized. This cannot be separated from Indonesian academics' desire to implement modern innovations in Islamic education. The development of Islamic education cannot be separated from the functions of da'wah and *taklim* in mosques and *langgar*, which were eventually institutionalized into Islamic boarding school.

There are at least four factors driving the movement for reform or modernization of Islam in Indonesia, including Islamic boarding schools, madrasas, and schools. The desire to return to the Al-Quran and hadith is the first. Second, nationalists are encouraged to expel the invaders. Third, the forces that propel political, cultural, economic, and social movements. Fourth, there are several reasons for the rise of Islamic education.

The impact of a large number of students who have completed higher education, as well as the presence of an effective da'wah process in mosques, cannot be separated from the development of Islamic education in Indonesia. This gives the impression that society is laying the groundwork for a modernization movement (Kamal, 2006).

One of the modernizations in education is the establishment of madrasas as alternative institutions for Islamic education in Indonesia, similar to the pesantren and

schools established by Dutch colonialists. In addition to establishing madrasas that followed traditional teaching methods, the Islamic boarding school needed to be revamped at the time. It is worth noting that, in comparison to previous eras, madrasahs appear to have undergone some significant changes since the early twentieth century.

Madrasas have evolved into the educational institutions that they are today, as demonstrated by the examples above. The madrasah model was developed in response to the community's dissatisfaction with previously established national educational institutions, as well as part of the community's efforts to adopt a modern education system introduced by the colonialists. As a result, the development of madrasas at the time included concepts of modernization and progress. The madrasa is an example of Muslims' desire to enter a new world known as the realm of progress (Zulhairini, 2008).

It should be noted that the modernization of Islamic education in Indonesia did not originate with Muslims. The Dutch colonial government actually established the first modern education system, which influenced Islamic education. It began when educational opportunities for natives expanded in the second half of the nineteenth century. Since the 1870s, the Dutch colonial government has carried out this program in several locations throughout Indonesia by establishing *volkschools* or people's schools or village schools (*nagari*) with a three-year study period (Steenbrink, 1994).

Traditional Islamic education must compete not only with the Dutch educational system, but also with modern Islamic education. Muslim reformists or modernists pose a challenge, prompting Islamic education to respond even more forcefully. The Muslim reformist movement, which has gained traction since the early twentieth century, contends that Islamic education must evolve to meet the challenges posed by Christianity and colonialism. In this context, two types of modern Islamic educational institutions have emerged: public schools that follow the Dutch model but with Islamic teachings; and contemporary madrasas that, to some extent, adopt contemporary Dutch educational content and approaches. In the first form, we can mention Abdullah Ahmad's establishment of the *Adabiyah* School in Padang in 1909, as well as organizations such as Muhammadiyah's establishment of Dutch-style public schools.

Sumatra Thawalib, madrasas founded by al-Jamitatul al-Khairiyah, and later madrasas founded by the al-Irsyad organization, on the other hand, can be found in the second form. How do traditional Islamic education systems like surau (Minangkabau) and Islamic boarding school (Javanese) react to the rise and expansion of the modern Islamic education system? Steenbrink (1994) refers to this as "refusing while following" in the context of traditional surau, and "refusing and following the example" in the context of Islamic boarding school. Although they disagree with some of the reformist worldviews, traditionalists in Minangkabau see the expansion of modern Islamic education systems and institutions as a direct threat to the surau's continued existence. As a result, they believed that the surau should adopt some of the reformers' modern educational practices, particularly the classical systems and

stages. It is important to note, however, that this adoption occurred without significantly altering the surau's educational content.

Islamic boarding schools in Java responded in a similar fashion. The pesantren community, like the surau in Minangkabau, rejects the reformists' religious understandings and assumptions. However, in order to survive, they followed in the footsteps of the reformers, albeit only partially. As a result, pesantren make a number of "adjustments" and "accommodations" that they believe will support the pesantren's overall sustainability and benefit the santri. A tiered system, a clearer curriculum, and a classical system are among the "adjustments" and "accommodations" made (Steenbrink, 1994).

The experience of Islamic boarding school modern Gontor exemplifies this response. Modern Gontor was established in 1926 on the basis of the Islamic boarding school system and institutional foundation. In addition to incorporating a number of general subjects into the curriculum, the Islamic boarding school encourages students to learn English in addition to Arabic and to participate in various extracurricular activities such as sports and the arts. Madrasah Nidzamiyah, established in 1934 by the Tebuireng Jombang Islamic Boarding School to allow for the modernization of Islamic boarding school education, is a similar but distinct act.

This innovative modernization of Islamic education continued when Japan colonized Indonesia. On July 8, 1945, an Islamic high school was established in Jakarta. Because Muslims had many opportunities to advance Islamic education during the Japanese period, the Japanese themselves did not recognize that Muslims had sufficient potential to advance in education or fight colonialists. The following is a synopsis of the Japanese occupation education system: 1) The basic education study time at *Kokumin Gakko*, or People's School, is six years. The SR includes the First School, a name changes from a three or five-year elementary school for natives during the Dutch East Indies period; 2) Additional Training Both Shoto Chu Gakko, a junior high school, and Koto Chu Gakko, a high school, have a three-year study period; 3) Workforce Education This category includes vocational high schools in agriculture, education, engineering, carpentry, and shipping; 4) Advanced education (Wahab, 2004).

Islamic Education Institute Post-Independence (Old Order Regime)

Religious education was recognized as important by Indonesian leaders at the outset of the country's independence. Ki Hajar Dewantoro, then Minister of Education and Culture in the first cabinet, stated that religious education must be taught in public schools. On January 3, 1946, the Ministry of Religion was established, with several responsibilities including appointing religious teachers, supervising religious studies, and matters relating to Islamic and Christian religious education and education.

Joint Regulation No. 1142/Bhg A (Teaching)/No.1285/KJ of the Ministers of PP&K and Religion to achieve goals in the field of religious education Religion, which mandated religious instruction in People's Schools beginning with the fourth grade

year on December 2, 1946, went into effect on January 1, 1947. Later, the law. No. 4/1950 Jo. No. 12/1954, which governs the fundamentals of education and school teaching. One of them is Article 20 of Chapter 12, which states that parents decide whether or not their children will attend public schools. TAP MPR II/MPRS/1960 then mandated religious studies by making religious education a subject in all schools, beginning with elementary schools (SD) and ending with state universities (Nasution, 2003).

Islamic Educational Institutions in the Age of the New Order Regime

Policies pertaining to Islamic education, particularly those pertaining to madrasas, were intended to carry on and perfect the policies of the Old Order regime during the early years of the New Order government. Madrasas, an important component of Islamic education, are not yet considered part of the national education system; instead, they are independent educational institutions overseen by the Minister of Religion. According to the information provided above, the 1967 policy, which was issued in response to TAP MPRS No. XXVII in 1966, was the first step in implementing this modernization. Making madrasas more structured and formal.

In the early 1970s, it appears that government policy attempted to separate madrasas from parts of the national education system, but madrasas continued to be built to strengthen their existence. This can be seen in the government's actions, which issued a policy on functional responsibility for education and training in the form of presidential decree number 34 on April 18, 1972. This decision had three components.

1. The Minister of Education and Culture is in charge of and accountable for general education and policy development.
2. The Minister of Manpower is in charge of and accountable for the development and training of civil servants' skills and vocational workforce.
3. The State Administration institution's head is in charge of and accountable for fostering special education and training for civil servants.

It includes, among other things, the essence of standardizing the curriculum in public schools and madrasas. The school and madrasah curricula are divided into general and madrasah programs, which include core and elective programs. The core programs for meeting the educational goals of general schools and madrasah are qualitatively the same. Special (optional) programs are held to provide for students who will continue their studies to higher education in senior high schools/*Madrasah Aliyah*. Implementation plans for the curriculum of public schools and madrasas in terms of semester credit, career guidance, and study completion. Matters concerning teachers and educational facilities in the context of successful curriculum implementation will be jointly regulated by the two departments concerned.

Nationally, following the fall of the New Order regime, the study of Islamic thought accelerated. Many previously difficult to develop Islamic educational institutions have changed and progressed rapidly. In fact, Islamic education is now beginning to compete to keep up with the dynamics of the times by aiming for the internationalization of Islamic educational institutions ranging from kindergarten to

elementary/middle schools to tertiary institutions/universities (Assegaf, 2003). Nonetheless, there is a widespread belief that Islamic education institutions are less competitive than general education institutions, particularly in terms of producing outputs that can be directly absorbed by the worlds of work, business, and the Indonesian bureaucracy.

Islamic Education Institute Post-Reformation

Several factors influence the world of Islamic education in Indonesia, particularly Islamic boarding schools and madrasas, one of which is financial. Furthermore, since the passage of Law No. 1, 2/1989, madrasas have been considered to play an increasingly important role in the delivery of education, as amended by the National Education System Law. In addition to the national education system, the government failed to encourage Islamic boarding schools and madrasas in general to compete with general education institutions in order to promote education in Indonesia. As a result, in addition to educational reform, Islamic educational institutions, particularly madrasas, require serious consideration for their potential, particularly in the financial sector.

The presence of the National Education System Law Number 20 of 2003 may open up new avenues for the advancement of Islamic education. Many people believe that the new National Educational System Law represents a conceptual turning point in the development, empowerment, and improvement of Indonesia's Islamic education system. Law is crucial in terms of quality improvement. There appears to be renewed optimism in Indonesia regarding the expansion of Islamic education. This law has provided a revolutionary new perspective for improving the education sector, where education has become a public affair in general, by reducing the government's authority over curriculum policies, management, and various policies for the development of educational institutions themselves. The National Educational System Law is a type of education sector reform (Bakar and Surohim, 2005).

Educational reform will take place if institutional leaders, communities as stakeholders, and central and regional governments all share the same innovative, dynamic, and collaborative vision for educational reform. It is hoped that educational reform will result in qualified graduates and competitive institutions.

As a result, many people believe that Islamic education should be more rational and focused on the needs of society as a whole. The idea of preparing human resources for the future is increasingly becoming mainstream in educational thinking today, not just as a means of gaining political influence or as a da'wah tool in the narrow sense. The majority of Islamic educational institutions are less promising for the future and less responsive to current and future demands, owing to a lack of public interest in choosing them rather than a shift in values or religious ties that are beginning to fade. In fact, when selecting an educational institution, society considers at least three factors: values (religion), social status, and ideals. Even the last two factors, social status and ideals, are usually prioritized (Bakar and Surohim, 2005).

In fact, Muslims' educational potential, whether in the form of madrasas, schools, or higher education institutions, is not a strength in and of itself. two approaches: microscopic (micro review) and macro (objective macro). The first method looks at education in the context of a larger social context. In contrast, education is viewed as a unit of life force that interacts with others in the second approach.

D. Conclusion

In general, the modern dynamics of Indonesian educational institutions accommodate the development of the three models of Islamic educational institutions described above: 1) Islamic boarding schools, which are native Indonesian educational institutions; 2) madrasas, which are both community and government-run; and 3) Islamic public schools. In Indonesia, there are three levels of modernization in the education system. First, the institutional level, which includes both self-transformation of existing institutions and the establishment of new Islamic educational institutions, also known as modernization or change of Islamic educational institutions; second, the curriculum contents, particularly the teaching of general sciences at Islamic educational institutions; second, the content of the curriculum, particularly the teaching of general sciences at Islamic educational institutions; third, there is the methodological issue, which is the lack of relevance to changing the teaching methods used by Islamic educational institutions in the past. Fourth, consider the function. Historically, Islamic educational institutions were responsible for passing on Islamic knowledge, upholding Islamic customs, and producing scholars (reproduction of scholars). This responsibility, however, has expanded to include Islamic educational institutions acting as agents. progress.

E. Acknowledgement

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