

The Evolution of Islamic Educational Institutions in Indonesia

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Abstract: The aim of this library research is to describe the history of Islamic educational institutions in Indonesia. The instrument in this study is documentation of literatures. The study found that the educational institutions are a strategic tool for the process of transforming values and culture in a social community. The existence of Islamic educational institutions cannot be separated from the process of the arrival of Islam in Indonesia. The emergence of Islamic educational institutions in a community does not experience a vacuum, but is always dynamic, both in terms of function and learning. The presence of Islamic educational institutions has provided its own spectrum in opening insights and intellectual dynamics of Muslims. Islamic educational institutions have experienced a long history. The study concluded that Islamic educational institutions cannot be separated from the history of Islamic education. Islamic education in Indonesia is as old as the existence of Islam in the archipelago.

Keywords: Educational Institution, Evolution, Islamic Education

A. Introduction

Education is an effort to form human beings in order to have civilization. Education plays the most basic and strategic role as an effort to prepare quality human resources. Islam has obligated its people to carry out education. Education can be carried out if educational aspects are fulfilled, including aspects of educational institutions (Harahap, 2019).

An Islamic educational institution is a place or place where the process of Islamic education takes place in order to instill religious, scientific and cultural values so that they remain sustainable and can elevate the degree and dignity of human life. Educational historians differ in their opinion on classifying Islamic educational institutions (Bafadhol, 2017).

Broadly speaking the history of Islamic educational institutions in Indonesia. can be divided into three periods. First, the classical period of the 13th – 16th centuries, namely since the arrival of Islam in Indonesia, the establishment of Islamic kingdoms, the era of Islamic kingdoms until the entry of colonialists into Indonesia. Second, the period of colonialism until the time of independence (1600 - 1945). Third, the period of independence (1945-present) (Daulay & Tobroni, 2017).

B. Methods

This study is a qualitative and applied library approach (Togia, & Malliari, 2017). The use of the qualitative was based on descriptive data and tends to use analysis with an inductive approach and emphasizes process and meaning (Azungah, (2018). This study described the history of Islamic educational institutions in Indonesia using documentation of literatures and analyzed using Miles and Huberman's theory (Ridder, 2014).

C. Results and Discussion

Islamic Educational Institutions of the Classical Period

Examining the growth and development of Islamic educational institutions in this period cannot be separated from studying the early arrival of Islam in Indonesia. Historical scientists use different theories in predicting the early arrival of Islam and for different reasons. These theories are based on trade contacts between the Arab world and the East (Southeast Asia) world. It is estimated that these trade contacts have been going on since the 7th century H (13 AD) (Daulay, 2019).

It is very difficult to ascertain where Islam first entered. Some say in Java, and some say in North Sumatra, more precisely on Barus beach, Sibolga Tapanuli Tengah. However, historians agree that Islam entered Indonesia via the coast of Sumatra (western Indonesia/Aceh). The Islamic traders transited the coast of Sumatra for some time to unload their cargo, fill the ships with local goods and then set sail. Such a routine continues continuously to form a Muslim community and a settlement. Where in the early days, Muslim merchants, mullahs (*ulama*) were simultaneously able to introduce Islamic values, especially regarding Islamic law regarding trade.

About who the person who brought the religion of Islam, of course, cannot be clearly identified by name (Maghfuri & Rasmuin, 2019). It was from this Muslim community that the Islamic empire gradually emerged, so the king appointed the ulema as advisors and placed the ulema in an honorable position. For example, Sheikh Samsuddin as-Sumatrani and Sheikh Nuruddin ar-Raniry are scholars who were appointed muftis in the kingdom of Aceh Darussalam (Yatim, 2016). Likewise, the Walisongo played a very large role in establishing Islamic empires in Java, including the Islamic Kingdom of Demak. The strategic position at the center of power facilitates the clergy in spreading Islam. One of the ways in which the clergy spread Islam was by establishing a boarding school educational institution as a place to educate the clergy, and after the cleric graduated, he returned to his area and established a boarding school as well.

Based on Haidar's opinion, there are several types of classical period Islamic educational institutions in Indonesia (Daulay, 2018). First, the mosque. According to the Arabic-Indonesian dictionary, the word "mosque" means: a place of prayer. (Yunus, 1995). The mosque, its main function is to be a place for *fardhu* prayers, plus Friday prayers once a week as well as a place to carry out various other Islamic activities. Apart from the mosque there are also other places of worship called

Mushalla which means a place of prayer. *Mushalla* is also called *Langgar* (Javanese) or *Surau* (Minang language) which means small mosque. Apart from their function, mosques and *Langgar* also function as places of education. Islamic sciences for both children and adults.

Second, Islamic boarding schools, based on historical observations, have not found data as to when the first pesantren were founded. It is estimated that the first pesantren appeared in Java, founded by Shaykh Maulana Malik Ibrahim or better known as Shaykh Maulana Maghribi (12 Rabiul Awal 822 H / 8 April 1419 AD). Before Islam came, there were ancient Javanese educational institutions that carried out teaching practices similar to the pesantren model. The ancient Javanese educational institution was named Pawiyatan, where Ki Ajar and Cantrik lived in that institution. Ki Ajar is the one who teaches and Cantrik is the one who is being taught. The main function of Islamic boarding schools is to transfer religious knowledge and foster the religious attitude of its citizens. At the basic level, students are taught to know the basics of religion and the Koranul Karim. After it had been going on for some time and the students had mastered certain intelligences, the classics began to be taught. These classic books are also classified into elementary, middle and high. During the colonial era, the role of pesantren as an Islamic educational institution became stronger. Islamic boarding school educational institutions are in stark contrast to the education of public schools founded by the Dutch. Islamic boarding schools only teach religion through classic books, while Dutch schools do not teach religion at all, applying Western culture. Islamic boarding schools are educational institutions that are reactionary to colonialism.

Third, *Menasah*, *Rangkang* and *Dayah*, etymologically, "*Meunasah*" comes from the word "*Madrasah*". For the people of Aceh, *meunasah* is not merely a place to study, but has various functions. Like a mosque, the function of the *meunasah* is the same plus as a place to stay at night for adult boys, as well as for travelers who spend the night. As for its educational function, *meunasah* is an early educational institution for children which can be equated with elementary level education. In *meunasah* students are taught to write and read Arabic letters and religious knowledge in Jawi (Malay) language, and moral lessons (Hasjmy, 1983). *Rangkang* is a student residence built around the mosque. In addition, it is also used as a place of study. The education system is framed in the same way as in the boarding school. The students sit in the *halaqah* and the teacher explains the lesson. Furthermore, the next popular educational institution in Aceh is "*Dayah*". *Dayah* comes from the Arabic "*Zawiyah*" which means a corner of a room in the mosque which is used as a place of religious study. Hasymi (1983) further explained, *dayah* is an educational institution that teaches religious subjects originating from Arabic, for example fiqh, Arabic, monotheism, *tasauf* and others. The educational level of the *dayah* is the same as that of Senior High School.

Fourth, *Surau* which is a traditional Islamic Education institution in West Sumatra is called "*Surau*". The term *surau* tired was used before the arrival of Islam. In the Indonesian Dictionary, *surau* is defined as a place for Muslims to perform their worship (praying, reciting the Koran and so on). In West Sumatra, the notion of *surau*

is not only limited to a place to study religion, but also functions as a place to socialize culture.

Dobbin (1992) gave the notion that a *surau* is a house occupied by youth after reaching puberty, separate from the family home where women and children live. The first *surau* was built by King *Adityawarman* around the Gombak hill as a place of worship for Hindu-Buddhist people. After Islam entered *Minang Kabau*, the *surau* underwent an Islamization process and had a broader function, namely as an Islamic educational institution. The *surau* that was first considered an educational institution was the one founded by Sheikh Burhanuddin (1646-1691), a student of Sheikh Abdurrauf bin Ali (Yunus, 1995). In terms of the size of the *surau*, it is divided into three categories: first, the small *surau* contains around 20 students used as a place to recite the Koran and pray five times a day. Second, the middle *surau* contains 80 students, and the large *surau* has 100-1000 students not only functioning as a place for recitation and prayer but has a broader function, namely a more systematic education. The *suraus* also have their own specialties. There is a *surau* that specifically studies the science of tools, such as the *Kamang surau*, which specifically studies *mantiq, ma'ani*, namely the Koto Gedang *surau* and the *surau* that specifically studies the science of interpretation and *faraid* is the Sumanik *surau*, while the *surau* which studies *nahwu* science is the *Talang surau*. above is an Islamic educational institution which is recognized as having a very large role in teaching Islamic values even in printing archipelago Muslim intellectuals.

Islamic Educational Institution in the Colonial Period

Colonial Period (VOC and the Kingdom of the Netherlands)

Colonial education can be mapped into 2 (two) major periods, namely during the role of the VOC (Vereenigde Oost-indische Compagnie) and the period of the Dutch East Indies government (Nederlands Indiesh). During the VOC era, which was a trading partnership (company), the condition of education in Indonesia could not be separated from the commercial aims and interests of the VOC. Educational conditions during the VOC era also did not exceed educational developments during the Portuguese or Spanish eras. Education was held to meet the needs of VOC employees and their families.

In addition to meeting the needs of cheap skilled labor from among the indigenous population. The VOC did build new schools apart from taking over educational institutions that previously had the status of the Portuguese colonial rulers or the Roman Catholic church. As a comparison between the educational institutions formed by the VOC and their concern for Islamic educational institutions, the general education system during the VOC era was as follows:

According to Nasution (1983), the first school was established in Ambon in 1607, for Indonesian children, because at that time there were no Dutch children. The main aim of this school is to eradicate Catholicism by spreading the Protestant religion, Calvinism. The first school in Jakarta was opened in 1630 to educate Dutch and

Javanese children to become competent workers for the VOC. In 1636 the number became 3 and in 1706 there were 34 teachers and 4837 students. These schools are open to all children regardless of nationality. Divide into classes, and only teach Protestant Christianity.

In 1900-1920 the awareness of the Dutch people arose for the welfare of the Indonesian nation and opposed the materialist exploitation politics known as the Ethical Politics put forward by Van Deventer. According to Nasution (1983) Van Deventer recommends an ambitious program to promote people's welfare. He wanted to improve irrigation to increase agricultural production, advocating transmigration from the overpopulated island of Java. However, all attempts at reform will be in vain without mass education. Education and the gradual emancipation of the nation is the essence of the Ethical Policy. Primary schools increased rapidly, Western-oriented schools were created for both Chinese and Indonesians. Education also developed vertically with the establishment of *Meer Uitgebreid Lager Onderwijs (MULO)* and *Algemene Middelbare School (AMS)* which were more open to Indonesian children than *Hogere Burger School (HBS)* for Dutch children to continue their education at university.

However, the Ethical Policy did not last long, only two decades. Although all the Dutch government and political parties, liberal and conservative alike, agreed on their moral obligations in Indonesia, the pure Ethical Policy was actually practiced by only a few people. Van Kol complained that: "actually there was no so-called ethical politics in the colonial lands, because the goal of colonial politics was the exploitation of backward nations, even though in fact it was often hidden behind beautiful words".

At the beginning of the 18th century, after the VOC went bankrupt, Indonesia was finally handed over to the Dutch royal government (1816). Unlike during the VOC era, the Kingdom of the Netherlands began to pay a little more serious attention. Some of the principles of the Dutch government as the basis for its policy in the field of education include the Dutch government as the basis for its policy in the field of education, including: (1) Keeping distance or not taking sides with one particular religion, (2) Paying attention to harmony with the environment so that students will be able to be independent or seeking a livelihood to support colonial interests, (3) The education system was regulated according to social strata, especially those in Java, (4) Education was measured and directed to give birth to an elite class of society that could be used as supporters of the colonial government's political and economic supremacy. So indirectly, the Dutch have taken advantage of the indigenous aristocratic class to perpetuate the status quo of colonial power in Indonesia (Huda, 2015).

Meanwhile in the field of religious education the Dutch government has a neutral attitude towards religious education in public schools, in accordance with article 179 (2) I.S (*Indische Staatsregeling*), and in several ordinances which briefly read as follows: Public teaching is neutral, meaning that the teaching is given by respecting each other's religious beliefs. Religious teaching may only take place outside of school hours.

But the efforts of the VOC and the Kingdom of the Netherlands in their efforts to establish educational institutions in Indonesia, there was no visible colonial effort to establish Islamic educational institutions. The VOC and the Dutch empire did not interfere in managing or managing Islamic education. Islamic educational institutions are only carried out based on community self-help, through Islamic boarding schools. In fact, boarding school alumni cannot be accepted to work in government. Islamic boarding schools and schools are as if two educational institutions that are mutually hostile and contradictory. In this regard, these two institutions have different philosophical bases and at the same time produce different outputs. At that time, a sharp difference emerged between religious knowledge and general science, so a system of religious education and a general education system emerged in the last phase of the 19th century, and was continued and strengthened in the 20th century.

In addition to the above conditions, the VOC and the Dutch Colonials made efforts to narrow the space for Islamic boarding schools and teachers, by establishing the teacher's ordinance (1905), namely that boarding school and teachers must have permits for their activities. In the issue of granting funds, there is a very striking discrimination, compared to funds for Protestant Christian religious schools. So, it is very visible that the attitude of the Dutch colonialists who did not support Islamic education, of course, was in accordance with their policies towards Islam. So that it gave rise to resistance from Muslims, such as the *Padri* war (1821-1827), the *Diponegoro* War (1825-1830) the Aceh War (1873-1903).

Japanese Colonial Period (1942-1945)

In February 1942 Japan attacked South Sumatra, then attacked Java and finally forced the Dutch to surrender in March 1942. Since then, Japan has implemented several policies related to education which have broad implications, especially for the education system in the era of independence. These things include: (1) Making Indonesian as the official language of instruction to replace Dutch, (2) There is integration of the education system by eliminating the education system based on social class in the Dutch colonial era.

The education system during the Japanese occupation can then be summarized as follows (1) Basic Education (*Kokumin Gakko*/People's School), Length of study 6 years. Including community schools is the First School which is a name conversion from the 3- or 5-year Elementary School for natives during the Dutch East Indies period; (2) Further Education, consisting of *Shoto Chu Gakko* (Junior High School) with a 3-year study period and *Koto Chu Gakko* (Higher Secondary School) also with a 3-year study period; (3) Vocational Education, includes vocational secondary schools, among others, in carpentry, shipping, education, engineering, and agriculture; and (4) Higher Education.

In order to gain the support of native figures, Japan began by offering the concept of a People's Power Center under the leadership of Soekarno, M. Hatta, Ki Hajar Dewantoro, and K. H. Mas Mansur in March 1943. This concept was formulated after the failure of The Triple Movement which did not include representatives of

indigenous figures. But the PTR finally suffered a similar fate a year later. After this, Japan continued to recruit Ki Hajar Dewantoro as their education advisor. Japan's efforts to recruit indigenous workers were motivated by the failure of their education systems in Manchuria and China, which implemented the Nipponize (Japanese) system. For this reason, in Indonesia they are trying an education format that accommodates a locally oriented curriculum. Although it should be noted that at the end of its occupation, there were strong indications for Japan to re-implement the Nipponize system, namely by deploying *Sendenbu* (Japanese propagators) to instill an ideology that was expected to destroy the ideology of Greater Indonesia.

Meanwhile, regarding Islamic education, Japan adopted several policies, including: (1) Changing the *Voor Islamistische Zaken* Office during the Dutch period led by orientalist to *Sumubi* led by Islamic figures themselves, namely K.H. Hasyim Ash'ari in the areas formed *Sumuka*; (2) Islamic boarding schools often receive visits and assistance from the Japanese government; (3) Permitting the formation of a Hezbollah line that teaches basic military arts training for Muslim youth under the leadership of K.H. Zainal Arifin; and (4) Permit the establishment of an Islamic College (STI) in Jakarta under the tutelage.

K.H. Wahid Hasyim, Kahar Muzakir and Bung Hatta; (4) Allowing religious leaders and nationalist leaders to form the Defenders of the Homeland (PETA) which later became the forerunner of the TNI during the independence era. Saputra (2020) This discussion is divided into two parts, namely Islamic education during the old order and during the new order.

Islamic Education in the Old Order Regime

After the Republic of Indonesia became independent, Islamic boarding school and madrasah education began to receive attention and guidance from the government of the Republic of Indonesia. The government during the Old Order era (1950 - 1966) was given the task by the 1945 Constitution to make efforts to form a national education and teaching system. Therefore, surely history records how the Old Order government made a significant contribution to the development of Islamic education.

The development of Islamic education during the Old Order era was closely related to the role of the Ministry of Religion which was officially established on January 3, 1946. This institution intensively fought for the politics of Islamic education in Indonesia. More specifically, this effort is handled by a special section dealing with religious education issues.

In one of the notes on Islamic education in Indonesia drawn up by the education section of the Ministry of Religion on September 1, 1956, the duties of the religious education section are threefold, namely providing religious instruction in public and private schools, providing general knowledge in Madrasas, and holding Religious Teacher Education and State Islamic Judge Education. The first and second assignments are intended for convergence of dualistic education, while the third task is intended to meet the needs of the employees of the Ministry of Religion itself. Based

on the information above, there were two important things related to Islamic education during the Old Order, namely the development and development of madrasas and Islamic higher education (Rahman, 2018).

Madrasa Development

Studying the development of madrasas is closely related to the role of the Ministry of Religion as a political mainstay that can elevate the position of madrasas so that they receive continuous attention from policy makers. Of course, not forgetting the hard efforts that have been pioneered by a number of figures such as Ahmad Dahlan, Hasyim Asy'ari and Mahmud Yunus. In this regard, the Ministry of Religion is more sharply developing programs to expand and improve the quality of madrasas.

In an effort to improve madrasas, the government through the Ministry of Religion provided assistance to madrasas in the form of materials and guidance, for this reason the Ministry of Religion issued Regulation of the Minister of Religion No. I of 1946 and perfected by Regulation of the Minister of Religion No. I of 1946 and perfected by Regulation of the Minister of Religion No. 7 Year 1952 (Kosim, 2007).

In the regulation it is stated that what is called a Madrasah is: An educational place that is regulated as a school and makes Islamic religious education and science the subject of teaching. According to this provision, the level of madrasah education also consists of 1) Lower Madrasah, called Madrasah Ibtidaiyah; 2) Advanced Madrasah First Level, called Madrasah Tsanawiyah; 3) Advanced Madrasah, called Madrasah Aliyah.

Madrasas as educational institutions were formally recognized by the state in 1950. Law no 4 Article 10 of 1950 concerning the Fundamentals of Education and Teaching in Schools states that studying at a religious school that has received recognition from the Ministry of Religion is considered to fulfill the obligation to study. To get recognition from the Ministry of Religion, madrasas must provide religious lessons as a main subject at least six hours a week regularly in addition to general subjects (Masykur, 2018).

The development of madrasas which were quite important during the Old Order era was the establishment of the Madrasa for Religious Teacher Education (PGA) and the Education of State Islamic Judges (PHIN). The purpose of its establishment is to produce professional staff who are ready to develop madrasas as well as professional religious experts. The PGA has basically existed since the pre-independence era. Especially in the Minangkabau region, but its establishment by the Ministry of Religion is a strategic guarantee for the continuation of madrasas in Indonesia.

In the history of the development of madrasas it is also noted that the government once established Compulsory Learning Madrasah (MWB) established in 1958. This MWB was intended by the government as an initial effort for assistance and guidance in order to standardize the curriculum and its implementation system with community-managed madrasas. This Madrasah has a duration of study of 8 years. The composition of the curriculum is 25% religious subjects and 75% general subjects (skills in the fields of economics, industry and transmigration) (Asrohah, 1999). The

aim of this madrasa is that after graduating from madrasa students return to the village to produce or transmigrate with self-help and skills acquired during 8 years in madrasas. In reality, the MWB conception did not work as planned, there were also madrasas that called themselves MWB but their activities were not in accordance with the MWB curriculum.

Development of Islamic Higher Education Institutions

The first Islamic College was established December 9, 1940 in Padang, (Yunus, 1995). under his own leadership. The institute consists of two faculties, namely: Sharia/Religion and Arabic Language Education. specifically consisting of religious faculties began to receive attention in 1950. On August 12, 1950, the UII faculty of religion was separated and taken over by the government. On September 26, 1951, a new university was officially opened under the name PTAIN (State Islamic Higher Education) with PP No. 34 Year 1950, under the supervision of the Ministry of Religion. In 1957, the Academy of Religious Studies (ADIA) was established in Jakarta. This academy is intended as a training school for officials serving in the government (Ministry of Religion) and for teaching religion in schools. In 1960 PTAIN and ADIA were merged to become IAIN. (Rukiati & Himawati, 2006). The development of Islamic higher education institutions has so far developed rapidly, opening postgraduate programs, and even several IAINs have developed into State Islamic Universities (UIN).

Islamic Education Institute in New Order Regime

Madrasah SKB Three Ministers

In the Three Ministers' Joint Decree (SKB) of 1975, chapter I, article I states: "What is meant by Madrasas in this Joint Decree are: Educational Institutions that make Islamic religious subjects as the basis given at least 30%, in addition to the subject's general studies" Before the issuance of the 1975 Three Ministerial Decree, it was apparent that there were fundamental differences between madrasah graduates compared to general schools. The difference is there are two things. First, in terms of continuing their studies at state public universities, madrasa alumni do not have the opportunity. Second, in terms of job opportunities. Prior to the issuance of the Three Ministerial Decree, opportunities to become civil servants or private employees for madrasa alumni were limited to the Department of Religion or religious institutions. But with the SKB Three Ministers, the opportunity is very wide open.

Madrasah Post Law No. 2 of 1989

This period was the period when madrasas were already under the Law on the National Education System, and also regulated by Government Regulations No. 28 and 29. Based on these Government Regulations and followed by Decree of the Minister of Religion No. 370 of 1993 concerning the MA curriculum and Decree No. 374 of 1993 concerning the Religious Aliyah Madrasa curriculum, as well as the Decree

of the Minister of Education No. 0489/U/1992, regarding Public High Schools, it can be seen that madrasas are schools that are characterized by the Islamic religion. In this regard, MIN, MTSN, and MAN have the same curriculum as schools under the Ministry of National Education, plus their Islamic characteristics are contained in the curriculum, namely having more religious subjects than public schools.

D. Conclusion

Based on the explanation above, it can be concluded that religious education, especially Islam since the Portuguese, Spanish and Dutch colonial times, has always been hindered, marginalized and not given any assistance by the colonialists and the colonialists were suspected of being the basis of resistance against colonialism, so that madrasas were always supervised. and suppressed so as not to develop freely. However, during the Japanese colonial era, it was a little different. Madrasah education during the Japanese era seemed to have the support of the Japanese because Japan wanted to win the hearts of the indigenous people by sympathizing and providing better space for the development of Islam, so that the Ulama at that time tried to develop Islamic education through Islamic boarding school model educational facilities based on primary and secondary education to deepen Islamic religious education.

Islamic education during the Independence period, especially during the Old Order, focused on two things: Development and improvement of the quality of madrasas so that they were expected to be on a par with public schools and expand the reach of religious teaching, not limited to madrasas, but reaching public schools and even public universities. Both of these are closely related to the government's efforts, represented by the Ministry of Religion, to converge the dualism of education that has grown since the colonial period. The religious education system was felt to have an increasingly broad role during the New Order era so that the religious education curriculum was expanded and did not only teach religious education, instead with government policy through the SKB 3 ministerial policy the madrasah education curriculum was formatted into two models. One is oriented towards Islamic education so that the Islamic education curriculum is made up of 70% and general education is only 30%, and conversely the second model, namely the religious education curriculum is only 30%, while the general education curriculum is 70%.

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