

## Elaboration of the Political History of Islamic Education in Indonesia

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**Abstract :** *Politics has greatly influenced the Islamic education development. In general, the development of Islamic education in Indonesia was divided into four periods that is the 'before independence' period, the ' Old Order ' period, the ' New Order ' period, and the reform period. Indonesian education instilled the practice of dualism in the 'before independence' period. Islamic education in the period is closely watched and does not develop. The second period is 'Old Order', this period took place after Indonesia's independence, in that time, the government has begun to organize all state systems as well as the education system. Many policies related to Islamic education Also are made in the period. The third period is 'New Order', Islamic education is growing significantly in this period, pesantren which has previously only studied religion began to incorporate the general science in its education system. Students in this period also have to take part in religious education ranging from basic education to the highest education. The fourth period is reform, in this period, the development of Islamic religious education was very much considered and equaled its position with general education.*

**Keywords:** *Islamic Education, Politics, and Indonesian Education.*

## Introduction

Islamic education in Indonesia from time to time is not stagnant but experiences a lot of development and change. One of the things that affect change and development in the interests of political ideology. Before Indonesia gained independence, control of the administration of education in Indonesia was held by Dutch and Japanese colonial governments. After Indonesia's independence and escape from the influence of the invaders, the government set a number of political policy and education in order to improve the quality of Islamic education in Indonesia. Since the leadership of Sukarno, after Indonesia's independence until the period of many born of political reform education issued by the government at that time so as to successfully integrate Islamic education in the national education system.

The word politics in the Indonesian language dictionary means knowledge that includes state administration (government of a country), it can also be interpreted as an action or policy taken in state affairs. While the word education viewed from the Indonesian Language Dictionary comes from students' words that can be interpreted as actions or ways of educating through teaching, training and so on. In another sense, education can also be defined as a process that aims to mature human being by changing attitudes and behavior through teaching and practice.<sup>1</sup>

In light of the above, can translate into political education as a process to achieve certain objectives in the field of education by the government by taking action or specific policies. Islamic education is an education that was developed from the teachings of the Prophet Muhammad from the time of ignorance to the present and has fundamental teachings seen in terms of goals, methods, and material.<sup>2</sup> But in the end, the characteristics of social and cultural communities in the area will also affect the development of Islamic education.<sup>3</sup>

The history of Islamic education has a close connection in Indonesian history. When Indonesia was not yet independent and was under the influence of the Dutch government, the indigenous people had the opportunity to get an education but behind that opportunity,

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<sup>1</sup>Anton Moeliono. *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 1990).

<sup>2</sup>Binti Maunah, *Perbandingan Pendidikan Islam, Cet.1*. (Yogyakarta: Teras, 2011).

<sup>3</sup>Zuhairini dkk. *Sejarah Pendidikan Islam*. (Jakarta: Bumi Aksara, 2010).

it turned out that the Dutch colonial goal was to prepare educated workers for lowly workers. As is the case with Islamic education, the colonial side limited Islamic education in Indonesia and applied the politics of Islamic education. Historically, the period of development of Islamic education began with the entry of Islam into the archipelago, then experienced adaptation to socio-culture in Indonesia. The experts divided the four periods, namely the period before independence, the old order period, the new order period, the reform period to the present.<sup>4</sup>

### **History of Indonesian Islamic Education Before Independence**

Indonesia is one of the countries that has a long history of colonization. The longest colonialist recorded in the history of Indonesia is the Dutch Colonial, therefore a little more Dutch influences the various constitutional systems that exist in Indonesia. According to Rian Hidayat Abi El-Bantany, the ruler's policies at that time largely determined the course of education, especially Islamic education in Indonesia. The politics of education has begun and is one of the core of politics that was carried out by the Dutch colonialism. Lytic to specific objectives and economic considerations became a major influence in choosing the type of education provided by the colonial Dutch.<sup>5</sup> Still according to Rian Hidayat Abi El-Batany, in Dutch Colonial education instilled dualism practices in which there were differences in education between indigenous and Dutch descent, as well as poor and indigenous natives. The practice of education at the natives only aims to make the lower educated staff and maintain differences in social status.

In his book, Asegaf states that Dutch colonialism was discriminatory in Islamic education, although formally the Dutch stated that it was neutral towards religion and did not interfere but in fact, the Netherlands provided a lot of concessions to Christian circles and closely monitored matters related to Islamic religion such as madrasa and pesantren. The Dutch assumed that if their educated Muslims would rise up and hold great resistance.<sup>6</sup> Dutch attitudes are

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<sup>4</sup>Maftuh, *Kebijakan Politik Hindia Belanda dan Implikasinya Bagi Pendidikan Islam*. (UIN Sunan Kalijaga, 2009).

<sup>5</sup>Choirul Mahfud, *Politik Pendidikan Islam*. (Yogyakarta: Pustaka Pelajar, 2016).

<sup>6</sup>Abd. Rahman Assegaf, *Politik Pendidikan Nasional*. (Yogyakarta: Kurnia Alam, 2005).

based on the fear of Islam. Islam is seen as a threat and can hinder the future of their occupation in Indonesia.

World War II ended in 1942 with Japan's victory as a result, which meant that Dutch Colonial had to surrender all of its colonies to Japan, one of which was Indonesia. Government of Japan is different from the Dutch government that impede the development of Islam in Indonesia, this is due to's interest Japan relies on *ipponis* a doctrinal Japanese culture to people in and abolition of Western values and Arabic is not like the Dutch government that rests on the development of Christianity. In this case, the Japanese tried to seek support and take heart from the kyai and ulama who became role models for the Indonesian people in order to incorporate these doctrines into society.

The development of Islamic education in Japan progressed rapidly due to this situation. Muslims triggered enthusiasm for developing more High Islamic Council that serves as the spearhead of the establishment of madrassas - madrasah and pesantren. However, the Government of Japan is not arbitrary - arbitrary allow that to happen, they remain alert and closely monitor the development of Islam in Indonesia because it could threaten their position in Indonesia. In addition to the High Islamic Council, religious organizations also began to be born as a form of protest by the Indonesian people against Japanese oppression, such organizations as Muhammadiyah and Nahdlatul Ulama.

The learning system in Islamic boarding schools has undergone changes at this time, KH Nahdlatul Ulama. Wahid Hasyim changed the learning system which previously only studied classical books and only studied the science of religion began to include general subjects with the aim of developing the personality and initiative of the santri.

### **History of Indonesian Islamic Education in the Old Order Period**

In 1945 Indonesia gained recognition of independence, President Soekarno as the holder of leadership at that time gave special attention related to the development of Islamic education. It began with the giving of financial assistance to several Islamic institutions and the inauguration of the Ministry of Religion which managed all religious affairs and religious education on January 3, 1946. In addition to the Ministry of Religion, the government also

inaugurated the Ministry of Education and Culture which manages all education and cultural affairs in Indonesia. But there was injustice in the management of public education and Islamic education by the government, so that the government seemed to be dichotomous. One form of discriminatory government occurs in the provision of religious education budgets, facilities, infrastructure, and human resources that are different from general education.<sup>7</sup>

Another policy taken by the government during the new order of Islamic education was the establishment of given religious studies starting in the 4th grade of Elementary School (School of the People) to class 6. This decision was approved by two ministers namely Minister of Religion and Minister of Education in December 1946 but had not yet walked good because Indonesian security at that time was still not stable. Seeing this, in 1947 the government formed an Islamic Religious Teaching Consideration Assembly, represented by Prof. Drs. Abdullah Sigit from the Ministry of Religion and Ki Hajar Dewantara from the Ministry of Education and Culture and served to compile Islamic teaching materials for public schools established by the government.<sup>8</sup>In 1950 the government issued Law No. 4 of 1950 which contained policies on the basis of education and teaching in schools. Indonesia's security and sovereignty has recovered in 1950 so that the government is easier to regulate the State. Besides Law No. 4 of 1950, the government also issued a policy regarding the establishment of religious lessons in schools - state schools contained in Chapter XII article 20.

The policy on Islamic education that was not less important in this period was the formation of a joint committee between the Ministry of Education and Culture (Mr. Hadi) and the Ministry of Religion (Prof. Mahmud Yunus). The committee formed by the government produced a Joint Decree (SKB) which explained that Law No. 4 of 1950 was a reference in the design of religious education for students. Also, the government guarantees students to get their respective religious education in school. In 1951 the old order government made another policy related to the politics of Islamic education, namely the Office of Religious Education (JAPENDA), which was tasked with writing eye textbooks for students in religious education in madrasas. Not only in the centerbut also has networks up

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<sup>7</sup>Enung K. Rukiati, *Sejarah Pendidikan Di Indonesia*. (Bandung: Pustaka Setia, 2004).

<sup>8</sup>Zuhairini dkk. *Sejarah Pendidikan Islam*. (Jarata: Bumi Aksara, 2010).

to the district and provincial levels. Thus the regulation of Islamic education in Indonesia became increasingly complete in this period.

Determination of educational policy in the form of regulation No. 4 of 1950 as described above was no longer valid. After the political turmoil that occurred, Indonesia returned to the status of a Unitary State in 1954. It caused several laws that have legalized must be re-submitted to Parliament. In the end the Law on National Education was replaced by Law No. 12 of 1954. The continuation of government policy which became a reference in the implementation of Islamic education was the enactment of MPRS TAP Number 2 of 1960 which contained the importance of religious education for all Indonesian citizens. On his journey TAP MPRS 1960 was refined again into the 1966 MPRS TAP in the new order which contained that all students from the lowest level to the highest level were required to obtain religious education. It was also aimed at eliminating the remnants of the influence of the PKI G30S which had spread to the end of the old order government.

### **History of Indonesian Islamic Education in the New Order Period**

The new order was the term for the leadership of President Soeharto in Indonesia in 1965-1998 (32 years) replacing the leadership of President Soekarno in 1945-1965 (20 years). The Old Order period ended with the crackdown on the PKI PK-30S by the Indonesian Communist Party. The government and society in this era want the return of purification of the Pancasila and the 1945 Constitution and eliminate communism in Indonesia.

Islamic boarding schools that had only studied religious sciences began to set up madrasas that included general science in the education system. The level of education has been clearly divided, namely Ibtidaiyah, Tsanawiyah, and Aliyah. This change has made people interested in pesantren and the development of pesantren is increasing rapidly. The rapid development of Islamic education has encouraged some Islamic leaders to integrate madrasa in the national education system. But in reality, the government has issued in the form of President Policy No. 34 of 1972 and reinforced by the pres In No. 15 of 1974 which refers to the discrimination of religious education from general education. This policy actually breaks the goals of these Islamic leaders. Arising from a wave of protests from Muslims after the issuance of the Presidential Decree and the Presidential

Instruction, Muslims felt that the government had ignored madrassas that had played an important role in education even before Indonesia's independence.

Aware of the reaction of Muslims, the government then adopted a policy to improve the quality of madrasa as an Islamic educational institution. The policy issued by the government at that time was the making of SKB by three ministers namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs, this decision was known as SKB Number 3 of 1975. This Joint Decree contains two core, the first core is the recognition of the existence of madrasas and the second core is the explanation of the direction of madrasas that will integrate with the national education system.<sup>9</sup>

For Muslims, the issuance of the Minister's decree Three have meaning that the opening of social mobility for madrasa students that were once limited to traditional education, and increased opportunities at school boys to get work on general corporate and modern. However, the existence of the Three Ministerial Decree does not only have a positive impact on Islamic education institutions but also brings negative impacts. One of these impacts is that madrassas must bear the burden of equalizing the curriculum as applicable in public schools. This causes madrassas to have to adapt more because they have to improve the quality of education that applies in public schools and maintain the quality of their religious education.<sup>10</sup>

The development of Islamic education in this period is the inclusion of religious education in the National Education System Law of 1989. Law No.2 of 1989 Article 39 paragraph 2 states that all levels of education are required to teach religious education. Based on this, it can be said that religious education is to be given to students of all types of education from the lowest level to the highest level. In the last two decades (1980 and 1990) the government in the new order gave a positive and constructive response related to Islamic education in Indonesia, especially madrasas. To improve the quality of education of all citizens, the government works to race in developing educational institutions.

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<sup>9</sup>Heni Yuningsih. *Kebijakan Pendidikan Islam Masa Orde Baru*. (JURNAL TARBIYA Volume: 1 No: 1, 2015).

<sup>10</sup>Heni Yuningsih, *Kebijakan Pendidikan Islam Masa Orde Baru*. (JURNAL TARBIYA Volume: 1 No: 1, 2015).

## **History of Indonesian Islamic Education in the Reformation Period**

The Reformation Era began when the end of the new order era under President Soeharto's leadership. The end of the era of President Soeharto in 1998 to spearhead the beginning of the Islamic Education p era in the reform period. The definition of reform itself is a change or change in a stem that has already existed at a time. Whereas if it is described according to the terms in Indonesian Language it is a change that functions to be an improvement (both in the political, religious, and social fields) in a society or State. In the country of Indonesia, the reform era itself referred to the student movement that took place in 1998, which had brought down the leadership of the Indonesian President at that time, Suharto.

In the era of reformation, government politics influenced the improvement of politics in the New Order era which was considered less useful or did not have a positive impact on society. Likewise with Islamic Education, as we know that the orientation of Islamic Education aims to change the state of a person from those who do not know anything to know. With their education will be understood about him and all the potential. Islamic education is a learning process to get something useful for human life that includes one's faith and devotion to God so that he is able to explore his existence as a servant of God in this world based on the teachings of the Qur'an and Hadith. According to the opinion of David M Ali (1999) study is conducted every human consciousness with the aim to develop the ability or potential to others or to transfer values to other communities.

The development of Islamic education in the Reformation was much better compared to the conditions in the New Order government. The first policy taken was a change in the position of education I slam in the National Education system. In Law No. 2 of 1989 it was stated that madrasas are included in the national education system, in the new law namely Law Number 20 of 2003 states that not only madrasas but Islamic boarding schools and the Muslim council also included part of the National Education system. The impression of discrimination against Islamic education is increasingly disappearing with the policy of entering Islamic boarding schools and Islamic religious leaders in the National Education system. Not only related to the status and function of education, but

the national regulations and standards regarding teaching certification of teachers and lecturers within the scope of the Ministry of Religion are also equated with teachers and lecturers in the scope of public education.<sup>11</sup>

A second policy taken by the relevant government religious education is on the increase in the budget upbringing Islam, one of them It has been determined that the Islamic education budget is twenty percent of the budget on state income and expenditure (APBN) including teacher salaries, both teachers and students. Besides, the government also seeks to improve the human resources under the auspices of the Ministry of Religious Affairs and the Ministry of National Education by preparing scholarship for students who are less able, the provision of free books and several infrastructure improvements in the educational environment. With the clear budget can impact both on the development, growth and progress in Education in general and Islam in particular.

The third policy is the existence of government programs, namely compulsory education for nine years for Indonesian children. This program applies to students who are under the auspices of the Ministry of National Education and also applies to students who are under the auspices of the Ministry of Religious Education. Policies on SBN (National Standard School) and SBI (International Standard School). The purpose of this policy is all that is related to the education system in Indonesia is expected to use National and International standards. The leaders of prospective schools that will be designated as International Standard Schools must first meet national standards. The National Standard School System and the International Standard School are applied not only to schools under the auspices of the Ministry of National Education but also to schools under the Ministry of Religion.

The fifth policy is a policy of certification for faculty members both teacher and lecturer in public schools or also the private school, public or religious teaching staff, teaching staff which are under the auspices of the Ministry of Education or the Ministry of Religious Affairs. The existence of the program dross boosts the increase in the quality of teachers in order to become a professional teaching staff. Regarding the policy on certification of teaching staff, the government

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<sup>11</sup>Zulhendra. *Pola dan Kebijakan Pendidikan Islam Pada Masa Awal Kemerdekaan Sampai Pada Orde Lama*. (Jakarta: Kencana, 2008).

issued Government Regulation Number 74 of 2005 and determined a budget of twenty percent of the state budget. From the program, the government hopes that the teaching staff can improve their academic competencies.<sup>12</sup>

The sixth policy in education is related to the curriculum in the learning process. The Ministry of Education establishes the KBK system in 2004 and KTSP in 2006. With the improvement of the curriculum, it is desirable that students not only be experts in the subject area but also experts in the potential possessed by these students. The seventh policy is focused on the process of developing learning. Students are expected to act actively, innovatively, and follow all activities in learning, teachers are no longer the center of learning. The teacher is expected to be able to make the atmosphere enjoyable in the learning process so that students can absorb knowledge well. With the existence of this method, the learning activities are not just, seminars, lectures or discussions, but are added with assignments, problem-solving, and discoveries. The purpose of the learning process is to make students active in submitting suggestions and inputs related to the education method.

The eighth policy is quality management which focuses on satisfying educational services. In the sense that education is a thing that is traded in order to be attractive, it is necessary to favor quality. In connection with that, the government set a National Standards of Education (SNP) as stipulated in Government Regulation Number 19 of 2005. The ninth policy is a policy that changes the characteristics of madrasah schools to public schools that have the characteristics of religions. With this, the madrasa is expected to become a school that has its own added value. So it does not rule out the possibility that the *madrasa* school will be the choice of the community and can develop more rapidly.

From the explanation regarding the development of education in the reform period, conclusions can be drawn that the government is in this period has made improvements and refinements of the weaknesses of government policies in the new order period. Government policies in the field of education in this reform era that not only applies to public schools under the auspices of the National

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<sup>12</sup>Lee Kam Hing. *Education and Politics in Indonesia*, dalam Dr. Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20: Pergumulan Antara Modernisasi dan Identitas*. (Jakarta: Kencana, 2012).

Ministry of Education but also at under the auspices of the Ministry of Religion.

### Conclusion

The explanation can be concluded that the Islamic Education governed by the Government. The development or progress of science in the world of education depends on the leadership of the ruler who ruled in the time. Because a leader in politics has authority over educational institutions that develop in the area of the leadership of his power with the aim of improving the education system from time to time. Judging from the history of Islamic education starting before independence until now, the development of Islamic education has advanced significantly. Many government policies are beneficial in improving the quality and implementation of good Islamic education in religious schools or public schools. There is no longer a dichotomy between religion-based schools and public schools, the government has also been fairly fair in terms of funding, facilities, infrastructure, and human resources. The government should continue to interfere in improving the quality and quality of education, especially Islamic education in order to form students who have good morals and personalities for the successors of the State of Indonesia.

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