

Article

History Of Indonesia's Islamic Educational Institutions In A Political Framework

Zetty Azizatun Ni'mah,¹ Ahmad Rifa'i²

¹ Madrasah Aliyah Negeri (MAN) 1 Kota Kediri, Kediri;
Email : zetty100478@gmail.com (*Corresponding Author*)

² Kediri State Islamic Institute (IAIN), Kediri;
Email : rifaikdr72@gmail.com

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Abstract

Education and politics are like inseparable currencies. The development of Islamic education in Indonesia, even across history, cannot be separated from political penetration. Politics makes regulation of policies in Islamic education. The rapid development of Islamic education depends on the intimate relationship between Islamic education figures and the government. In the history of the colonial period, the politics of setting policies on Islamic institutions tended to be discriminatory and gave benefits to the colonialists. During the old order era, the presence of the Ministry of Religion on January 3, 1946, politically fought for Islamic education in Indonesia, which was based on the aspirations of Muslims so that religious education should be taught in schools, in addition to the development of madrasas themselves. During the Old Order era, there was already concern for madrasas, but the political conditions dominated by NASAKOM's ideas caused madrasas to not develop significantly. The New Order era was a government that gave a positive and constructive response to the development of Islamic educational institutions, madrasas, which in the end gave recognition by making madrasas part of the national education system. And in the current era, Islamic educational institutions in general and madrasas in particular have become the focus of many people because in addition to the same curriculum as the one in the Ministry of National Education, they are considered capable of providing internalization of religious character and competing with other public education institutions.

Keywords

Islamic Educational Institutions, Madrasah, Pesantren, Politics

Introduction

Islamic education has a long history. In a broad sense, Islamic education developed along with the emergence of Islam itself. In the context of Arab society, where Islam was born and developed, the arrival of Islam coincided with transformational educational efforts. It is because pre-Islamic Arabia did not have a formal education system.

In the early days of the development of Islam, of course, systematic formal education had not been implemented. Education that takes place can be said to be generally internal. This education is more related to efforts to develop and inculcate the basics of belief, and worship of Islam. It is in this connection that it can be understood why the process of Islamic education first took place at the house of a certain sahabat (Prophet companion): the most famous of which was Dar al Arqam. Al Arqam bin Al Arqam's house was the first place for the implementation of Islamic teachings during the time of the Prophet Muhammad which was located not far from the Kaaba. At first, the Islamic da'wah was conveyed in secret, starting with the Prophet's closest family, then his neighbors and close acquaintances. Thus the da'wah in this way lasted until the number of Muslims reached 25 people, and the Prophet added to the classical way of broadcasting Islam. When the Islamic community was formed, in Medina, education was carried out in the mosque. The educational process is carried out in halaqah, a learning circle (Soekama, 1998).

In Indonesia, the history of the development and growth of Islamic education is marked by the existence of various Islamic educational institutions. Islamic educational institutions existed long before Indonesia, as a state, was formed. The adaptation of Islamic education to the school system brought by the Dutch first occurred in 1909 in Padang, which was named Madrasah Adabiyah. This madrasa was the first Islamic education school to incorporate general lessons into it (Noer, 1995). Furthermore, in 1910 Madrasah School (religious school) was also established which in its development turned into Diniyah School (Madrasah Diniyah) which later developed in almost all of Indonesia. (Hasbullah, 1995) Although the names are different, these institutions have the same substantial and functional aspects.

Thus Islamic education can accompany the journey of the Indonesian nation through various ages. Starting in the era of colonialism, independence, the old order, and the new order until now. The length of the journey and the dynamics of the development of Islamic educational institutions are influenced by internal factors the dynamics of the development of Islam, and also by the existing political conditions. The long journey of Islamic education in Indonesia and recent developments clearly show how they still occupy an significant position during rapid political changes in Indonesia (Jamhari, 2009). Therefore, this article examines how Islamic educational institutions maintain their role in the Muslim community and also how Islamic education responds to changes in education politics in Indonesia.

Early Islamic Educational Institutions in Indonesia

Education is one of the essential things for Islamic society. Therefore, Muslims always have an exceptional concern for education for the benefit of the future of Muslims. Likewise, the Indonesian Muslim community, since the beginning of the development of Islam in Indonesia, education has been the main priority of the Indonesian Muslim community. In addition to the great significance of education, the importance of Islamization encourages Indonesian Muslims to carry out Islamic teachings even in a simple system. The need for education encourages

the Indonesian Islamic community to adopt and transfer existing religious and social institutions into Islamic educational institutions in Indonesia.

The mosque's main function is to pray in the congregation (jama'ah). In addition to the mosque, there is also a place of worship called langgar. It is smaller than a mosque and is used only for the five daily prayers, not a Friday prayer. Mosque and langgar also function as a place of education. This place provides education for both adults and children. Education carried out for adults is the delivery of Islamic teachings by preachers (ustadz, teachers, Kiai) in the fields of faith, worship, and morals. While the recitation carried out for children is learning the Qur'an by focusing on the ability to read according to reading rules (Daulay, 2018, p. 20).

In West Sumatra Surau, traditional Islamic education institutions are called surau. In Minangkabau, the term surau was used before the arrival of Islam. It is a place built for the Hindu-Buddhist people of worship. It is said that King Aditiawarman had built a surau complex around Gombak Hill. This surau is used as a gathering place for young people to study religion and as an ideal tool for solving social problems (Asrohah, 2010, p. 146). In the history of Islam in Minangkabau, the presence of the surau was quickly accepted by the community. As stated by Samsul Nizar, this is because the matrilineal customs adopted by the Minangkabau community have increased the effectiveness of the function of the surau as a broadcaster of Islam (Yunus, 1996).

According to Sidi Gazalba, as stated by Hanun Asrohah, the surau before the arrival of Islam was part of the culture of the Minangkabau community. In Minangkabau custom, a surau also known as "Uma galanggang", is a complementary building for a Gadang house. The surau was built by the Indu, part of the tribe as a gathering place, meeting, and a place to sleep for young people, sometimes for those who are married (Asrohah, 2010, p. 146). According to adat, as explained by Azyumardi Azra, Hanun Asrohah has quoted that a son does not have a room in his mother's house. They have to sleep in the surau. They will feel ashamed if they sleep at their mother's house and will be ridiculed by their friends if they continue to do so, especially if their sisters are married. The son goes to his mother's house only to eat, then he stays in the surau until he gets married. After marriage, a man is only considered a "guest" in his wife's house or even his own house. Meanwhile, elderly parents and husbands who are divorced from their wives must live in a surau. So, it is a tradition that the Gadang house belongs to the women, not the men (Asrohah, 2010).

The existence of Surau as a religious education institution and tarekat has contributed greatly to the spread of Islam in all corners of the country. Despite the various weaknesses. The existence of the surau has been able to produce several Minangkabau Ulama (Islamic leaders) who are committed to Islam and foster a sense of Muslim nationalism, which can be seen from their tough attitude towards the adat people who practice syncretic Islam and the intervention of the Dutch Colonial. Through the surau institution, the ulama devised various strategies, both in solving the problems of the people, organizing social life, and breaking away from the clutches of the colonialists (Nizar, 2005, p. 87).

Traditional Islamic educational institutions in Aceh are known as Meunasah and Dayah. Koentjaraningrat quoted by M Sadzli said that the words meunasah and dayah are cultural products with universal cultural principles, that supporters of this culture migrate to other places and in the course of this migration through different language areas, there is a change in a speech in dialect. (Syadli Za, 2003) . According to Azyumardi Azra, as quoted by Hanun, both meunasah and

dayah are social institutions that function as educational institutions, but each has differences. Meunasah was originally one of the places of worship found in every village in Aceh. Furthermore, the Meunasah has developed a function both as a place of worship as well as a place of education, a meeting place, and a place for buying and selling transactions, even like a surau in Minangkabau, the meunasah also functions as a place to stay for travelers, a place to read saga, and a place to reconcile if there are village residents who fight. While the dayah is an educational institution that is found in almost every uleebalang (nobility). As in every village, there must be a meunasah. Every dayah has a main hall as a place to study and pray together. Judging from the subjects taught, the dayah offers higher subject matter than the meunasah (Asrohah, 2010).

The most well-known Islamic educational institution today is the pesantren. According to Nurcholish Madjid, pesantren from a historical perspective is not only identical to the meaning of Islam but also contains the meaning of Indonesian authenticity (indigenous). This is because this pesantren-like institution has existed since the reign of Hindu-Buddhist so Islam only needs to continue and Islamize existing educational institutions (Madjid, 1997, p. 3). The definition of pesantren according to Dhofier as quoted by Arifin that the word "santri" comes from the Sanskrit language which begins with the word *pe* and ends with the word *an*, which means the residence of the students. This understanding illustrates that organizing the teaching and learning process provides a dormitory for the students to live in. However, this does not mean that every educational institution that provides dormitories for its students can be categorized as a pesantren (Arifin & Slamet, 2010, p. 14). According to Haidar Putra Daulay, an ancient Javanese education called *pawiyatan*, in this institution lived *Ki Ajar* with a beauty. *Ki Ajar* is a person who teaches and beautiful people who are taught. These two groups live in one complex and this is where the teaching and learning process takes place. The analogy of *pawiyatan* education with pesantren is the conclusion that pesantren has grown since the beginning of the development of Islam in Indonesia, especially Java. The word pesantren comes from the word *santra*, namely *san* which means good, and *tra* which means likes to help, so *santra* means good people who like to help. Taking the name *santri* from the Indian language is quite reasonable with the argument that the spread of Islam in Indonesia partly came from Gujarat India, where the Islamic propagator who first pioneered the establishment of pesantren in Java was Shaykh Maulana Malik Ibrahim, a cleric from Gujarat India. (Daulay, 2018, p. 22) .

In the 15th century AD, Islamic boarding schools were founded by propagators of Islam, including Wali Songo. To spread Islam, they built mosques and dormitories for students. In the Chronicle of Tanah Jawi, as stated by Hanun Asrohah, in Ampel Denta, Sunan Ampel established an Islamic educational institution as a place for *ngelmu* or *ngaos* for Islamic youth. After learning about Sunan Giri, Sunan Ampel founded an Islamic educational institution in Giri (Asrohah, 2010, p. 145). With more and more Islamic educational institutions being established, Islam is increasingly spreading to all corners of the archipelago so it can be said that the existence of these institutions is the arrow of the spread of Islam in Java.

In addition to Islamic boarding schools, Islamic educational institutions are also synonymous with the name *madrasa*. *Madrasah* is a response of Islamic education to the schooling system which has become a policy of the Dutch East Indies government in its ethical-political framework. Another background that deserves consideration is that the growth and development of *madrasas* in the early 20th century was part of the Islamic reform movement in Indonesia, which

had quite an intensive contact with the reform movement in the Middle East (Damami, 2000, p. 15).

Thus, the emergence and development of madrasas cannot be separated from the Islamic renewal movement which was initiated by the efforts of Islamic intellectual figures and later developed by Islamic organizations in Java, Sumatra, and Kalimantan (Noer, 1995, pp. 37-104). For reformers, education was considered a strategic aspect in shaping the Islamic view of society. Education that is too oriented to the *ubudiyah* (worship affair) religious knowledge, as shown in education in mosques, *surau*, and *pesantren*, is seen as not paying attention to social, political, economic, and cultural issues.

The emergence of the renewal movement in Indonesia in the early 20th century was motivated by a complex awareness and spirit. Using the period between 1900-1945, Karel A Steenbrink identified four factors that drove the Islamic renewal movement in Indonesia in the early 20th century, among others: a) the desire to return to the Qur'an and al-Hadith. b) the factor of the spirit of nationalism in fighting the invaders, c) the factor of strengthening the basis of social, economic, cultural, and political movements, and d) the factor of renewing Islamic education in Indonesia (Steenbrink, 1994). The reform efforts have created tensions and social upheavals that have led to group divisions within the Muslim community. In addition, educational institutions are also used as a means to strengthen the stance of each group by disseminating ideas and even mobilizing the masses. From the point of view of ideas in general, the reform movement in Indonesia was influenced by the thoughts and efforts of Middle Eastern reformers in the late 19th century, especially Jamaluddin al-Afghani and Muhammad Abduh. These two figures are considered important in igniting the fire of renewal at the end of the 19th century in almost the entire Islamic world (A. Azra, 1995).

The response to the education politics of the "Hindia Belanda", and the implementation of the school system applied by the Dutch East Indies in the discourse of the realization of Ethical politics had a substantial influence on the emergence of madrasas in Indonesia. So, it can be said that madrasas are to some extent Dutch-style schooling institution that is given religious content. When it came to developing education for indigenous people, it was estimated by some Dutch experts themselves that the Dutch East Indies government would take advantage of the already developed tradition of popular education, namely Islamic education (Steenbrink, 1984, p. 159). However, technically the proposal was difficult to fulfill because the tradition of Islamic education at that time was considered to have habits that were considered bad, both in terms of institutions, curriculum, and teaching methods. Finally, the Dutch East Indies government chose a form of schooling as it had developed long before (Syaifullah, 1997, p. 51). Thus, in the early days of colonialism, the school was an exclusive education for selected groups according to the size of the Dutch East Indies government, then starting in the early 20th century on the orders of Governor-General Van Heutsz the education system began to be held for the wider community in the form of village schools.

This awareness to renew Islamic education is owned by several figures, especially those who have received traditional Islamic education and Dutch school education (Pasha, Sholeh, & Jusuf, 2003). By establishing a madrasa, Muslims have responded appropriately to the policies of the Dutch East Indies government, so that Islamic education, on the one hand, is not outdated, and on the other hand, still maintains its Islamic characteristics.

Madrasas have developed rapidly in medieval Islamic history, but madrasas only developed in Indonesia in the early 20th century with the connotation of madrasas in the modern Middle East that have taught both religious and general sciences. In the study of the history of Islamic education as summarized by Maksum, it is the important role of Madrasah Diniyah Labai al Yunisiah and Madrasah Mamba'ul Ulum as the first madrasas were established in Sumatra and Java, respectively. The two madrasas above have indeed displayed the figure of a madrasa that is more organized and permanent. Thus, apart from the discussion about the first madrasas that were founded in Indonesia, the early 20th century can be said to be a period of madrasa growth in the history of Islamic education in Indonesia (Maksum, 1999, p. 98).

Political Influence in the Development of Islamic Educational Institutions

The Dutch colonial government's policy towards Islamic education was suppressive because of the fear of militancy among educated Muslims. For the colonial government, "education in the Dutch East Indies was not only cultural pedagogical, but also psychological and political." This view raises awareness that education is considered vital to influence the culture of society. Through Western-style education, a class of educated people with western culture can be created so that they will be more accommodating to the interests of the colonizers. But in the other hand Western-style education encourages excessive supervision of the development of Islamic educational institutions such as madrasas. Although the organization of madrasas received influence from the Dutch school system, the religious content of Islamic educational institutions, in the end, would increase the critical spirit of Muslims towards the cultural system brought by the colonialists.

The policy of the Dutch East Indies government in supervising Islamic education was the issuance of a teacher ordinance and an ordinance for illegal schools. The teacher ordinance is a policy that requires religious teachers to have a permit from the government. The background of this teacher ordinance is entirely political to suppress it in such a way that education does not become the people's resistance to the invaders. The policy for the implementation of the illegal school ordinance is a provision that regulates the implementation of education, which must first obtain permission from the government. Reports on curriculum and school conditions should be provided regularly. Incomplete reports are often used as an excuse to close educational activities at these institutions (Maksum, 1999, p. 115).

The unfavorable policies towards Islamic education continued during the Japanese colonial period, although there were some modifications. Although more recognized as giving freedom than Dutch colonialism. The Japanese government holds very tight control over educational programs in Indonesia, although, in reality, it faces the problem of a lack of teaching staff who meet the criteria. To cut ties with the Dutch East Indies government, the Japanese government abolished Dutch-language schools. Indonesian is even more widely used in educational circles. The curriculum and educational structure were also changed (Rifa'i, 2019, p. 85).

To gain support from Muslims, the Japanese government issued a policy that offered financial assistance to schools and madrasas. Unlike the Dutch East Indies government, the Japanese government allowed the reopening of madrasas that had been closed during the previous administration. This was done because of the politics of attracting the hearts of Muslims in the second world war, and the supervision of the Japanese government itself could not reach madrasas and pesantren, which were mostly located in remote villages. However, the Japanese

government remains aware that these madrasas still have the potential for dangerous resistance to the Japanese occupation of Indonesia.

The development of madrasas during the Old Order era since the beginning of independence is closely related to the role of the Ministry of Religion which was officially established on January 3, 1946. This institution intensively fought for politically Islamic education in Indonesia. The Ministry of Religion's efforts in the field of Islamic education is based on the aspirations of Muslims so that religious education is taught in schools, in addition to the development of madrasas themselves. Specifically, this effort is handled by a special section that deals with religious education issues. The duties of the education department within the Ministry of Religion include 1) Providing religious teaching in public schools, 2) Providing general knowledge in madrasas, and 3) Conducting Religious Teacher Education (PGA) and State Islamic Judge Education (PHIN).

The table below shows the policies of the Old Order government toward Islamic education (Sumardi, 1977) :

NO	Policy	Implication
1	Joint regulation of the Minister of PP&K and the Minister of Religion (No.1142/Bhg.A(teaching) dated 2-12-1946 and No.1285/Kj (Religion) dated 2-12-1946.	In this regulation, among other things, it is stated that religious education is given in lower schools since grade IV
2	Education Law of 1950 No.4 and Education Law of 1954 No.20	<ol style="list-style-type: none"> 1. In public schools religious lessons are held, the parents determine whether their children attend the lessons. 2. How to organize religious teaching in public schools is regulated through a decree of the Minister of Education, Teaching and Culture together with the Minister of Religion
3	Law No. 4 of 1950 jo. No. 12 of 1954	<p>Regarding the basics of school education and teaching, including those concerning religious education:</p> <ul style="list-style-type: none"> - Religious teaching should have a place that is carefully organized, so that it gets enough attention it deserves without reducing the independence of groups who wish to follow the beliefs they hold. - Madrasas and Islamic boarding schools which are essentially one of the tools and sources of education and intelligence for the common people that are deeply entrenched in Indonesian society in general should also receive real attention and assistance in the form of guidance and material assistance from the government. - Article 10 paragraph (2) that studying at a religious school that has received recognition from the Minister of Religion is considered to have fulfilled the learning obligation

4	Law No. 4 of 1950	<p>The provisions for religious education are regulated, for example in Article 20:</p> <ol style="list-style-type: none"> 1. Whether a school gives religious instruction depends on the age and intelligence of the students 2. Adult students may decide whether or not they participate in religious lessons 3. The nature of religious teaching and the number of hours of lessons are stipulated in the Law regarding the type of school 4. Religious studies do not affect grade promotion
5	MPRS Decree No.II/MPRS/1960 concerning "Outlines of the Planned Universal National Development Pattern, First Stage 1961-1969	In relation to national education, this provision states, among other things, that religious education is a subject in schools ranging from people's schools to state universities, with the understanding that students have the right not to participate, if the guardians of the students/adult students state that the objection

Although the law does not regulate madrasah education, its content is sufficient to indicate the extent to which the government pays attention to madrasah education, even though the existence of NASAKOM also plays a role in Indonesia's education policy. The better the policy on religious education in schools seems to be more positive in paying attention to madrasa education as can be observed in subsequent developments.

Madrasas during the New Order era, it was generally recognized that the policies of the New Order government regarding religious education, including madrasas, were positive and constructive, especially in the last two decades of the 1980s and 1990s. The New Order government saw that the institution had to be developed to equalize opportunities and improve the quality of education. Such policies are more strongly reflected in the New Order's commitment to providing religious education as an integral part of the National Education System. The policies of the New Order government towards religious education and madrasas are summarized as follows:

No	Policy	Implication
1	Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 Year 1974	On "Functional Responsibilities of Education and Training."
2	Joint Decree of the Three Ministers (Minister of Religion, Minister of Education and Culture and Minister of Home Affairs) No. 6 of 1975, Number 037/U/1975 and Number 36 of 1975	The implication of this policy is the strengthening of the madrasah structure both in terms of levels and curriculum so that graduates receive the same recognition as general school graduates, so that they can continue to a higher level.

3	Law No. 2 of 1989 concerning the National Education System as well as replacing Law No. 4 of 1950 jo. No. 12 of 1954	Madrasas develop in an integrated manner within the National education system.
4	MPRS Decree No. XXVII/1966, on "Religion, Education and Culture"	<p>The preamble stated the reasons for this decision, namely:</p> <ol style="list-style-type: none"> 1. That religion, education and culture are absolute elements in the context of <i>character building</i> and <i>nation</i> 2. That the state philosophy of Pancasila is a source for enhancing human dignity. 3. That in order to enhance the resilience of the Indonesian revolution, one of the factors that determines the moral and mentality of the Indonesian people <p>This policy had implications for the 1967 Minister of Religion's policy to sterilize a number of madrasas at all levels. The total number of MIN: 358, MTsN: 182 and MAAIN (Madrasah Aliyah Islam Negeri): 42.</p>
5	Decree of the Minister of Religion No. 52 of 1971	The components of the madrasa curriculum include religious subjects, general subjects and vocational subjects.

The New Order government saw the importance of religion as a moral and spiritual force, this is what underlies the New Order government's seriousness is not giving space to communism. In this regard, the New Order government continues to respond to the aspirations of Muslims who are trying to make madrasas one of the pillars of the National education system.

The development of Islamic education entered a difficult situation in the Reformation era. UUSPN No. 20 of 2003, PP No. 55 of 2007 concerning Religious Education and Religious Education, and PP No. 17 of 2010 concerning the Management and Implementation of Education (Maksum, 1999, p. 154). The birth of this legal policy had a significant impact on the existence and development of madrasas. However, at the implementation level, there are many discriminatory actions against madrasas. During the reform era, there has been a change from a centralized system to a decentralized one, including in education. Regional autonomy policies that tend to discriminate against madrasas are caused by several factors; First, regional autonomy laws are narrowly understood by the regency/municipal governments. Second, is the lack of coordination between local government institutions or between local government work units (SKPD), both internal and external coordination with the Ministry of Religion in charge of a madrasa. Third, the practical political domination factor often influences regional policies.

Apart from the pros and cons of managing it, Madrasas do not need to switch from the Ministry of Religion to the Ministry of National Education, because the Ministry of Religion is also capable of providing education as the Ministry of National Education. Recognition of parallels between madrasas and public schools in UUSPN No. 20 of 2003 which places madrasas as part of the national education subsystem. This draws various consequences, including the pattern of development that must follow the pattern of state school development. This means that madrasas must follow the national curriculum, follow the National Examination, and various regulations regulated by the Ministry of National Education. The acknowledgment of madrasah alignment was later strengthened in PP No. 17 of 2010 concerning the Management and Implementation of education, article 78 which confirms that madrasas are in a position as public schools that have equality in all respects with other educational institutions (Rubini, 2016).

In general, according to existing studies, Islamic education in Indonesia has experienced new momentum in modernization of Islamic education. There are at least two patterns taken: first, by fully integrating Islamic educational institutions into national education organized and financed by the government. Second, by standardizing Islamic education following national standards while maintaining ownership and administration. mostly in the hands of Muslim organizations and communities (H. Azra, 2018).

Conclusion

The development of Islamic religious education institutions such as mosques and langgar, surau, pesantren, meunasah, and dayah, the madrasa was influenced by two factors, namely Islamic renewal and the response to the education politics of the Dutch East Indies. These two factors have led to the emergence of madrasas throughout Indonesia which have different characteristics, namely: 1) Madrasas with a Dutch school style, 2) madrasas that combine religious and non-religious content in a more balanced manner. 3) Madrasa Diniyah which emphasizes more religious content and adds limited general content. The development of madrasas is also greatly influenced by the policies. The colonial period was a period in which Islamic education was only in the growth stage, there had not been any significant progress. During the Old Order era, there was already a concern for madrasas, but the political conditions dominated by NASAKOM's ideas caused madrasas to not develop significantly. The New Order era was a government that gave a positive and constructive response to the development of madrasas, which in the end gave recognition by making madrasas part of the national education system. In the current era, Islamic educational institutions in general and madrasas, in particular, have become the focus of many people because, in addition to the same curriculum as the one in the Ministry of National Education, madrasas are considered capable of internalizing religious character and competing with other public institutions. The existence of madrasas with superior programs such as SKS madrasas, Research Madrasas, and Vocational Madrasas, shows rapid progress in the development of madrasas in Indonesia. In addition, the development of pesantren as an innovative institution in developing its programs while maintaining its distinctive features, namely classical book literacy and its success in internalizing religious values, has become an institution that is in great demand by the Indonesian people. The progress and decline of Islamic educational institutions are strongly influenced by regulations or policies set by the government, so friendship with the political world for Islamic figures is a must for the development of better Islamic education.

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