

## **Islamic Thought and Institutions in the Colonial and Contemporary Period**

<sup>1\*</sup>Kahrani, <sup>2</sup>Zulfa Jamalie, <sup>2</sup>Husnul Yaqin

<sup>1</sup>*Sekolah Tinggi Ilmu Tarbiyah, Indonesia*

<sup>2</sup>*Universitas Islam Negeri Banjarmasin, Indonesia*

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**Abstract:** Since the beginning of the development of Islam, education has been a top priority for the Indonesian Muslim community, apart from the great importance of education, the importance of Islamization encourages Muslims to implement Islamic teachings well. The method used in this research is descriptive qualitative through literature study to reveal every phenomenon that occurs regarding colonial and contemporary Islamic education.

The Dutch government was present to exploit various interests in Indonesia known as Tre G, namely Gold, Gospel and Glory. Gold is literally gold, this means that the economy in Indonesia must be controlled through control of spices which are profitable for the Dutch. Gospel means the Gospel which means the spread of Christian teachings. Glory is success. Success is related to mastery in terms of politics and power. During the Japanese occupation, schools were standardized and nationalized, although private schools such as Muhammadiyah, Taman Siswa and others were allowed to develop under the arrangements and administration of the Japanese occupation, but remained under the supervision of the Japanese government. The contemporary challenge of Islamic education is that the curriculum is always changing, making it difficult to establish permanent competencies that can be used continuously.

**Keywords:** Thought, Islamic Institutions, Colonial and Contemporary

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### **Introduction**

The political history of education policy in Indonesia has started since the beginning of this nation's independence, in fact political struggles over this policy have existed since pre-independence when the colonial government was still in power. The development of political policy in the world of education in Indonesia has quite interesting dynamics to pay attention to in each period, starting from the colonial period or colonial occupation period, the beginning of independence which is synonymous with the term old order, then followed by the new order, reformation until now. The dynamics that occur take place based on various aspects that surround it, but of course the main aspect is for the advancement of the world of education for the sake of the nation's progress. (Amin Magfuri, 2020). This is an illustration of an awareness that education is an important element in building a nation, where the progress of a nation has a strong correlation with the quality of its education.

The quality of education really determines the journey of a nation because education is considered a conscious effort made by adults to mature their students which is carried out both through school and outside school. This is what causes education in Indonesia to become a shared responsibility, both parents, government and society. Education determines the growth of a country, because education strengthens breaking the chain of ignorance and poverty. The education system in Indonesia that exists to this day certainly did not exist partially, of course there is the influence of the previous education system, especially from the colonial period until now.

Since the beginning of the development of Islam, education has been a top priority for the Indonesian Muslim community, apart from the great importance of education, the importance of Islamization has encouraged Muslims to implement Islamic teachings even though it is still a very simple system. Teaching given using the halaqah system is carried out in places of worship such as mosques, prayer rooms, and even in the homes of ulama. The need for education encourages Islamic communities in Indonesia to adopt and transfer existing religious and social institutions (indigenous religious and social institutions) (Hanun Asrahan, 2019) into Islamic educational institutions in Indonesia. For example, in Java, Muslims transferred a Hindu-Buddhist religious institution to become a boarding school, Muslims in Minangkabau took over a surau as a traditional heritage from the local community to become an Islamic educational institution, and similarly the people of Aceh transferred the institution, as well as during the colonial period, several teachers or kyai played a role as a religious teacher in Dutch schools, especially Ahmad Dahlan.

### **Methodology**

The method used in this research is literature study from various sources, both journals and books that are relevant to this paper. Each reference used is analyzed in depth in a comprehensive, rational and systematic

manner to reveal various incidents and phenomena surrounding the title written in the article. The techniques used in analyzing the writing are: All data is collected continuously, then the data is selected which are relevant and which are less relevant, then the data is analyzed, arranged systematically and argumentatively.

## Discussion

### Islamic Education in the Dutch Period

During the colonial period, Indonesia was known as a spice producer. This was the attraction of Dutch colonialism in coming to Indonesia, even though before the Dutch came to Indonesia as colonialists, it was first started by the Portuguese, Spanish and British. The initial arrival of the colonialists to Indonesia was only to build a spice trading business as an effort to develop the economy in the archipelago as well as an effort to monopolize trade. As time went by, the colonialists not only focused on managing the economy, but began to penetrate and dare to interfere with religious matters, in this case Islam. Islam was considered a threat to the colonialists, especially the Dutch, because its adherents were considered to have confidence and loyalty to the teachings of their religion. (Sofyan, 2022).

The Dutch government began colonizing Indonesia in 1619, when Jan Pieter Coen occupied Jakarta. Then, one by one, the Dutch expanded their colonies to various regions and it was recognized that the Dutch came to Indonesia with economic, political and religious motives. In 1882 AD the Dutch government formed a special agency to supervise religious life and Islamic education. (Zuhairini, 2008) When Van den Boss became Governor General in Jakarta in 1831, a policy was issued that church schools were considered and needed as government schools. The departments dealing with education and religion were combined into one. In each residency area a Christian religious school was established.

The Dutch East Indies government's own policy towards Islamic education was basically repressive because of concerns about the emergence of militancy among educated Muslims. For the Dutch government, education is not only culturally pedagogical but also political psychological. The existence of education is considered vital in efforts to influence society's culture. On the other hand, the education created by the Dutch actually became a gap for society because it gave birth to social classes and created a new culture for the West. (M. Ilham Masykuri Hamdie & Moh Iqbal Assyauqi, 2022) This was done so that people would make the West the main reference regarding lifestyle patterns and lifestyles so that the interests of the colonialists were better accommodated. On the other hand, schools and Islamic education institutions were monitored very closely because the Dutch were worried that they could create dangerous conditions for Dutch interests.

The Dutch's efforts were very strong in instilling Western culture (westernization) by changing the way of thinking, dressing, hedonistic or extravagant lifestyles and instilling an attitude of not caring about one's own nation and homeland, namely Indonesia. Doctrinization efforts are injected through education. The three goals above are known as Tre G, namely Gold, Gospel and Glory. Gold is literally gold, this means that the economy in Indonesia must be controlled through control of various kinds of spices which are profitable for the Dutch. Economic power was also used as an effort to colonize Indonesia. Gospel means the Gospel which means the spread of Christian teachings. Apart from economic interests, the Dutch also spread Christianity or what is usually called Christianization, among the methods used, namely rice christmas providing assistance in the form of basic commodities to underprivileged people as an effort to attract people to change religions. Meanwhile, Glory is success. Success is related to mastery in terms of politics and power. Their political agenda after controlling Indonesia's territory and economy continued with the spread of the religion adopted by the Dutch, namely Christianity. The Dutch Christianization strategy involved sending orientalist to various regions of the archipelago with financial support, adequate facilities, and establishing churches as a means of teaching Christian teachings while limiting Islamic activities that had previously developed in Indonesia. (Sofyan, 2022) Indonesia is part of the target that must be controlled by the Dutch with various interests to be achieved, including through education.

Vereenigde Oost-indische Compagnie) employees and their families. The education that was developed for the natives was only to meet the needs of workers, so the Dutch established new schools. Apart from establishing new schools, the Dutch also took over previous educational institutions which had the status of belonging to the Portuguese colonial authorities or the Roman Catholic church. This is done in addition to controlling or owning, it is also a comparison between educational institutions formed by the Netherlands.

Islamic education during the Dutch colonial era could not develop well because of discrimination from the Dutch colonialists. Discrimination is carried out in the areas of budget, race and social issues. According to Abudin Nata, discrimination in the budget sector can be seen from the difference in the budget given to schools for European children, which is twice the amount, while native school students are only given enough. For example, in 1915 students at native schools numbering around 321,000 people, the budget given was only f 1,493,000, while schools for European children, numbering 32,000 people, the budget given reached f 6,600,000. Social discrimination against native people was so strong that the Dutch played it out by creating

special schools for nobility and special schools for ordinary people. (Sofyan, 2022) This shows that the Netherlands deliberately creates gaps in the educational and social world.

In general, the education system during the Dutch era, according to Harun Nasution, was divided into three forms, namely: First, the Hindu-Islam transitional education system. This system is an education system that still combines the Hindu and Islamic education systems. In general, education is carried out using two systems, namely the Palace system and the Hermit system. This palace education system was implemented by teachers visiting their students, especially students from among the children of nobles and palace circles. On the other hand, in the ascetic system the students come to the teacher to his hermitage. The students were not limited to the nobility and palace circles, including commoners.

Second, the surau (langgar) education system. Surau is a term that is widely used in Southeast Asia, such as South Sumatra, the Malay Peninsula, Patani (Thailand). The area that uses surau the most is in Minangkabau. Linguistically the word surau means "place" or "place of worship". According to its original definition, a surau is a small building built to worship the spirits of ancestors. Some experts say that surau originates from India, where it is a place used as a center for Hindu-Buddhist learning and education. Along with the arrival of Islam in Minangkabau, the Islamic education process was started by Sheikh Burhanudin as the bearer of Islam by conveying his teachings through the surau educational institution. (Ramayulis, 2011)

Generally, boys stay and stay, making it easier for the Sheikh to convey his teachings. Surau educational institutions do not recognize formal bureaucracy as found in modern educational institutions. The system of rules put into practice is greatly influenced by the relationships between the individuals involved. Surau educational institutions apply punishment more to an emotional approach, if students violate the rules that have been mutually agreed upon then the students do not receive physical punishment, but are given advice that can touch their hearts. The surau institution is more of a learning process in the form of socialization and cultural interaction, not just focused on gaining normative knowledge. The function of social learning in Surau is very prominent, it does not recognize social strata because the education system in Surau does not recognize levels or class levels, only students are differentiated according to their scientific level. The learning process is not rigid because students are given the freedom to choose which group they want to study in. The learning media does not use tables or blackboards, the main source of learning is centered on the Yellow Book.

Third, in the Islamic boarding school education system, in general, there are differences of opinion regarding the origins of Islamic boarding schools as Islamic educational institutions. First view, Islamic boarding schools are Islamic educational institutions that originate from Islamic traditions. This view concludes that Islamic boarding schools were born from the Sufism pattern of life that developed in Islamic regions, such as the Middle East and North Africa, known as *zawiyat*. Second view, Islamic boarding schools are a continuation of the Hindu-Buddhist tradition which has undergone a process of Islamization. This view sees a relationship between the word *pesantren* and the word *Shastri* from Sanskrit. (Sabana Rizki, 2018)

The Dutch Christianization mission with a strategy of sending orientalist to various regions of the archipelago. With financial support and adequate facilities, they established churches as a means of teaching Christian teachings as well as limiting Islamic religious activities that had previously developed in Indonesia. Apart from Christianization, another mission carried out by the Dutch was westernization, by changing the way of thinking, dressing, instilling a culture of life based on Western examples, and instilling an attitude of not caring about the Indonesian nation and homeland. (Sofyan, 2022)

There were two distinctive characteristics of Islamic education in Indonesia during the Dutch colonial era. First, it is dichotomous, namely a situation or attitude that is contradictory to each other. What this means is the conflict between Dutch education and Islamic education (Islamic boarding schools, surau). This conflict can be seen from the perspective of developed science. In Dutch schools, general sciences (secular sciences) were developed. The Dutch government does not teach religious education in the schools they provide. The Dutch East Indies government had a neutral attitude towards religious education in public schools. This is stated in Article 179 (2) IS (Indische Staatsregeling) and in various ordinances. In short, it is stated as follows: Public teaching is neutral, meaning that the teaching is given by respecting each individual's religious beliefs. Religious instruction may only be provided outside school hours.

Second, it is discriminatory where every Islamic religious teacher must ask for permission first before carrying out their duties as a religious teacher, which ultimately gets a strong reaction from Muslims. The Dutch government provides discriminatory treatment towards Islamic education in Indonesia. Among the discriminatory practices, the teacher ordinance was implemented in 1905. This ordinance requires every Islamic religious teacher to request and obtain permission first before carrying out their duties as a religious teacher. This ordinance is felt by religious teachers to be very heavy, especially for religious teachers who do not yet have school administration. Apart from that, the negative impact resulting from this ordinance is that it can be used to suppress Islam which is strengthened for reasons of stability and security. (Ilham Masykuri Hamdie & Moh. Iqbal Assyauqi, 2022)

### **Islamic Education during the Japanese Colonial Period**

Islamic education during the Japanese colonial era began in 1942-1945 as an attempt by Japan to get rid of the Dutch and try to control Indonesia. Historical notes in the Pacific War or World War II in 1942 Japan won the war against the Netherlands and succeeded in seizing Indonesia from Dutch rule. This transfer of power occurred when the Dutch colonial surrendered unconditionally to the allies. (Abdul Syakur & Muhammad Yusuf, 2020). Japanese colonialism in Indonesia had the concept of Hokko Ichiu (prosperity with Greater Asia) with the motto Asaia for Asia. Japan became the center of influence over eight countries, namely: Manchuria, Mainland China, Thailand Islands, Malaysia, Indonesia and Russian Asia. This prosperity is called Hakko Ichiu (eight threads under one roof).

In Japan's educational policy, Muslims had the opportunity to advance Islamic education, without realizing it, Japan saw that Muslims had the potential to advance in the field of education and the potential for resistance against invaders. The education system during the Japanese occupation can then be summarized as follows: (1) Basic Education (Kokumin Gakko / People's School). Study duration is six years. Including SR is the First School which is a conversion of the name from the three year elementary school for natives during the Dutch East Indies. (2) Further Education. Consists of Shoto Chu Gakko (Junior High School) with a study duration of 3 years and Koto Chu Gakko (High School) also with a study duration of three years. (3) Vocational Education. Includes vocational secondary school. (Ilham Masykuri Hamdie & Moh. Iqbal Assyauqi, 2022)

During the Japanese occupation, there was one special thing in education as has been stated, namely that schools had been standardized and nationalized, although private schools such as Muhammadiyah, Taman Siswa and others were allowed to develop under the arrangements and administration of the Japanese occupation. Madrasas were built intensively while there was a breath of fresh air provided by Japan. Even though it is more of a political nature, Indonesian Muslims are not wasting this opportunity by making the best use of it. This was seen in Sumatra with the establishment of its Awaliyah madrasah, which was inspired by the High Islamic Council. In almost all corners of the countryside you can find Awaliyah Madrasas which are visited by many boys and girls. This Awaliyah Madrasah is held in the afternoon with less than one and a half hours. The material taught is reading the Koran, worship, morals and faith as religious lesson training which is carried out in public schools in the morning (Yunus, 1996, 121-123).

The model, aims and methods of education during the Japanese colonial period were basically similar to what happened during the Ancient Greek period. The form and goals of Spartan education were imposed by a militaristic, tyrannical regime. Education is provided as an effort to direct and foster the moral virtues of total love for the homeland, respect for the value of strength and violence, prioritization of physical training for combat readiness, and total obedience to the homeland (patria). Spartan education was the beginning of a national awakening that inspired patriotism in various countries at that time. The value of Spartan educational character emphasizes that individuals will not be able to reach the perfection of humanity if they are not accompanied by a spirit of sacrifice for the community and eliminating individual traits. As a historical process and sub-system, every education system is strongly influenced by social, political, historical and cultural conditions, as well as the Islamic education system during the Japanese occupation which has a big influence on Islamic education today. (Saifudin & Didin Saepuddin, 2020)

The Japanese government has very strict control over education programs in Indonesia, among the controls carried out by the Japanese government, namely eliminating Dutch in every school and replacing it with Indonesian which is more widespread in the educational environment. Apart from that, Japan also changed the curriculum and educational structure. This was done in order to eliminate previous Dutch policies. After that, to obtain support from Muslims, the Japanese government issued a policy by offering financial assistance to madrasas and even all madrasas that had been closed during the Dutch era were reopened by the Japanese government, apart from Japan's limitations in reaching supervision of every madrasa and Islamic boarding school, especially those in villages. remote, Japan also appoints more gentry to positions in the Office of Religious Affairs. This policy makes it easier for Japan to collaborate with the Indonesian people. The office aims to facilitate meetings and develop religious teachers, even though Japan is actually making efforts to easily control the implementation of Islamic education, especially madrasas and Islamic boarding schools.

During the Japanese colonial period, the development of madrasas was very intensively carried out widely by the Islamic Council, especially the Awaliyah madrasas which were intended for children aged at least 7 years. The educational program at the Awaliyah madrasahs places more emphasis on religious formation, the activities of which are carried out in the afternoon. This is done to provide opportunities for other children who attend public schools in the morning. The existence of madrasas has contributed to a more systematic pattern of organizing religious education. (Rahmat, 2014)

### **Contemporary Islamic Education**

Educational Dualism In the period before Indonesia's independence, there were two styles that dominated Islamic education. First, the isolative-traditional style, in the sense of not wanting to accept anything that originates from the west (colonial) and preventing the influence of modern thought in Islam from entering into it. Second, the synthetic style, namely bringing together the old style (Islamic boarding school) and the new style (western colonial education model) in the form of a madrasa or school. The two types of education mentioned above basically aim to develop the basic value teachings contained in the Al-Qur'an and Sunnah.

The figures differ in perspective, especially in understanding the nature of Islamic education and science. This also has implications for the formulation of educational institutional systems, the material (curriculum) of Islamic education, as well as aspects of teaching methodology. The dualism paradigm inherited from the colonial period. The concept of Islamic Education Development is deeply rooted in the world of education in the country. The Indonesian government inherited a dualistic education system, namely (1) a secular education and teaching system in public schools and (2) an Islamic education and teaching system that grew and developed among Islamic communities, both traditional-isolated and synthesis. (Shoni Rahmatullah Amrozi, 2020) This is part of the influence of past systems which have implications for the present.

Current challenges of contemporary Islamic education that can be identified include:

- a. Changes in the approach to school learning during the colonial period were the early industrial era which was only designed to produce graduates who worked in factories and other workplaces. Education is seen as the transmission of information from teacher to student, learning only occurs in one direction. As a result, students only obey instructions and do not develop their ability to think critically. In Islamic educational institutions, strategies such as the use of learning applications, experiential learning, game-based learning, and other similar strategies are implemented
- b. Changes in the Islamic Education curriculum are always changing, making it difficult to establish permanent competencies that can be used continuously. The curriculum is a guideline and scope of material used to deliver education to its goals, so the curriculum needs to be designed by considering various points of view so that it is relevant both within the institution and to society outside the world. The curriculum in the last few years has always changed, starting with KTSP, K13, KBK and now the Merdeka Curriculum. (Burhanuddin Ata Gusman, 2022)
- c. Quality of educators Good and quality education cannot be realized if the process does not begin with increasing teacher competence and performance. (Hasan & Anita, 2022). Teachers play a very important role in education, and it is impossible to have a good and quality education without them. This is demonstrated by teacher achievement as reflected in the results of the government teacher competency exam (UKG) carried out in Indonesia. This is an indication that the quality of teachers in Indonesia still shows poor indications. The low academic achievement seen in students attending schools in certain areas is also an indication of the low quality of teachers at those schools.
- d. Graduate competencies must be able to compete successfully in the global market era. Education must be able to equip students with the abilities needed in the 21st century, which include: critical thinking skills, sensitivity to the environment and problems in society, creative and innovative abilities, namely being able to think to create many opportunities and solutions to every problem, collaboration skills including the ability to building the widest possible network, the ability to lead and be led, and the ability to work together to solve problems. Effective communication skills, which make it possible to express ideas and thoughts that are already in one's head to others. (M. Nur Lukman Irawan & Ahmad Yasir, 2022)

The challenges and obstacles in implementing Islamic religious education learning in Indonesia are the subject matter. According to Adian Husaini, although the Islamic Religious Education book material is quite firm in presenting aqidah material, it is very weak in presenting material about the development of Science and Technology (IPTEK). This can be seen from the discussion in the science and technology development section. In this section, a number of verses are mentioned that encourage Muslims to think and the names of a number of Muslim scientists in the past, such as Ibn Sina, al-Ghazali, Ibn Rushd, al-Khwarizmi, Ibn Battuta, and so on. Verbal encouragement to study is given, but the way the science and technology material is presented in this book seems very weak. A textbook should also provide examples of the persistence, heights and prowess of Muslim scientists in pursuing knowledge. So, students are not only forced to memorize the names of scientists, but also understand and appreciate them, and are even interested in emulating the lives of Muslim scientists.

Time allocation is also another problem that is often raised by observers of Islamic education. There is a shortage of lesson hours for Islamic teaching provided in public schools such as elementary schools, public secondary schools, and so on. This problem is considered to be the main cause of students' deficiencies in understanding, appreciating and practicing religious teachings. As a result of this deficiency, students do not

have adequate provisions to protect themselves from various negative influences due to globalization that hit their lives. (M. Nur Lukman Irawan & Ahmad Yasir, 2023) In turn, the existence of schools has not been able to fully provide religious experiences to students on an ongoing basis. This is part of the system that was inherited from colonialism so that teaching hours are very limited in schools, especially public schools. Finally, many schools produce students who have a secular attitude regarding the position of religion and the world. (Sarno Hanipudin, 2019) In such conditions, many parents are more confident in entrusting their children to Islamic boarding schools when they want to study religion, even though Islamic boarding schools also have various problems. (Yuliani, 2022)

Another problem is the emergence of dichotomy and dualism. The background to the emergence of dichotomy in education is based on several Dutch interests as a colonial nation, such as increasing knowledge related to general sciences, knowledge about Indonesian society, and the need for domestic help from the native population so that they are only given sufficient education with the aim of gaining sympathy from indigenous residents because of the educational services provided and missionary interests. (Kholilur Rahman, 2018) As a result of the dichotomy, Islamic education, especially Islamic boarding schools, and general education seem to be out of sync and have different goals. (Rahmat Efendi, 2021) This is where intellectual movements and Islamic educational institutions in Indonesia should also be able to collaborate to make a positive contribution in building quality Indonesian education, not mutually exclusive. (Bayu Ardiwansyah, Heri Cahyono, Iswati, 2023)

### **Conclusion**

Vereenigde Oost-indische Compagnie employees and their families. The education that was developed for the natives was only to meet the needs of workers, so the Dutch established new schools. Apart from establishing new schools, the Dutch also took over previous educational institutions which had the status of belonging to the Portuguese colonial authorities or the Roman Catholic church. This is done in addition to controlling or owning, it is also a comparison between educational institutions formed by the Netherlands. During this era the Dutch also focused on the three goals known as Tre G, namely Gold, Gospel and Glory.

During the Japanese colonial period, the development of madrasas was intensively carried out widely by the Islamic Council, especially the Awaliyah madrasas which were intended for children aged at least 7 years. The educational program at the Awaliyah madrasahs places more emphasis on religious formation, the activities of which are carried out in the afternoon.

Changes in the Islamic Education curriculum are always changing, making it difficult to establish permanent competencies that can be used continuously. The curriculum is a guideline and scope of material used to deliver education to its goals, so the curriculum needs to be designed by considering various points of view so that it is relevant both within the institution and to society outside the world. The curriculum in the last few years has always changed, starting with KTSP, K13, KBK and now the Merdeka Curriculum.

Graduate competencies must be able to compete successfully in the global market era. Education must be able to equip students with the abilities needed in the 21st century, which include: critical thinking skills, sensitivity to the environment and problems in society, creative and innovative abilities, namely being able to think to create many opportunities and solutions to every problem, collaboration skills including the ability to building the widest possible network, the ability to lead and be led, and the ability to work together to solve problems. Effective communication skills, which make it possible to express ideas and thoughts that are already in one's head to others.

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