



History of Islamic Education in Indonesia and its Relevance to the Modern Era

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Abstract: Education in Indonesia generally has historical contributions from the pre-independence and post-independence periods. This research aims to analyze and describe the early history of the arrival of Islamic education in Indonesia. Moreover, this research uses a qualitative approach to determine its relevance to the modern era. They are using the library research method. The data sources in this research are two sources, namely primary and secondary. Primary: journal articles, E-Books, and other internet media. Secondary: online proceedings, magazines, newspapers, and other sources. The data collection technique is collecting from the sources that have been mentioned, then classifying them and then concluding. Meanwhile, the analysis technique used is descriptive analysis, namely by integrating general knowledge into specifics (inductive) based on the results of literature findings, which have been carried out in stages of collecting primary and secondary data, classifying them, and then drawing conclusions. The results of this research found that Islamic education in Indonesia started with the entry and development of Islam in Indonesia, early Islamic educational institutions in Indonesia, the role of walisongo in developing Islamic education in Java, education during the Dutch colonial period, Dutch policy in Islamic education, the existence of Islamic boarding school education. During the Dutch colonial era, and education during the Japanese colonial era. In conclusion, the arrival process of Islam in Indonesia has several historical views based on existing opinions and theories.

Abstrak: Pendidikan di Indonesia pada umumnya memiliki kontribusi dan historis pada masa pramerdeka dan pascamerdeka. Tujuan penelitian ini untuk menganalisis dan mendeskripsikan tentang bagaimana sejarah awal datangnya Pendidikan Islam di Indonesia. dan bagaimana relevansinya dengan era modern. Pendekatan dalam penelitian ini menggunakan pendekatan kualitatif. Dengan metode studi Pustaka (*library research*). Sumber data dalam penelitian ini dua sumber yakni primer dan sekunder. Primer: artikel jurnal, E-Book, dan media internet lainnya. Sekunder: proseding online, majalah, koran dan sumber-sumber lain. Teknik pengumpulan data yakni mengumpulkan dari sumber-sumber yang telah disebutkan kemudian diklasifikasi dan selanjutnya ditarik kesimpulan. Sedangkan Teknik analisis yang digunakan adalah analisis deskriptif yakni dengan mengintegrasikan pengetahuan secara umum ditarik kekhusus (induktif), dengan berlandaskan hasil temuan literatur yang telah dilakukan dengan tahapan menghimpun data primer dan sekunder kemudian diklasifikasi dan selanjutnya ditarik kesimpulan. Hasil dari penelitian ini ditemukan pendidikan Islam di Indonesia dimulai dari masuk dan berkembangnya Islam di Indonesia, Lembaga-lembaga Pendidikan Islam awal di Indonesia, peran walisongo dalam mengembangkan Pendidikan Islam di Jawa, Pendidikan dimasa colonial Belanda, kebijakan Belanda dalam Pendidikan Islam, eksistensi Pendidikan pesantren pada era colonial Belanda, dan Pendidikan pada masa penjajahan Jepang. Kesimpulannya proses masuknya Islam di Indonesia terdapat beberapa pandangan sejarah datangnya sesuai dengan pendapat dan teori yang ada.

A. Introduction

Education in Indonesia will not be separated from the struggles of previous scholars. Therefore, the positive aspects of cultivating Mother Earth require remembering and recognizing this history (Kurniawan, 2023). The applications that will be used in the world of education always reflect the existing historical order. Then, a paradigm will emerge if you already know the framework built from existing history (Chilisa, 2019).

History cannot be ignored in all aspects of this life. It is also essential to remember it as material for Ibrah in the next life, as said by the Indonesian Proclaimer Ir. Seokerno reads "RED COAT." Remember history. Departing from history, we find many events, both in the past, in the past, in the present, or in the future (future) (Bojarska, 2023). These conditions illustrate that we need to study the existing phases in history theoretically and humanistically by prioritizing noble moral values so that we always remember and implement all existing history, especially in the education sector. The history of Islamic education in Indonesia is in line with (Zuhairini, 2004) opinion that what is meant by the history of Islamic education is a statement regarding the growth and development of Islamic education, both in terms of ideas and conceptions as well as in terms of institutions and operations from the time of the Prophet Muhammad until the present (Purnomo, 2020). So, in the context of education in Indonesia in general, the study material is Islamic education in Indonesia from the pre-independence and post-independence periods (Habibah, 2022).

Islamic education becomes a journey from the events of preachers and transmitters of religious knowledge, which are closely related. The era of Islamic education in Indonesia lasted throughout Indonesian independence. Based on historical facts, the "seed" of Islamic education lies in the emergence of a spirit of independence. Because the seeds of nationalism emerged from Islamic educational institutions at that time, Islamic boarding schools, sulcus, and mosques, it is very logical that colonialism greatly limited the existence of Islamic educational institutions (Hanipudin, 2019). This fact shows that Indonesia, especially Islam, came before pre-independence and then grew and developed until the post-independence period. Islamic education or Islamic religious education, namely efforts to educate the Islamic religion or teachings and values so that it becomes a way of life (Jufri, 2010). At first understanding, no Islamic thinker has been able to explain this concept clearly, thoroughly, comprehensively, and accepted by all parties (Basri, 2021).

Education only exists when the history of the journey only accompanies it once arriving in the archipelago. A discussion of the history of Islamic education is beneficial for research because it can provide concrete insight into the development of Islamic education in the past and can be used as a reference for sorting out and correcting the mistakes that Islamic education itself has, making it enjoyable (Amrozi, 2020). This fact provides a view that the history of the emergence of education needs to be seen from various historical, philosophical, and theological paradigms. The vast range of historical thinking shows significant developments from time to time, along with methodologies in which society can respond to the veil of past events that occur in the present (Siregar et al., 2019).

Until then, Islamic education in Indonesia came from the tip of the ocean peninsula (Samudra Pasai), brought by missionaries from the Middle East, until the spread of Islam throughout the archipelago. Islamic education has a foundation in Islamic teachings, reflected in the Al-Quran and Hadith and many cultures (Pratama & Zulhijra, 2019). Such conditions provide a statement that the culture that exists in Indonesia, accompanied by the spread of Islam, is not necessarily eliminated but is instead packaged in such a way as to convince the public that Islam comes with peace. Islamic education has its characteristics and has special meaning for its people. Moreover, Islamic education emphasizes the pursuit of knowledge, its acquisition and development, recognition of the individual's potential and capacity for self-development, and the experience of this knowledge as a responsibility towards God and society (Azra, 2019).

Previous research on the history of Islamic education in modern Indonesia has been extensive. The author notes that these studies generally fall into three categories. First, there needs to be more concern over Islamic education's stagnation and lagging development. Second, there is a focus on the evolution of Islamic educational thought, tracing its intellectual heritage from ancient times to the present. Third, there is an emphasis on the need for religious education to cultivate a spiritual mindset in students beyond merely imparting religious knowledge (Chailani, 2019; Dewi, 2019; Jauhariyyah et al., 2017; Prayitno & Qodat, 2019; Roybah & Munib, 2022). This paper builds on and compares previous research to enhance the collective understanding.

While prior research concentrated on these three trends, this study expands the scope by examining Islamic education in Indonesia from its inception and development, the early Islamic educational institutions, the contributions of the Walisongo to Islamic education in Java, the state of education during Dutch colonialism, Dutch policies on Islamic education, the role of Islamic boarding schools during the colonial era, and education under Japanese occupation. This comprehensive approach aims to complement existing research.

This study aims to provide a detailed analysis of the early history of Islamic education's arrival in Indonesia and its relevance to the modern era. By delving deeper into the development and historical context of Islamic education in Indonesia, the research seeks to demonstrate how Islamic values have endured through revolutionary changes and remain integrated and relevant in contemporary times.

B. Method

This research employs a qualitative approach using the library research method, which involves understanding theories from various literature sources and collecting data accordingly (Darmalaksana, 2020). Data sources are categorized into primary and secondary. Primary sources include journal articles, e-books, websites, and other internet media, while secondary sources encompass online proceedings, magazines, newspapers, and other related materials (Wong et al., 2014). The data collection process involves

gathering these sources, classifying them, and drawing conclusions from them (Sugiyono, 2022).

The descriptive data analysis technique integrates general knowledge to derive specific insights (inductive reasoning) based on literature findings. Data analysis stages include collecting, classifying, displaying, and interpreting data to generate knowledge and draw conclusions (Darmalaksana, 2020). This approach ensures that the findings remain holistic and relevant to the themes and discussions (Miles & Huberman, 1994).

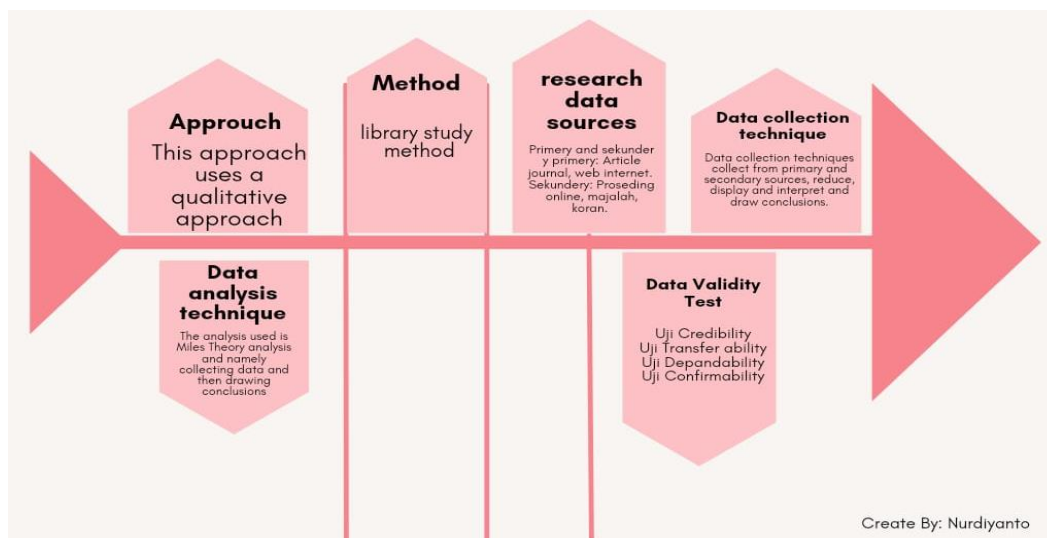


Figure 1. Research Flow

C. Result and Discussion

Result

Tern History of Islamic Education in Indonesia

1. The Entry and Development of Islam in Indonesia

The Gujarat theory posits that Gujarat was the region responsible for introducing Islam to the Indonesian archipelago. This theory was initially proposed by Pijnepel in 1872 AD (Anam, 2017), based on his interpretation of the travel accounts of Sulaiman, Marco Polo, and Ibn Battuta. Snouck Hurgronje later supported this theory for several reasons: firstly, there is a lack of evidence detailing the role of Arabs in spreading Islam to the archipelago; secondly, Indonesia had well-established trade relations with India for a long time; and thirdly, the oldest Islamic inscription found in Sumatra highlights the trade connections between Sumatra and Gujarat. Snouck Hurgronje's perspective gained significant traction among Western historians, such as Stutterheim (De Islam en Zijn Komst in De Archipel), Bernard H. M. Vlekke (Nusantara: A History of Indonesia), Schrieke (Indonesian Sociological Studies), Clifford Geertz (The Religion of Java), Harry J. Benda (A History of Modern Southeast Asia), Van Leur (Indonesian Trade and Society), and T. W. Arnold (The Preaching of Islam). Another Dutch scholar, Moquette, also

concluded that Gujarat originated Islam in the archipelago. His conclusion was based on observations of tombstones in Pasai, North Sumatra (now Aceh), particularly one dated 17 Dzulhijjah 831H/27 September 1428M (Ghofur, 2011).

The Mecca theory was born more recently than the Gujarat theory, which has long appeared in the history of science. The Mecca theory only emerged around 1958 AD, while the Gujarat theory dates back to 1872 AD (Riswanda & Subakti, 2022). The Mecca theory emerged when much criticism was directed at the Gujarat theory because other sides were not revealed, thus weakening the theory itself. Historical writers who criticized this theory, for example, Hamka at the 8th IAIN Yogyakarta Anniversary event in Yogyakarta, where new findings emerged that attempted to strengthen the emergence of reasons to weaken the Gujarat theory and give birth to the forerunner of the Mecca theory. At another time, the Gujarat theory also received criticism and was weakened in a seminar at IAIN Medan on 17-20 March 1963 AD, regarding "The entry and development of Islam in Indonesia. Next, in Aceh, 10-16 July 1978 AD, a seminar was held with almost the same theme, and the result was to strengthen the previous seminar.

Moreover, many historians from Indonesia, Malaysia, India, Australia, and France¹¹ attended the seminar in Aceh. Western historians who came up with the Mecca theory and agreed with this theory were Crawford (1820 AD), Keyzer (1859 AD), and Veith (1878 AD). In general, archipelago historians who actively fight for and support the Mecca theory are those who were directly and indirectly involved in seminars on the entry and development of Islam in the archipelago, both in Medan and Aceh, and the most persistent historians are Hamka and S.M.N (Nasution, 2023).

P.A. Hoesin Djajadiningrat from Indonesia pioneered Persian theory. This theory's point of view differs from the Gujarat and Mecca theories regarding the entry and arrival of Islam in the archipelago. According to Hoesin Djajadiningrat, Islam entered Indonesia from Persia in the 7th century AD (Luthfiah, 2021). This theory focuses its review on the socio-cultural aspects of Indonesian Islamic society, which are similar to those in Persia. Among them are the celebration of the Ark in several places in Indonesia and the development of the teachings of Sheikh Siti Jenar during the spread of Wali Sanga Islam, which has similarities with the teachings of Sufi al-Hallaj from Iran and Persia (Anshori, 2022).

The Chinese theory, put forward by Selamat Muljana, said that the sultans in the Demak kingdom were Chinese descendants. Likewise, he explained that the Wali Sanga were Chinese descendants. Selamat Muljana's opinion is based on a chronicle of the Sam Po Kong temple (Ghofur, 2015). Selamat Muljana gave the example of the Sultan of Demak Panembahan Patah, who supported this theory in the Sam Po Kong Chronicle, whose Chinese name is Panembahan Jin Bun. Arya Damar, the caretaker of Panembahan Jin Bun at the time in Palembang, had a Chinese name, Swang Liong. Sultan Trenggono is mentioned by his Chinese name, Tung Ka Lo. Then, the name of the Buddhist kingdom Sriwijaya was written in Chinese, San Fo Tsi. However, Selamat Muljana did not mention

that Queen Shita or Su King Ta was Chinese, and the Buddhist kingdom of Srivijaya or San Fo Tsi was a Chinese kingdom (Luthfiyah & Zafi, 2021).

Turkish theory. Martin van Bruinessan proposed this development theory. According to him, apart from Arabs and Chinese, Indonesians also accepted Islam from the Kurds from Turkey (Nasution, 2020). So, from the perspective of the above theories regarding the history of the arrival of Islam in Indonesia, they each have their advantages and disadvantages because, in essence, historians are humans, not gods, so there is the possibility of having the wrong and forgetful nature, like the Maqolah Ulama:

الانسان محل الخطاء والنسيان

"Humans make mistakes and forget" (Hadits Encyclopedia, 2015). We, as students, must be careful in understanding the context and text because history aims to take from all the Ibrah and lessons learned so that in the future, we can apply and strengthen history itself.

Regional Development and Islamic Political Power According to Prof. Haidar, Islam entered various regions in Indonesia, not simultaneously. However, historians agree that Sumatra was the first area visited by Islam, then continued to Java. This was due to the political situation in Java, namely the weakening of the Majapahit kingdom, which caused the regents in the coastal areas to embrace Islam. Over time, Islam became a new force in the development process of Javanese society. The economic/trade mode brought the development of Islam to the Eastern part of Indonesia, Maluku in the 14th century AD, South Sulawesi in the 15th century, and then continued to Kalimantan, Banjarmasin in the early 16th century, to be precise in 1550 (Nasution, 2020). To strengthen the discussion about the development of Islam in Indonesia, the place and time when Islam entered various regions in Indonesia can be explained in the picture below.



Figure 2. Islamic Development

From the map above, it can be understood that its entry and development reached the archipelago, starting from Sumatra, namely Barus, Aceh, and Pasai, in the 12th to 40th centuries to the 14th century and proliferating in the 15th to 16th centuries. AD. From

Aceh, Islam spread to Java, namely Jepara, Tuban, and Gresik, in the 14th century (1450 AD). Then, it continued to the Ternate and Tidore areas in the 15th century, namely in 1460. Ten years later, Islam entered the Demak area in 1480 and developed rapidly with the founding of the Demak kingdom in 1575-1580 AD. Islam reached the Banten and Cirebon areas in the same year, 1525 or the 15th century AD (Sugiri, 2021). Socio-politically, the peak of Islamic influence is the easiest to prove with the growth of Islamic kingdoms in various regions of Indonesia. Some were transformations of kingdoms before the arrival of Islam to Indonesia, and others were established as Islamic kingdoms. These Islamic kingdoms are (Daulay, 2019).

Region (Sumatra); (1) Samudera Pasai Kingdom (1226-1517); (2) Inderagiri Kingdom (1347-1945); (3) Jambi Kingdom (1550-1906); (4) Kingdom of Aceh Darussalam (1641-1675); (5) Palembang Kingdom (1659-1823); (6) Siak Kingdom (1723-1946); (7) Kampar Kingdom (1725-1946). Java Region; (1) Cirebon Sultanate (1430-1666); (2) Demak Sultanate (1500-1550); (3) Banten Sultanate (1524-1813); (4) Pajang Sultanate (1568-1618); (5) Mataram Sultanate (1586-1755). Nusa Tenggara region (1) Lombok and Sumbawa Sultanates (1674-1958); (2) Bima Kingdom (1620-1958). Maluku region; (1) Ternate Kingdom (1527); (2) Tidore Kingdom (1801). Sulawesi region; (1) Bone Kingdom (1330-1905); (2) Wajo Kingdom (1399-1957); (3) Gowa-Tallo Kingdom (1605-1946). Kalimantan region; (1) Banjar Kingdom (1520-1905); (2) Kutai Kingdom (1575-1960); (3) Pontianak Kingdom (1771)

2. Early Islamic Education Institutions in Indonesia

a. Surau

Pembahasan, The discussion about the surau as an Islamic education institution in Minang-kabau is only presented from the beginning of the surau's growth until the surau's prestige faded. This condition was motivated by the birth of the reform movement in Minangkabau, which was marked by the establishment of madrasas as alternative education. The term surau in Minangkabau was known before the arrival of Islam. A tribe or clan owns Surau in the Minangkabau traditional system to complement the Rumah Gadang, which functions as a meeting place. Gatherings, meetings, and beds for boys who have reached puberty and elderly parents (Mukhlis, 2017). The function of the surau is even more vital because the structure of Minangkabau society adheres to a matrilineal system, according to traditional provisions that men do not have a room in their parent's house, so they are required to sleep in the surau (Faridi & Firmansyah, 2024).

b. Book Study

Educational material at this level includes Sharaf and nahwu sciences, fiqh sciences, tafsir sciences, and other sciences. Teaching it is by reading an Arabic book and translating it into Malay. Implementation at this level is usually carried out during the day. Compared with modern educational methods in Surau, the educational method in Surau

has advantages and disadvantages. The advantage lies in the ability to memorize scientific theoretical content.

Meanwhile, the weakness lies in the inability to understand and analyze text. On the other hand, this educational method needs to be applied correctly. Many students can read and memorize a book but need help to write what they read and memorize (Akhiruddin, 2015).

c. Meunasah

The following traditional educational institution is meunasah, which in other languages is called meulasah, beunasah, and beulasah; some Acehnese ethnic groups know this. However, it is more commonly known as Manasah or hall, as the Aneuk people say, Jamee and Meurasah (according to the Gayo, Alas, and Kluet ethnic settlements) (Anam, 2017). Etymologically, meunasah is a term from Aceh and has been known for a long time, but since it was discovered, it is not very clear historically. This is the same as when we trace the footsteps of Islamic boarding schools. According to several expert observers in Aceh, meunasah comes from the word madrasa (Arabic), then became meunasah due to the dialect problem of the Acehnese people who find it challenging to say madrasa. If we observe in more detail about the meunasah, then historically, the function of the meunasah itself has been around for a long time. This is as explained by Snouck Hurgronje that meunasah is synonymous with langgar, balee, or tajug, so this building is older than the name meunasah which is said to come from the language Arabic (madrasah (Nasution, 2017). In the history of Islamic education in Indonesia, the process has been very long since the arrival of Islam. From existing theories starting to enter and develop until now, many new generations have been produced, and Islamic civilization, especially in Indonesia, is the history that speaks, and we should study it specifically – relating to it.

The role of Wali Songo in developing Islamic education in Java

Islam first entered Java in the 14th century AD (1399 AD), brought by Maulana Malik Ibrahim with his nephew Mahdum Ishaq, who lived in Gresik. He was an Arab and had lived in Gujarat (Dwianto & Murtafiah, 2022). At that time, the ruler in Java was the Majapahit kingdom. One of the Majapahit kings, Sri Kertabumi, had a Muslim wife named Puteri Cempa. The people of Majapahit knew about Islam long before the Demak kingdom was founded. Da'wah in Java is increasingly taking on a more stable form with the existence of leaders called Walisongo ((Nine Saints), who are nine leaders of Islamic da'wah in Java (Hasnida, 2017). The nine guardians are Maulana Malik Ibrahim (Maulana Sekh Maghribi), Sunan Ampel (Raden Rahmat), Sunan Bonang (Maulana Ibrahim), Sunan Derajat (Raden Qasim), Sunan Giri (Raden Paku/Raden Ainul Yaqin), Sunan Kudus

(Raden Amin Haji/Jakfar Shadiq), Sunan Muria (Raden Prawoto/Raden Said), Sunan Kalijogo (Raden Syahid), Sunan Gunung Jati (Raden Abd, Qadir/Syarif Hidayatullah/Faletehan/Fatahillah). So Walisongo are pious people whose devotion to Allah is very high. Islamic da'wah fighters with different skills. Some are experts in Sufism, arts and culture, government, military, and so on, all dedicated to Islamic da'wah education (Hasnida, 2017).

Tern of the Dutch Colonial Period

a. Education during the Dutch Colonial period

1. Education and teaching for European children

For European children, there are three primary school levels called E.L.S. (Europeesche Lagere School), which takes six years to study. It was founded in Jakarta in 1816. Then, around 1900-1940, the number of schools and students did not develop significantly, but after 1900, the number of native children entering E.L.S. increased. Then the second type is secondary school. The secondary school consists of five years of H.B.S. (Hooger Burger School) and H.B.S. for three years. This school was founded in 1867 in Jakarta. Previously, there was a six-year Gymnasium founded in Jakarta in 1860, which was named Gymnasium III. Graduating from H.B.S. for five years can continue to University, and H.B.S. for three years to a vocational school, or you can also go to H.B.S. for five years in class IV. In 1903, the M.U.L.O (Astuti & Arif, 2021).

2. Education and teaching for Indigenous children

Education for European children is not difficult because it uses the education system in the Netherlands. Besides that, their numbers are relatively small. However, this is not the case with schools for native children. People have long been familiar with the Islamic education system, namely Islamic boarding schools, and this institution is a place for people's education that has strong roots in society (Sirait, 2016).

3. Schools for Village Communities

Education for rural communities also requires attention because the population in rural areas is more significant than urban areas. Governor Van Heutsz, in his efforts to overcome this problem, established a new institution called a village school (Volk School) in 1907. This type of school was considered cheaper and more straightforward. The village community itself bears the financing. The community can provide funds through village granaries or village cooperatives. In this way, people can train themselves to manage the welfare of their village. After the village school was established, the second-grade school was merged. The length of study at village schools is 3-4 years (Saputro et al., 2022).

4. Schakel School

The Schakel School was founded in 1921. This education aimed to obtain higher knowledge after graduating from the village school. The idea to hold this school came from K.F. Creutzberg, Director of Education, Religion and Industry, who felt there needed to be a balance between rural and urban communities in acquiring Western

knowledge. Because Dutch are not taught in village schools, they cannot continue to secondary school (Sirait, 2016).

b. Dutch Policy in Islamic Education

The Dutch East Indies government's policy towards Islamic education was repressive because of concerns about the emergence of militancy among educated Muslims. For the colonial government, education in the Dutch East Indies was culturally pedagogical and politically psychological. On the one hand, this view raises awareness that education is considered vital in influencing society's culture. Through Dutch-style education, a class of educated people with Western culture could be created to be more accommodating to the interests of the colonialists. On the other hand, the above view also encourages excessive supervision of the development of Islamic educational institutions such as madrasahs (Hodddin, 2020).

The preservation of colonialism, however, was a political dream of the Dutch colonial government. In line with this pattern, policies in the education sector place Islam as a rival that must be faced. Western education was formulated as a factor that would destroy the power of Islam in Indonesia. At the end of the 19th century, Snouck Hurgronje was optimistic that Islam would not be able to compete with Western education. This religion is seen as frozen and an obstacle to progress, so it must be balanced by increasing indigenous progress (Sabaruddin & Said, 2020). There were two distinctive characteristics of Islamic education in Indonesia during the Dutch colonial era. First, it is dichotomous, namely, a situation/attitude that is contradictory to each other. 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 (Hayati & Masyudi, 2023).

1. Dichotomous

In this case, Dalam means the conflict between Dutch education (HIS, MULO, AMS, etc.) and Islamic education (Islamic boarding schools, dayah, surau). This conflict can be seen from the perspective of developed science. In Dutch schools, general sciences (secular sciences) were developed. The Dutch colonial government did not teach religious education in the supervised schools. The Dutch East Indies government has a neutral attitude towards religious education in public schools, as stated in Article 179 (2) I.S (Indische Staatsregeling) and various ordinances.

2. Discriminatory

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 permission 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. The subsequent development was that in 1905, this was finally revoked because it was no longer considered relevant, and replaced with an ordinance in 1925, the contents of which only required religious teachers to inform, not ask for permission. Apart from the Teacher Ordinance, the Dutch East Indies government also implemented the Illegal Schools Ordinance (Sabarudin, 2015).

The Existence of Islamic Boarding School Education during Dutch Colonialism

Islamic boarding schools are not educational institutions that teach material that emphasizes orientation toward power, wealth, and other things related to the glittering world of life (Mubin et al., 2022). Thus, it can be seen that Islamic boarding schools, as educational institutions, are taking responsibility for imparting more character-oriented education to their students. In Indonesian history, it is recorded that the first Islamic boarding school appeared in the 16th century AD in Ampel Denta, which Sunan Ampel founded. The diaspora for the development of Islamic boarding schools throughout the country began with the students of Sunan Ampel. It peaked in the mid-19th century AD and the beginning of the 20th century AD, namely during the time of Sheikh Khalil Bangkalan, who gave birth to many great scholars in the archipelago. In fact, at that time, in almost every city, sub-district, and even in rural areas, there was one Islamic boarding school or even more. Furthermore, along the way, a classification of Islamic boarding schools in Indonesia emerged based on the system or type of educational institution they provide (Mubin et al., 2022).

Educational Trends during the Japanese Colonization Period

a. Japan in the Field of Politics in Education Policy

Japan came to Indonesia and attacked the Netherlands on 10 January 1942. The Netherlands surrendered unconditionally to Japan on 8 March 1942, and in a short time, Japan controlled Indonesia as a whole (Aslan & Hifza, 2019). Japan quickly landed in Indonesia, inseparable from the help of the Indonesian people. Moreover, Japan promised to give Indonesia independence from Dutch colonialism (Hifza et al., 2020).

The Indonesian people welcomed Japan's arrival at the archipelago openly. Japan came to Indonesia, bringing the spirit of independence and liberation from Dutch colonial rule. Japan's arrival was made more accessible by anti-Dutch opposing Islamic groups. People in most of Java joyfully welcomed the Japanese troops by waving the Japanese and Indonesian flags (Sultana et al., 2018). It seems that this is Japan's strategy to gain sympathy from the Indonesian people. The arrival of Japan to Indonesia by disarming allied troops was accompanied by the spirit of the "Three A" movement, namely Nippon, leader of Asia, Nippon protector of Asia, and Nippon light of Asia.

The slogan campaign, which started from May to December 1942, was implemented by the Indonesian people. Mr. Syamsudin's reversal was accompanied by the banning of all people's organizations, then replaced by establishing movements such as the

Javanese Islamic Education Policy during the Japanese Colonization Period Hooko Kai (Javanese People's Service), Center for People's Power (Putera) and others. Putera is led by Indonesians who are members of a triumvirate, namely Ir. Soekarno, Moh. Hatta, Ki Hajar Dewantara and Mas Mansyur. The formation of the Putera organization aims to mobilize the masses and gain the support of the Indonesian people (Rohman, 2018). The Indonesian A'la Islamic Council (MIAI) continued to operate. However, it was later disbanded and replaced with the Indonesian Muslim Syuro Council (Masyumi), which included two major Islamic mass organizations, Muhammadiyah and NU. In 1942 Bait al-Mal was founded by Wiranata Kusuma in Bandung. This organization aims to help people overcome economic difficulties due to economic dislocation. Bait al-Mal accommodates the distribution of zakat to people in need. The success of this organization in Bandung attracted the attention of Islamic leaders in Jakarta, so MIAI leaders established other Bait al-Mal in various regions. The creation of a new organization, the Indonesian Muslim Syuro Council (Masyumi), which the Japanese military government immediately legalized, was a political victory for Japan against Islam. Every kiyai and ulama can personally become a member of Masyumi with Syumubu's approval (Rohman, 2018).

Islamic Education System during the Japanese Colonization Era

Japanese propaganda against the Indonesian people, which said that Japan was an "older brother" and came to Indonesia to achieve shared prosperity in Greater East Asia, was the primary basis of education during the occupation era. This propaganda indicates that all educational work must be aimed at supporting the older brother in the war for the shared prosperity of Japan and Indonesia (Mudyahardjo, 2001). Therefore, elements of education that distance the Indonesian people from the goal of shared prosperity must be removed, including the use of language. The Japanese colonialists adopted a policy that prohibited the use of Dutch in both offices and schools, while Japanese was made a second language. During the Japanese occupation, Indonesia developed and modernized to become a lingua franca and a scientific language (Syarif, 2011).

Within the framework of the goal of shared prosperity, it can also be realized why education in the Japanese era was filled with physical exercises. Unsurprisingly, educational activities at that time were filled with physical activities such as collecting stones and sand for war purposes, cleaning military workshops and dormitories, and planting tubers and vegetables in the schoolyard for food supplies every morning. They were obliged to swear an oath of allegiance to the Japanese emperor, were given military training, and planted jatropa trees as a lubricant (Syarif, 2011).

Educational Institutions in the Japanese Colonial Era

During the Japanese occupation, there were many changes in the education system. Because the classification system was abolished, both according to the nation and according to social status, some of these fundamental changes can be as follows (Nasution,

2020). (1) Elementary School or People's School (Kekumin Gakko) level, open to all population groups without discrimination in social status; (2) Junior high school level (Shoto Chu Gakko) or now junior high school level, is open to all groups of people who have an SR diploma. Meanwhile, the existing Vocational Schools are the Carpentry School (Kogyo Gakko), the Agricultural School (Nogyo Gakko), and the Sailing School; (3) Upper general secondary school level (Chu Gakko City). The duration of education is three years; (4) High School Level. At this rate, almost all high schools are closed. Those that still exist are the Higher Medical School (Ika Dai Gakko) in Jakarta, the Medicine School (Yaku Gakko) in Jakarta, the Dental School (Sika Gakko) in Surabaya, the Higher Technical School (Kagyo Dai Dakko) which opened in 1944 in Bandung, Veterinary College in Bogor, government academy (Kenkoku Gakko In) which opened in early 1945 in Jakarta as a replacement for MOSVIA during the Dutch era.

Educational Curriculum during the Japanese Colonization Period

The progress of educational institutions in the Japanese era can be seen in the ideals of madrasas and Islamic boarding schools in remote areas, remote villages, curriculum, and methodology. During the Japanese period, curriculum changes occurred, namely, the elimination of the dualism of the teaching curriculum and the inclusion of Indonesian and Japanese language teaching curricula, as well as financial assistance to improve the education curriculum (Aslan & Hifza, 2019). The educational methods applied are the classical method and the recitation method. The classical method is implemented in schools, and the recitation method is applied in Islamic boarding schools (Abbas & Sağsan, 2019). With Nippon's mission to ensure that Japan has power over its leadership in Greater Asia, Japanese political policy uses the Indonesian people to achieve this goal. Japanese policy was almost felt by Muslims throughout Indonesia, including those in the border area, namely Sambas. Before Japan controlled the Sambas, the Sambas community was under the control of the Dutch policy system. The Dutch discriminated against the Sambas people, but Japan eliminated this discrimination, so the Sambas people highly praised Japan's assistance. Moreover, Japan's sweet promise to give complete independence to Indonesia. The destruction of the cities of Nagasaki and Hiroshima by American allies made Japan surrender to the Allies on 15 August 1945 (Aslan & Hifza, 2019).

Discussion

From the findings presented above, the journey to the arrival of Islam in Indonesia began with various existing theories. However, the foundation that Islam first came to Indonesia was in the Sumatra region, namely in the Samudra Pasai region, as evidenced by the existence of a tombstone on 27 September 1428 AD (Masnah, 2021). The above theory confirms that the developing theories all have clear strengths and sources, and all of these theories provide clues that the journey of spreading Islam in the archipelago began from the island of Sumatra. On 23 March 2017, the President of the Republic of Indonesia, Ir. H. Joko Widodo, inaugurated the Barus area of Sumatra as the beginning of the spread

of Islam in Indonesia (Harahap et al., 2022). After the island of Sumatra was filled, the spread continued from Java to the Kalimantan region. Proven by the existing kingdoms, this shows that the transition to the spread of Islam in the archipelago has had a significant impact, making the majority of Indonesia the most significant Muslim ummah in the world (Putra et al., 2023). The spread of dogma/teachings impacts the territory it occupies. First, it has a teaching impact; in this case, it is called an Islamic Educational Institution in that area. The findings of various existing theories show that in the Sumatra region, there are several Islamic educational institutions such as surau, book recitation (classical), meunasah, and beulasah, as evidence that these institutions are the forerunners of the continuation of educational institutions that have developed in the modern era. At the moment (Ibrahim, 2014). The Java region is filled with several roles distributed by the ulama called wali songo. This impact significantly influenced educational institutions, which previously still had an animist and dynamism nuance. However, the arrival of the Songo saints gave them a new spirit to broadcast Islam within them without losing their culture and local wisdom.

From the archipelago, its status changed to Indonesia over time and the transition period it went through. Talking about Indonesia, we will be met with the pre-and and post-independence periods of Indonesia as a benchmark for Indonesia's development and progress, which has much history. Pre-independence Indonesia was met with colonialists from the land of windmills, namely the Netherlands (Luqman, 2018). Pre-independence, all policies and authority were under Dutch rule, so the Dutch strongly criticized the existence of Islamic Institutions for their ambition to dominate Indonesia. These authorities and policies provide a formulation that there are two things: dichotomous and discriminatory. Various literature shows that pre-independence Indonesia, implementing Islamic Education, was not necessarily intimidated by the colonialists but was limited in space and movement, so the hampered development of Islamic Education Institutions became a fundamental factor in its journey (Al Qutuby et al., 2020). For 360 years, Indonesia, including Japan, was colonized. The Indonesian people indeed welcomed the arrival of Japan by giving freedom or independence to the Indonesian people, but that was just a fiction because Nippon was a powerful country in the Asian region to the point that it was nicknamed Tri Nippon, protector of Asia, guardian of Asia and Asian independence. So there was much bloodshed in it as far as the author observes, from the results of the literature that in the Japanese era, when it colonized Indonesia, it reaped a lot of friction and resistance from Indonesian society and intimidated the ulama who existed at that time (Rosyada & Nata, 2020).

The theory above shows that pre-independence, both the Netherlands and Japan abandoned their educational institutions, such as HBS, ELS, and Schakel schools, in the Dutch colonial era, meanwhile, during the Japanese colonial era, such as elementary schools (people's schools), junior high schools, senior high schools, and high schools. Pre-independence was discussed precisely in 1945, when Indonesia's first president, Soekarno, announced that independence for Indonesia had been achieved, and now it has changed to

post-independence. As time goes by, in principle, the changes and existence of Islamic Education continue to be preserved by its founders so that the name changes from people's school to elementary school and junior high school to (SMP), senior high school to (SMA) and high school to (good college). PTN/PTKIN) Which is spread across Indonesia. So, the relevance in the modern era of Islamic Education Institutions is much more developed because they have been regulated in their respective sects by the directorate general of Islamic Education under the auspices of the Ministry of Religion of the Republic of Indonesia.

D. Conclusion

In the process of entering the History of Islamic Education in Indonesia, there are several views, namely starting with the spread of Islam in Indonesia because Islam is a means that can be accepted by the people of the archipelago, namely seen from its rapid and rapid development until it spread throughout the archipelago.

The history of Islamic education in Indonesia has been a long journey, so it must be emphasized and analyzed. Moreover, from the results of the author's findings in the literature that has been carried out, the first time Islam came and stopped in Indonesia started from the tip, namely the State of Sabang (Nang Roi Aceh Darussalam) or what we often know, namely the Samudra Pasai Kingdom in 1226-1517 AD, which then continued to spread to various surrounding areas. After that, Islam's journey on the island of Sumatra then spread to Java, NTT, Maluku, and Kalimantan. The process of Islamization at that time was very significant and spread to remote corners of the country. Moreover, Islamic religious teachings have become the majority in the archipelago, and establishing Islamic kingdoms proves this as a basis for political power in its spread. In historical records, each of these Islamic kingdoms had a role in the development of Islam in Indonesia.

Then continued the arrival of the colonialists, who wanted to change the paradigm of the Indonesian natives with the doctrines they brought. Firstly, the Dutch East Indies arrived, wanting to change education in Indonesia with Basic Islam, replaced with ethical politics and the mission of Christianization and Westernization, to get resistance from the community: Indonesia, especially the leaders of the Pesantren school, vehemently and vocally opposed Dutch policies. The disagreement of the Indonesian people, who are predominantly Muslim, with Dutch policies made Japan implement a different vision and mission from the Netherlands. Japan only implemented the mission of Nipponization as the leader of Greater Asia without fighting against Islam. Muslims are approached as best as possible to seek sympathy so that their power in Indonesia will last longer. Japan's openness to Indonesia made people. Indonesia put up resistance against Japan, and gradually, Japan admitted defeat, especially after America's allies destroyed its city.

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