

History of the Development of Islamic Education in Indonesia (A Case Study of Old Order and New Order Governments (1945-1998))

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ABSTRACT

The development of Islamic educational institutions in Indonesia has undergone the different developments in accordance with the period of government politics. The old order era and the new order era, for example, have their own dynamics of development. This study analyzes the development of Islamic education that occurred during the Old Order and the New Order governments (1945-1998). This research uses a historical approach which is based on literature study. Library research is a method of collecting data and information; from books, magazines, documents, journals, history books, and others. The results of this study indicate that: 1) The thought of Islamic education in the period of independent Indonesia was characterized by a dualistic education model: a) the education and teaching system in secular public schools did not recognize religious teachings, which was the legacy of the Dutch colonial government. b) Islamic education and teaching system that grows and develops in the Islamic community, both isolated-traditional and synthetic with a variety of educational patterns. 2) The practice of education from the time of Indonesia's independence until 1965 can be said to be heavily influenced by the Dutch education system. This colonial education practice continues to discriminate between the children of officials and ordinary children. 3) Islamic education has strengthened its position after entering and being inclusive in the national education system which is regulated in Law No. 2 of 1989 which further regulated a series of government regulations relating to education and then continued with the enactment of Law No. 20 of 2003. Meanwhile, the development of post-New Order Islamic education is a topic that needs further research.

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1. INTRODUCTION

The New Order government began in 1966-1998, with the March eleventh order, which was a later misinterpreted as a letter of transfer of power. On March 27, 1968, Suharto was appointed as president based on MPRS Decree No. XLIV/MPRS/1968, until the election results were determined on March 10, 1983, he received an award as the Father of National Development (Sofyan, 2022).

During the New Order era, the government managed to hold six general elections, namely in 1971, 1977, 1985, 1987, 1992, and 1998 (Fahmi & Firmansyah, 2021). The new order government and the old order government are not much different both use the "Political and Role Sharing and Partnership system between civilians and the military". The difference lies only in the basis of its legitimacy. It is evident that President Soeharto held Executive power as a result of the MPRS and MPR elections since 1973.

Article 5 of the 1945 constitution states that the President holds the power to form laws with the approval of the House of Representatives (DPR), in other words, the President holds both Executive and Legislative powers.

The New Order (Fuady, 2019) is a continuation of the Old Order government which ended in 1966. In the government led by Suharto, the national education system, including the Islamic education system, aims to develop Indonesian human resources, but at the implementation stage, the policy is centralized. Islamic education got a breath of fresh air when the reformation period replaced President Suharto's 32 years of leading the Indonesian nation. The reformation period opened the shackles of democracy.

This is marked by the education system which was initially under the control of the central government (centralization), then changed education policy with a policy of decentralizing the education system, including Islamic education. Government policy on education cannot be separated from the conditions and political situation of a country carried out by social forces who want to control the government.

In fact, the study of education politics (Hanipudin, 2019) is concentrated on the role of government in the field of education, so that it can better explain the assumptions and purposes of various educational change strategies in a society. The study of educational politics can provide a better understanding of the relationship between the various political needs of the country and everyday practical issues in educational institutions.

2. METHODS

This study uses a historical approach with literature review, namely documents, research results and data about Islamic education in Indonesia, especially those in the Old Order and New Order eras. Library research is a method of collecting data and information from books, magazines, documents, journals, history books, etc. This literature research was taken from several reference books and journals about the history of the development of Islamic education in Indonesia during the Old Order and New Order eras. The existing data is then sorted based on the period of government. The next step is to analyze the data based on the basic framework of the study, namely developmental analysis which includes the dynamics of its development.

3. FINDINGS AND DISCUSSION

Islamic Education in the Era of Independence

Formal Islamic education has been included in schools since 1946, since the start of religious lessons in public schools. Finally, it is clearly stated in the Constitution no. 20 of 2003 concerning the National Education System. With this law, the position of Islamic education as a national education subsystem is getting more stable, both in general and religious education institutions. There is no longer any difference between one institution and another.

One proof that Islamic education has received the government's attention, can be seen from the influence of reform ideas that developed in the Islamic world and the rise of the Indonesian nation, little by little general lessons entered the madrasa curriculum. Religious textbooks began to be arranged specifically according to the madrasah level, as were general knowledge books that prevailed in public schools.

Even then, many madrasah emerged that followed a tiered system in the form of modern schools, such as Madrasah Ibtidaiyah for the elementary level, Madrasah Tsanawiyah for the junior secondary level, and there was also a Muallimin Lecture (teacher education) which was called Normal Islam (Fridiyanto Firmansyah, 2021).

Furthermore, this situation is different from the politics of Islamic education during the New Order era which began in 1966. At first, Muslims really hoped that the New Order Government would pay attention to the fate of Islamic education. However, this hope has not been realized as a result of the political policies of the New Order Government which are sometimes not in line with the wishes of Muslims.

There are several characteristics of the New Order Government that were not conducive to the development of Islamic education. In this connection there are at least five characteristics of the New Order Government (Fahmi & Firmansyah, 2021). First, the New Order Government was a strong and dominant government; second, the New Order Government was a government led and supported by military forces in collaboration with technocrats and civilian bureaucrats. Third, the New Order government equipped itself with a repressive security apparatus and a political-ideological apparatus to preserve and produce its power. Fourth, the New Order Government from the beginning of its rise had the support of international capitalism; and Fifth, if at one time the New Order Government experienced instability, then this would not be due to the strengthening of the political position of the people, but rather due to factors from within the country itself and international factors.

It was the characteristics of the New Order government that ultimately made society very blunt and weak in the political, economic, social, and even cultural fields, especially in the security fields. The community does not have a strong enough bargaining value in front of the government. People seem to be castrated in their various activities. People's thoughts are less developed, especially those that are slightly different from the ideology or understanding of the government (Firmansyah Firmansyah, 2021).

The concept of a complete and integral unity between the physical and spiritual self, physical-non-physical, or material-nonmaterial, also emphasizes that the knowledge that must be instilled in humans includes the sciences of phenomena and naumena. Because, in addition to having the faculty of al-jism, humans are also equipped by God with the faculty of al-ruh, which has the powers of the soul (al-nafs), intellect (al-aql), and heart (al-qalb), which can be empowered to understand the signs of God's power and omnipotence. Therefore, through Islamic education, all knowledge must be educated in humans.

In accordance with the purpose of the search for knowledge, all the knowledge that is educated is to lead humans to recognize, confirm and realize their primordial creed towards Allah SWT. It was the characteristics of the New Order government that ultimately made society very blunt and weak in the political, economic, social, and even cultural fields, especially in the security fields.

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The thought of Islamic education in the period of independent Indonesia was characterized by a dualistic education model: first, the system of education and teaching in secular public schools did not recognize religious teachings, which was the legacy of the Dutch colonial government (Firmansyah, 2017). Second, the Islamic education and teaching system that grows and develops in the Islamic community, both isolated-traditional and synthetic with various variations of educational patterns.

Second, education systems are often considered contradictory and grow and develop separately. The first education and teaching system, initially only reached and enjoyed by some people, especially

the upper class. While the second (Islamic education and teaching system), grows and develops independently among the people and is rooted in society.

The Islamic education system that existed and had developed at that time, as a form and effort to implement Islamic law, had the opportunity and guarantee to continue and develop, and received attention and assistance from the government (Wijaya, Abdurrahman, Saputra, & Firmansyah, 2021). According to Islamic teachings, education is an essential part of the task of devotion or worship and human caliphate towards God which must be carried out with full responsibility (Daulay & Tobroni, 2019).

The Development of Islamic Education during the Old Order

The development of education since Indonesia's independence provides a picture full of difficulties. At this time, an important effort from the Indonesian government at the beginning was the educator figure who had contributed in the colonial era to become the minister of teaching. At the education congress, the Minister of Teaching and Education formed a committee to draft a bill on education and teaching. This is intended to form an education system based on the ideology of the Indonesian nation itself.

The educational practice of the era of independent Indonesia until 1965 can be said to be heavily influenced by the Dutch education system (Hadi, 2020). The educational practice of the Dutch colonial era was aimed at developing the capabilities of the indigenous population as quickly as possible through Western education. This colonial education practice continues to discriminate between the children of officials and ordinary children.

Broad opportunities are still obtained by children from the upper layers. Thus, the purpose of education is in the interests of the colonizers to be able to carry out their colonization by creating a workforce that can carry out the tasks of the colonizers in exploiting Indonesia's natural resources and wealth.

In addition, with a Western-style education, it is hoped that the sons and daughters of the earth who have a western culture will emerge, so that they are excluded from the lives of most people. Dutch education distinguished between the education of the Priyayi and the Natives. Likewise, the language used is different. It should be noted, however, that Western (Dutch) education had an important role in giving birth to the fighters who eventually succeeded in giving birth to Indonesian independence.

In the Japanese era, although only for a short time, for the world of Indonesian education it had a very significant meaning because, through Japanese education, the education system is unified. There is no more education for foreigners with an introduction to the Dutch language.

This national education system was continued after the Indonesian people succeeded in seizing independence from the Japanese colonialists. The Indonesian government seeks to implement national education based on the nation's own culture. The purpose of national education is to create citizens who are social, democratic, capable and responsible and ready to contribute energy and thoughts for the country.

The practice of education after colonialism emphasizes the development of the spirit of patriotism. Thus, it can be analyzed that educational practice cannot be separated from the environment social and political, economic and other environments (Mahmudah, 2017). At this time, the political environment seemed to dominate the practice of education. Efforts to raise patriotism and nationalism feel redundant, thus reducing the quality of education itself.

Even though Indonesia has just proclaimed its independence and is facing a physical revolution, the Indonesian government has paid particular attention to the issue of education which is considered quite vital. And for this reason, the Ministry of Education and Culture was formed then various efforts were made, especially the education system and finished it with new conditions.

The government's efforts began by providing assistance to institutions as recommended by the Working Body of the Central National Committee (BPKNP) December 27, 1945, stating that the existing madrasas and Islamic boarding schools are essentially a tool and intelligence of the common people

who are deeply entrenched in society in Indonesian society in general. , should also receive real attention and assistance, guidance and material assistance from the government.

In line with the history of the Indonesian nation and state since the proclamation of Indonesian Independence on August 17, 1945 until now, education policy in Indonesia has had its ups and downs. Therefore, the history of Islamic education in Indonesia since Indonesia's independence until 1965, which is better known as the old order period, will be different from 1965 until now, which is better known as the new order (Hodddin, 2020).

The first action taken by the Indonesian government was to adapt education to the demands and aspirations of the people. The government is working on a national teaching system that is regulated by law. The state of Islamic education in Indonesia during the Old Order was much different from the state of Islamic education during the Dutch and Japanese colonial times. Islamic education that existed in the Old Order era was no longer marginalized, as it was during the Dutch and Japanese colonial times.

The Success of Islamic Education during the New Order During the New Order era, many successes were recorded, including (Oktaviani & Pramadya, 2019):

- a. The government enforces religious education from elementary to university level (TAP MPRS No. XXVII/MPRS/1966).
- b. Madrasas receive treatment and status equal to public schools.
- c. Islamic boarding schools receive attention through subsidies and coaching.
- d. The establishment of MUI (Indonesian Ulama Council) in 1975.
- e. The prohibition of SDSB (Social Fund Donations with Prizes) began in 1993 after running since the early 1980s.
- f. The government gave permission for Muslim students to wear long skirts and headscarves in public schools instead of school uniforms, which are usually short skirts and open heads.
- g. The establishment of Law no. 2 of 1989 concerning the National Education System.
- h. The establishment of Law no. 7 of 1989 concerning the Religious Courts.
- i. The existence of the Compilation of Islamic Law (KHI).
- j. Government support for the establishment of an Islamic Bank, Bank Muamalat Islam.
- k. Establishment of BAZIS (Badan Amil Zakat Infaq and Sadaqoh).
- l. The implementation of halal or haram labels by MUI for food and beverage products on their packaging, especially for processed types.
- m. The government facilitates the spread of *da'i* to remote areas and transmigration areas.
- n. Holding MTQ (Musabaqoh Tilawatil Qur'an).
- o. Held the celebration of Islamic holidays at the Istiqlal Mosque.
- p. Print and distribute the manuscripts of the Qur'an and Islamic religious books which are then given to mosques or Islamic libraries.
- q. The center of the pilgrims in the Hajj hostel.
- r. Broadcasting Arabic lessons on TVRI.
- s. The establishment of MAN PK (Special Program).
- t. Conducting postgraduate education for IAIN Lecturers both at home and abroad. Specifically regarding this policy, the Ministry of Religion has opened the IAIN postgraduate program since 1983 and has joint cooperation with Western countries for further studies at the Masters and doctoral levels.

Islamic education has strengthened its position after entering and being inclusive in the national education system which is regulated in Law No. 2 of 1989 which further regulated a series of government regulations relating to education and then continued with the enactment of Law No. 20 of 2003.

Thus, to strengthen the existence of Islamic education in Indonesia, the next effort is how to empower and develop it. To empower it, it is necessary to find a way out or a solution to the various problems that are being faced by educators, facilities, curriculum, structural and cultural. Meanwhile,

to develop higher education, it is time to program for the existence of State Islamic Universities in various regions in Indonesia, including in North Sumatra (Akhiruddin, 2015).

Islamic education in Indonesia has been going on for quite a long time. In the course of that is basically natural. Changes towards the advancement of education originating from Islamic teachings are a trend for Muslims today. Although the awareness of Indonesian Muslims has grown since almost a hundred years ago that Islamic education is not merely education that leads to ukhrawi education, but to realize it in a tangible form there are still many obstacles. These obstacles can be caused by inter factors and can also be due to external factors.

In this regard, in-depth educational studies are still very much needed. In-depth studies are needed in order to unify the vision in looking at the future and at the same time it can be applied in the world of Islamic education in Indonesia, both from theory and practice (Firmansyah, 2020).

4. CONCLUSION

Islamic civilization in post-independence Indonesia has experienced shocks where the feud between nationalist groups and Islamic groups and other groups each clinging to their mission to make the Indonesian state into an Islamic State Pancasila State. With the emergence of this problem, then arose movements, parties and rebellions carried out by Islamic groups. This was done by Islam because they were disappointed with the results of the presidential decision which became the basis of the State of Indonesia as a Pancasila State. The development of Islamic educational institutions in post-independence Indonesia is growing quite rapidly because the government provides a great opportunity by making equalization with public schools so that Islamic schools do not fall behind.

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