

Compose

Inbox 181

- Starred
- Snoozed
- Important
- Sent
- Drafts 15
- Categories
- Social 390
- Updates 774
- Forums
- Promotions 1,246
- More

- Labels
- Personal
  - More

# Submission Acknowledgement

Inbox x



**Zhen Wang** <editornamim... Thu, Mar 24, 2022, 8:55 AM to me

Hello,

Hery Noer ALi has submitted the manuscript, " Reviewing the Coloni Period Islamic Education System in Indonesia: What is Still Relevant Continue" Journal of Namibian Studies.

If you have any questions, please contact me. Thank you for considere this journal as a venue for your work.

-----

Editor-in-Chief  
 Journal of Namibian Studies  
 Publisher: Otjivanda Presse. Essen  
 ISSN: 1863-5954E-ISSN: 2197-5523

=====  
 Subject area  
 Arts and Humanities: History  
 Social Sciences: Cultural Studies  
 Social Sciences: Sociology and Political Science

=====  
<https://namibian-studies.com/index.php/JNS>  
<https://www.scopus.com/sourceid/21100825369>

Reply

Forward

Compose

Inbox 181

- Starred
- Snoozed
- Important
- Sent
- Drafts 15
- Categories
- Social 390
- Updates 774
- Forums
- Promotions 1,246
- More

- Labels
- Personal
  - More

## Review Process Inbox x



**Zhen Wang** <editorna...> Mon, Aug 15, 2022, 2:50 PM  
to me

An Introduction should contain the following three (3) parts:

Background: Authors have to make clear what the context is. Ideally, authors should give an idea of the state-of-the art of the field the rep is about.

The Problem: If there was no problem, there would be no reason for writing a manuscript, and definitely no reason for reading it. So, please tell readers why they should proceed reading. Experience shows that for a few lines are often sufficient.

The Proposed Solution: Now and only now! - authors may outline the contribution of the manuscript. Here authors have to make sure read point out what are the novel aspects of authors work. Authors should place paper in proper context by citing relevant papers. At least, 5 referenc (recently journal articles) are cited in this section.

Results and discussion section: The presentation of results should b simple and straightforward in style. This section report the most impc findings, including results of statistical analyses as appropriate. You should present the comparison between performance of your approe and other researches. Results given in figures should not be repeated in tables very important to prove that your manuscript has a significant value a not trivial.

--

Editor-in-Chief  
 Journal of Namibian Studies  
 Publisher: Otjivanda Presse.Essen  
 ISSN:1863-5954E-ISSN:2197-5523  
 =====  
 Subject area  
 Arts and Humanities: History  
 Social Sciences: Cultural Studies  
 Social Sciences: Sociology and Political Science  
 =====

**revision article**

**Hery Noer Aly** <hery...> to editor@nambianstudies.com  
wed, Sep 9, 2022, 11:46 AM

dear  
editor of the journal Nambian Studies

I have completed and perfected the article. I have followed all suggestions from reviewers. I have added references. You can see the repair of the article in the attachment to this email

best regard

**One attachment** • Scanned by Gmail

**Revision.docx**

Reply Forward

New Message

**Compose**

**Inbox** 181

- Starred
- Snoozed
- Important
- Sent
- Drafts 15
- Categories
  - Social 390
  - Updates 774
  - Forums
  - Promotions 1,246
- More

**Labels**

- Personal
- More

**Search mail** ? ⚙️

**Editor Decision** Inbox x

**Zhen Wang** <editornamibia...> Wed, Feb 1, 8:41 PM  
to me

We have reached a decision regarding your submission to Journal of Namibian Studies, "**Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue**".

Our decision is to: **Accept Submission**

--

Editor-in-Chief  
Journal of Namibian Studies  
Publisher: Otjivanda Presse.Essen  
ISSN: 1863-5954E-ISSN: 2197-5523  
=====

Subject area  
Arts and Humanities: History  
Social Sciences: Cultural Studies  
Social Sciences: Sociology and Political Science  
=====

<https://namibian-studies.com/index.php/JNS>  
<https://www.scopus.com/sourceid/21100825369>

**Reply** **Forward**

# Paper Evaluation Sheet

No : 266

Paper Title : **Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue**



## A Evaluation Objects:

1 Is the Paper Content Original ?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2 Does The paper title represent its content ?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 Does the abstract reflect the paper content	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 Do the keywords indicate the scope of the research ?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 Is the research methodology or the approach of the problem solving clearly described?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6 Do the data presentation and interpretation valid and reasonable?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
7 Do the use of tables and figures help to clarify the explanation?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
8 Have the discussion and / or analysis been relevant with the results of the study ?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9 Are the references used relevant ?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<b>Very Good</b>	<b>Good</b>	<b>Fair</b>
10 Contribution to science	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
11 Originality	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12 Systematic	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
13 Language	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
14 Writing accuracy	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

## B Reviewer,s Decision

the paper:

1 Could be published directly	<input type="checkbox"/>
2 Could be published with minor revision	<input checked="" type="checkbox"/>
3 Could be published with major revision	<input type="checkbox"/>
4 Is not worth to publish based on the above reasons	<input type="checkbox"/>
	Yes      No
5 Do you want your name, as reviewer , released to the author (s) ?	<input type="checkbox"/> <input checked="" type="checkbox"/>

**C Comment About the paper (use additional sheet, if necessary**

An Introduction should contain the following three (3) parts:

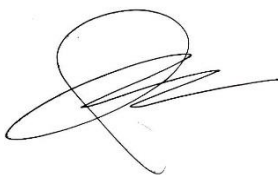
Background: Authors have to make clear what the context is. Ideally, authors should give an idea of the state-of-the art of the field the report is about.

The Problem: If there was no problem, there would be no reason for writing a manuscript, and definitely no reason for reading it. So, please tell readers why they should proceed reading. Experience shows that for this part a few lines are often sufficient.

The Proposed Solution: Now and only now! - authors may outline the contribution of the manuscript. Here authors have to make sure readers point out what are the novel aspects of authors work. Authors should place the paper in proper context by citing relevant papers. At least, 5 references (recently journal articles) are cited in this section.

Results and discussion section: The presentation of results should be simple and straightforward in style. This section report the most important findings, including results of statistical analyses as appropriate. You should present the comparison between performance of your approach and other researches. Results given in figures should not be repeated in tables. It is very important to prove that your manuscript has a significant value and not trivial.

Signature of reviewer :



# **Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue**

## **Abstract**

The study discussed the results of reviewing the colonial period; the Islamic education system in Indonesia in terms of what is still relevant is continued. We prove this problem by presenting several data from online searches on various publications in the form of books and other written works that discuss the Islamic education system during the Dutch and Japanese colonial times. As a result of the data analysis, we process a phenomenological approach that involves an in-depth analysis and evaluation data coordination system and draws conclusions after an intense interpretation stage to get relevant answers to the problems. After analyzing and discussing the results of the data findings, we can finally conclude that reviewing the Islamic education system, such as madrasas and Higher Education as well as other Islamic boarding schools, we found that not much had changed after Indonesia gained independence where several madrasas to Islamic tertiary institutions and Islamic Education were carried out in the independence era. The Republic of Indonesia supports state operational funding and is managed by non-governmental organizations. Hopefully, these findings will be helpful in the study of other Islamic education systems in the future.

**Keyword:** Reviewing, Colonial Period, Islamic Education, Education System.

## **Introduction**

Analyzing the Indonesian Islamic education system during colonialism is a deliberate attempt by adults to mature students' learning experiences through formal, informal, and non-formal channels. This effort is still relevant to continue understanding and viewing how crucial Islamic civilization's history was and is today (Fakhruddin, 2019). Schools, homes, and communities are all responsible for the history of Islamic Education. The history of Islamic Education shows that Indonesian Muslims have upheld Education since Islam was founded. In addition to the importance of Education, the interest in Islamization encourages Muslims to carry out Islamic studies, even if in a simple way. The halaqah method provides teaching in mosques, prayer rooms, and even the houses of the clergy. People also say Islamic Education is now a development from previous Education because it has undergone changes and developments. The Islamic Ummah has four kinds of responsibilities as God's creatures who serve as caliphs on this planet: self-responsibility, which is

exemplified by cultivating one's natural potential from birth so that one can survive in the ark of one's life; social responsibility, which is exemplified by cultivating a spirit of *ukhuwah* with other people to create an atmosphere of complementarity and support in this life so that they can live a more advanced, more prosperous and more prosperous life (Lubis, 2017).

Naturally, these four types of responsibilities need to be balanced and harmonious. Otherwise, there will be a variety of upheavals that will cause chaos. Instilling awareness of human identity is one of the efforts to balance and harmonize the four responsibilities. This awareness will emerge through Education (Hanemann, 2021). However, it is not as simple as turning the palm of a hand to manage Education because, if it is mismanaged, the results will not be as expected, especially if the error is made intentionally, as was the case with Education by the Dutch and Japanese colonialists before independence. A nation in Indonesia. The education system in Indonesia is still in disarray today due to the effects and consequences of the colonizer's Education. Several Islamic empires ruled Indonesia before the Dutch and Japanese colonizers' arrival, and their educational systems were distinct from those of the Dutch and Japanese. How did Indonesia's education system work during the Islamic Empire and the colonial era? The condition of Islamic Education in Indonesia was put under pressure following the arrival of colonialists due to policies that were enacted in opposition to the objectives of Education. Islamic Education in Indonesia grows and develops along with the entry and development of Islam in the archipelago and the education system previously formed by Islamic kingdoms. Islam. It is interesting to study more to understand better (Kosasih et al., 2021).

From a historical perspective, Muslim leaders and Education in Indonesia cannot be separated from the struggle against colonialist Education. It is recognized that most Muslim people of Indonesia have achieved success not only through military resistance but also by fighting sincerely to devote themselves to the interests of their religion (Amri et al., 2017). It is important to note that the growth and development of Islamic Education in Indonesia are mentioned in the history of Islamic Education in Indonesia. Both formally and casually. Because what is studied is done using a systematic approach, it is clear that every scientific field needs a systematic



approach that can motivate, actualize, and function all mental abilities – material, intuitive, and supported by physical skills – so that you get what you expect. This paper will be developed with two problem formulations based on reading and comprehending historical information, precisely the nature of Islamic Education during the Dutch colonial period. Then, the State of Islamic Education during the Japanese colonial era is examined (Anshori et al., 2022).

## **Research Method**

In the methods section, the study will review several pieces of scientific evidence published between 2010 and 2022. We will present the literature review results in the results section of the study, which aims to review the Islamic education system in the colonial period and, at the same time, see what has been and is still being developed continued to this day Tolchah, M., & Mu'ammara, M. A. (2019). Through a review of several pieces of literature related to the Islamic education system during the colonial period, we have analyzed it under a phenomenological approach which, among other things, involves a data coding system, a thorough evaluation of in-depth integration, and concluding with valid data handles answering the problems of this study (Ashaari et al., 2012). Our data search efforts are carried out electronically. In other words, this study prioritizes secondary data from publications that are evidence of relevant scientific field studies to support the answers to the research questions we examined. This study is fully designed in descriptive qualitative because we want to review and see scientific evidence about the Islamic education system during the colonial period and what it was. It will continue in the education system of the Republic of Indonesia during independence. This includes the method and material sections we carried out, from formulating the background and problems, searching for data online, explaining data, and concluding the study results. The qualitative design of the literature review paper, this design has been implemented according to what we planned (Antunes et al., 2014).

## **Result and discussion**

### **Education in the Dutch Times**

During the Dutch colonial period, Islam entered Indonesia through trade routes that started from Aceh, the tip of the island of Sumatra, before the Dutch arrived (Kloos, 2021). Since the 7th century, Muslims from Arabia, Persia, and India traded in the Indian archipelago. In carrying out their da'wah mission by teaching and practicing Islamic teachings, traders showed compassion for the community, including the nobility. The instructions are straightforward, starting with teaching Islam with the shahada as its foundation before developing it through teaching "fiqh with the Syafii school of thought" (Setiawati, 2020). This teaching method is referred to as the khalaqa system in Islamic Education. A pesantren finally emerges from the system. While the most common way to develop Islamic training was underway, the Dutch Government started come to colonize Indonesia in 1619 when Jan Pieter Coen was involved in Jakarta. After that, the Dutch established colonies in various parts of Indonesia at once, and it became clear that the Dutch came to Indonesia for political, economic, and religious reasons (Tuhri et al., 2020).

When the Dutch arrived in Indonesia, they had to deal with the fact that Muslims made up most of the people they colonized there. The Dutch were highly concerned about the possibility of a Muslim uprising (Franklin, 2020). The Dutch initially resisted directly interfering with Islam because of their lack of knowledge, which caused Islam to be highly feared. The Dutch colonialists, however, saw these conditions and concluded that if Islam were allowed to grow and develop, it would not last long because Islam is a religion that despises all colonialism and oppression. As a result, the Dutch government benefited from the emphasis placed on Islamic Education's long-term viability when formulating policies regarding the subject.

On the other hand, the Dutch colonial government's political aspiration was to preserve the colony. In keeping with this pattern, educational policies view Islam as a threat that must be overcome. Western training is figured out as an element that will obliterate the force of Islam in Indonesia. Toward the end of the nineteenth century, Snouck Hurgronje was hopeful that Islam would not have the option to rival Western schooling. This religion is viewed as frozen and a hindrance to advance, so it should be adjusted by expanding the degree of local advancement (Kaufmann, 2010).

This expectation has not considered the element of Islam's capacity to safeguard itself in this country nor the variable of Islam's ability to assimilate external powers to work on itself. There is, by all accounts, sufficient motivation to be hopeful (Khan et al., 2020). The goal state of Islamic training around then was to be sure to such an extent that it was assessed that it would not have the option to confront the predominance of the West, would not have the opportunity to battle against Christian schooling, which was undeniably further developed in all fields, and would not have the option to manage the pilgrim government's prejudicial disposition. Notwithstanding, it later turned out that the State of this religion was created to be unique in those estimations and expectations. The belief that the provincial government was an "unbeliever government" that colonized their religion and country was profoundly imbued in the personalities of the santri. The pesantren, which was the focal point of Islamic instruction around then, took an enemy of the Dutch mentality. According to Muslims, the frontier government was often blamed for being Christian, while different government strategies were centered around their advantages (Inalcik, 2013).

This added to the gap between the provincial government and the santri local area. The Dutch colonialists stifled and acted severely on the rigorous exercises of the Muslim people group. Activity brings forth a response. With every one of its deficiencies and shortcomings, Muslims attempted to protect themselves, and afterward, they found success. The Diponegoro War illustrates a significant opposition, including numerous strict figures and various understudies. Similar to the Paderi war, the Aceh war, and others. Islam suggests joining together and cooperating (Woodward, 2010).

### **The conquest of the West over the East**

Trade routes were the first factor in the western world's conquest of the eastern world. Like the Dutch, the Dutch came to Indonesia to develop a trading enterprise to acquire costly European spices. They did not just want money; they also wanted to be famous and spread the word. of their doctrines of religion (O'BRIEN, 2012). Under Cornelis de Houtman's leadership, the Dutch made their first foray into Indonesia in

1596, landing at the Port of Banten. In 1598, Jacob van Heck, the leader of the Dutch, made a second visit to Indonesia.<sup>2</sup> Although the Dutch's arrival brought technological advancements; their primary objective was not the prosperity of the colonized people but rather the improvement of the colonies' financial standing. In Education, they also introduced novel systems and methods, but only to produce labor that could serve their interests at lower wages than if they had to bring in Western labor (Francl et al., 2012).

Westernization and Christianization, also known as western and Christian interests, have influenced Dutch policy for approximately 3.5 centuries – three features of Islamic Education during the colonial era: Unique and individualistic subculture. Process of collective learning (band organ, mangaji tudang, or yellow book) Individual learning process (sorogang) In addition to the Islamic above Education, the following characteristics of Dutch general Education include: intentionally creating differences to maintain social differences Design Education is designed with natives in mind to be as low as possible. The complexity of the bureaucracy makes it difficult to implement changes in Education. An orientation in the western style is required at all schools. There is no orderly instruction plan. The availability of workers is the goal of education<sup>4</sup>. In 1819, Governor General Van den Capellen took the initiative to plan the establishment of a native elementary school to assist the Dutch government (DeBernardi, 2012).

The following is from his circular letter to the Regent: For native people to more easily comply with state laws and regulations, it is thought to be crucial to quickly enact a government regulation that ensures an even distribution of reading and writing skills." The purpose of establishing an elementary school at that time is outlined in the heart of the circular letter above. It was thought that Islamic religious Education in mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government (Afrough et al., 2018). In Latin, the students at the Islamic boarding school are still regarded as illiterate. Therefore, it is evident that madrasas and pesantren are regarded as pointless. Because of their low enrollment, indigenous schools are referred to as "village schools" and are intended to compete with madrasas, Islamic boarding schools in the village. Fear, a sense of religious obligation, and a

sense of colonialism drove the Dutch government's policy toward the majority Muslim Indonesian population. In 1925 A.D., the government imposed even stricter rules on Islamic religious Education, stating that not all individuals (kyai) were permitted to instruct students in the quran. The growing movement of Islamic Education organizations like Muhammadiyah, the Islamic Syarikat Party, and Al-Irsyad, among others, may cause this regulation (Minardi, 2019).

### **Prohibition of religious schools**

In 1932 M. also issued a regulation that could eradicate and close Madrasas and schools that did not have permission or teach lessons that the government did not like, which was called the Wild School Ordinance (wilde school ordinance). This regulation was issued after the emergence of the nationalism-Islamism movement in 1982 A.D., in the form of a youth oath. In a not long time (Dwyer, 2018). Islamic Education will be paralyzed or in ruins, but the opposite situation can be witnessed in history. At that time, the Islamic community in Indonesia was like rainwater or a flood that was difficult to contain – dammed here, overflowing there. The spirit of Islam is still well preserved; the clerics and clerics are non-cooperative with the Dutch.

The Netherlands withdrew from a place close to the Netherlands. They forbade the culture brought by the Dutch by adhering to the hadith of the Prophet Muhammad, which means: "Whoever resembles a group, he belongs to that group" (HR. Abu Dawud and Imam Hibban). They stick to the Qur'anic verse Al-Maidah verse 51, which means, "O you who believe, do not take Jews and Christians as (your) leaders" It was very influential during the Dutch colonial period: K.H. Agus Salim, Hj. Rangkyo Rasuna Said, Ki Hajar Dewantara The three figures above played a massive role in the development process (Fawcett, 2021). Indonesian Education and independence. At a glance, he is as follows: K.H. Agus Salim is a national figure who has an excellent educational background. His primary Education was taken at Europeesche Lagere School (ELS). ELS is a particular school for European children. Then, Agus Salim continued his Education at the Hoogere Burgerschool (HBS) in Batavia. Because of his intelligence, Agus Salim became the best HBS graduate in the Netherlands East Indies in 1903 (Dougherty, 2016). The role of K.H. In the struggle for

Indonesian Independence, Agus Salim was as follows: Became deputy chairman of the Sarekat Islam in 1921, Became a Volkraad member in 1921-1924 and Founded the Jong Islamitien Bond organization in 1925. Became a member of the Nine BPUPKI committee in formulating the basis of the Indonesian State. One of his messages was, "The Way of the Leader is not an easy way; leading is a way of suffering." Hj. Rangkyo Rasuna Said Hj. Rangkyo Rasuna Said is a female figure who has played an important role in Indonesia when fighting for independence, especially in Education and politics. Rasuna Said's main struggle is equal rights between men and women, especially in Education. This native Minangkabau woman comes from a noble family. His family is very literate about Education (Zamzami, 2019).

### **Building Muslim resistance**

In 1930, the Association of Indonesian Muslims was established in Bukittinggi. In 1923, they set up a Thawalib school in Padang to help women become more aware of politics and society (Kabir, 2007). In 1937, the weekly magazine *Menara* Poetry was published. He frequently composed his analysis of the Indian government - Dutch through her distributed magazine, so she is the primary lady in Indonesia because of cannot stand discourse. Rasuna Said wants women to be more than that, just as Kartini fights for women's rights to be free of isolation and traditional constraints. Indonesian women had a role in the fight for independence and must have contributed to the discussion of nationality (Rodin & Huda, 2020). Ki Hajar Dewantara Ki Hajar Dewantara is of noble descent and was born in Yogyakarta on May 2, 1889. Ki Hajar Dewantara has prioritized obtaining an education since childhood. The first time he went to ELS, an elementary school for children from Europe and the nobility. He continued his Education at STEVIA after ELS. During the Dutch East Indies colonial era, the school known as STEVIA was established with the intention of training native doctors (Kaptein, 2014).

In the struggle for Indonesian independence, Ki Hajar Dewantara played the following roles: Dr. Cipto Mangunkusumo and E.F.E. Douwes Dekker co-founded Partij on December 25. Participated in the Budi Utomo organization's early stages. Through his writings, "Als ik een Nederlander was" (If I Were a Dutchman), many

people criticized the government of the Dutch East Indies (Ridwan, 2016). The Taman Siswa school was established on July 3, 1922.<sup>6</sup> These national figures played an active role in the struggle for Indonesian independence. During the VOC era, when Indonesia was a trading partnership (company), the condition of Education remained within commercial objectives and interests. During the 17th to 18th century A.D., Indonesian Education had to be under strict VOC supervision and control, in contrast to the conditions in the Netherlands, where educational institutions were managed freely by religious organizations (Rope, 2017).

Thus, even though the association of instruction was as yet completed by strict gatherings (the congregation), they were still VOC representatives who got rank imprints and pay rates. This demonstrates that religious (Protestant Christian) education was prevalent at the time. The following is a general description of the educational system during the VOC era (Al Qurtuby, 2016). Basic Schooling Third Latin School Seminarium Theologicum (Theological School) Academie der Marine (akademie der Dienste) School for Chinese. Islamic Education Institutions that have traditionally developed and taken root since the early stages of Islam's entry into Indonesia have established Islamic Education for the Muslim community. It was neither managed nor managed by the VOC. <sup>7</sup> The Dutch East Indies finally passed directly to the Dutch royal government at the end of the 18th century, when the VOC went bankrupt. Education began to receive more attention than it had in the past (Procter-Smith, 2018).

A portion of the standards taken on by the Dutch government as the reason for its strategies in the field of schooling includes: Maintaining separation or not favoring one side with one specific religion, Making sure that students are in harmony with their surroundings so that they can live independently or support colonial interests in the future (Drhimeur 2020).

During the Dutch colonial era, Indonesia's education system generally fell into two categories: European Children's Schools and Indigenous Children's Schools (Shaturaev, 2021). These categories were as follows (Sukmayadi & Yahya, 2020). Schools for children in Europe, including; Hoogere Burger School (HCS), is equivalent to SMP / SMA for five years, and Europesche Lager School (ELS) is equivalent to SD.

in the current year. Schools for indigenous children include; The Hollandche Inlandche School (HIS), which is equivalent to SD (7 years); The Meer Uitgebreid Lager Onderwijs (MULO), which is equivalent to SMP (3 years); and The Algemeene Middelbare School (AMS), which is equivalent to SMA (3 years). Working for yourself, the government, or Continuing military Education in the Indies pursuing Higher Education in the Netherlands (Melino, 2011). Islamic Education during the Japanese colonial era Japan took control of Indonesia in 1942 under the motto "Great East Asia for Asia and the motto New Asia." In response to the defeat of the Dutch East Indies government in World War II, Japan expelled the Dutch East Indies government. During the Japanese colonial period, from 1942 to 1945, Islamic Education began because the Dutch were not the only ones attempting to rule Indonesia. After attacking South Sumatra in February 1942, Japan attacked Java, forcing the Netherlands to surrender in March 1942. Since then, Japan has implemented several education policies with broad implications, particularly for the independence-era education system (Kosim & Muqoddam, 2021).

These are the substitution of Dutch for Indonesian as the instructional language of choice. The abolishment of the social class-based education system during the Dutch colonial era and its subsequent integration into the educational system. Japan gives the impression that it is friendly to Islam (Colombijn, 2013). As a result, Islamic Education can move around more freely than it did during the Dutch colonial era. The following are a few of the Japanese policies that appeared to benefit Indonesian Muslims: In the Dutch era, the office for religious affairs led by Dutch orientalist was called the Islamistische office.

### **What is Still Relevant to Continue**

The Islamic education system during the Dutch colonial period did not experience significant changes. The sense that colonizers did not interfere directly with implementing Islamic Education in Indonesia, starting from the pesantren system until it finally developed and madrasas were born (Azra, 2015). Thus the influence of the Dutch government's policies on Islamic Education in Indonesia was to limit the activities of school movements, organizations, and Islamic figures. The



lesson learned was that Islamic leaders increasingly united to fight against the Dutch colonial government with their principles. The development of Islam during the colonial period experienced a slight reduction because the colonialists brought a new religion. Apart from that, there was also the Divide et Impera politics among the citizens of the Muslim kingdom, so there was a split in the Muslim kingdom. The impact of Western colonization in Education, among others: The emergence of educated groups in Indonesia. The Indonesian people could read and write to become workers in Dutch companies. During the Dutch colonial era, Education was aimed at developing the capabilities of the native population as quickly as possible through Western Education (Ekasari et al., 2021).

Hopefully, this Western educational practice will prepare the natives to become a new middle class capable of serving as "pangreh Praja." In the Islamic education system during the western colonial era, the Dutch colonizers had issued a very detrimental policy to the Muslims, namely the ordinance, where Education must first obtain permission from the government, and wild schools had to ask for permission first (Jannah, 2022). The impact of Dutch colonialism on the Education received by the Indonesian people was the construction of schools and the provision of Education for the people, which eventually gave birth to educated groups or young intellectuals so that they could know about developments in the outside world. After the Ethical Politics, the Dutch colonial government established schools with a Western education system. The goal of the Dutch colonial government in establishing the school was to meet the demand for labor in the private and government sectors. With the aim of Education during the Dutch colonial period, more emphasis was placed on meeting the needs of the Dutch government, namely the availability of cheap labor for colonial hegemony and for spreading Western culture (Zaman, 2018).

## **Conclusion**

We can conclude that the purpose of the study, which intends to review the Islamic education system of the colonial period in Indonesia and what is relevant and is still being continued to this day, has obtained results, including that Islamic Education during the Dutch Government, Islamic Education during the Dutch

provincial period was completed for uneven interests. The Dutch only introduced new systems and methods intending to produce low-wage workers who could serve their interests. It was impossible to separate one-sided interests – westernization and Christianization – from education reforms. These two motivations have influenced Dutch policy for roughly 3.5 centuries. It was thought that Islamic religious Education in places like mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government. The level of indigenous or indigenous-only village schools is designed solely to compete with village madrasas and Islamic boarding schools.

Nevertheless, Islamic Education by the Ulama continues despite its traditional nature: individual or group instruction. Period of Japanese Administration Compared to the Dutch colonial administration, Islamic Education was more widely accepted and allowed to flourish during the Japanese colonial period. Even though, in the end, the Japanese took over the education system and implemented one focused on the needs of the war natives of this nation. The development of Education in Indonesia, both formal Education and non-formal and informal, was colored and patterned by the Dutch or Japanese colonial periods. An understanding of the ancestors' struggles with various parties and groups to establish the archipelagic State of the Republic of Indonesia, whose sovereignty must be preserved, has been enhanced by past events.

### **Acknowledgments**

We are grateful to the parties for the assistance and feedback provided academically and technically so that this product entitled Remaining the colonial era Islamic education system, which is being done today, has been successful according to plan. Many thanks to the parties, especially the professors, colleagues, and professional editors.

### **Bibliography**

- Afrough, E., Khanmohammadi, K., & Qanbarinik, S. (2018). The cultural interaction of the mosque and society from the perspective of religious teachings. *Journal of Islam and Social Studies*, 6(22), 30-57.
- Al Qurtuby, S. (2016). *Religious violence and conciliation in Indonesia: Christians and Muslims in the Moluccas* Routledge.

- Al-Ansi, A. M., Ishomuddin, I., Sulistyarningsih, T., & Kartono, R. (2019). Rational choice of following muhammadiyah and nahdlatul ulama and their social and political role in Indonesian society. *Open Access Library Journal*, 6(11), 1-15.
- Alt, M. (2020). *Pure invention: How japan made the modern world* Hachette UK.
- Amri, M., Tahir, S., & Ahmad, S. (2017). Implementing Islamic teaching in multiculturalism society: A case study at pesantren schools in Indonesia. *Asian Social Science*, 13(6), 125.
- Anshori, A., Solikhah, N. A., Aqli, D. R., Musyafa, M. A., & Apriyanto, S. (2022). Dynamics and a new paradigm of Islamic Education in Indonesia. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), 232-245.
- Antunes, B., Harding, R., Higgingson, I. J., & Euroimpact. (2014). Implementing patient-reported outcome measures in palliative care clinical practice: A systematic review of facilitators and barriers. *Palliative Medicine*, 28(2), 158-175.
- Ashaari, M. F., Ismail, Z., Puteh, A., Samsudin, M. A., Ismail, M., Kawangit, R., . . . Ramzi, M. I. (2012). An assessment of teaching and learning methodology in Islamic studies. *Procedia-Social and Behavioral Sciences*, 59, 618-626.
- Azra, A. (2015). Genealogy of Indonesian Islamic Education: Roles in the modernization of Muslim society. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 4(1), 85-114.
- Colombijn, F. (2013). *Under construction: The politics of urban space and housing during the decolonization of Indonesia, 1930-1960* Brill.
- DeBernardi, J. (2012). The localization of Christianity among Chinese in Singapore and Malaysia. *Chinese populations in contemporary southeast Asian societies* (pp. 123-150) Routledge.
- Dougherty, M. P. (2016). Montana's constitutional prohibition on aid to sectarian schools: Badge of bigotry or national model for the separation of church and state. *Mont. L. Rev.*, pp. 77, 41.
- Drhimeur, L. A. (2020). The interactions between the Turkish and Moroccan state actors and governments.
- Dwyer, J. G. (2018). Religious schools v. children's rights. *Religious schools v. children's rights* () Cornell University Press.
- Ekasari, S., Manullang, S. O., Syakhrani, A. W., & Amin, H. (2021). They understand Islamic education management in the digital era: What experts say. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(1), 127-143.
- Esenbel, S. (2011). A Fin de Siècle Japanese Romantic in Istanbul: The Life of Yamada Torajirō and his Toruko Gakan. In *Japan, Turkey and the World of Islam* (pp. 130-147). Global Oriental.
- Fakhruddin, I. S. (2019). The impact of non-formal Education in community development: A case study in the patient, Indonesia. *International Journal of Innovation, Creativity, and Change*, 5(5), 339-352.
- Fawcett, B. (2021). Unchartered territory: A historical and critical analysis of Alberta's prohibition on religious charter schools.
- France, K. E., Ford, W. M., Sparks, D. W., & Brack Jr, V. (2012). Capture and reproductive trends in summer bat communities in west Virginia: Assessing the impact of white-nose syndrome. *Journal of Fish and Wildlife Management*, 3(1), 33-42.

## **Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue**

**Hery Noer Aly**

[hery.noer.al@gmail.com](mailto:hery.noer.al@gmail.com) (korespondensi)

Department of Islamic Education Faculty of Islamic Education and Teacher Training State Islamic University of Fatmawati Sukarno, Bengkulu, Indonesia

**Shodiq Abdullah**

[shodiq@walisongo.ac.id](mailto:shodiq@walisongo.ac.id)

Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

**M Rikza Chamami**

[rikza@walisongo.ac.id](mailto:rikza@walisongo.ac.id)

Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

**Fihris**

[fihris@walisongo.ac.id](mailto:fihris@walisongo.ac.id)

Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

**Kasim Yahiji**

[kasimyahiji@iaingorontalo.ac.id](mailto:kasimyahiji@iaingorontalo.ac.id)

Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

**Supiah**

[supiahbd@gmail.com](mailto:supiahbd@gmail.com)

Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

**Mujahid Damopolii**

[mujahiddamopolii@iaingorontalo.ac.id](mailto:mujahiddamopolii@iaingorontalo.ac.id)

Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

**Nur Ainiyah**

Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

[ainia82@gmail.com](mailto:ainia82@gmail.com)

### **Abstract**

The study discussed the results of reviewing the colonial period; the Islamic education system in Indonesia in terms of what is still relevant is continued. We prove this problem by presenting several data from online searches on various publications in the form of books and other written works that discuss the Islamic education system during the Dutch and Japanese colonial times. As a result of the data analysis, we process a phenomenological approach that involves an in-depth analysis and evaluation data coordination system and draws conclusions after an intense interpretation stage to get relevant answers to the problems. After analyzing and discussing the results of the data findings, we can finally conclude that reviewing the Islamic education system, such as madrasas and Higher Education as well as other Islamic boarding schools, we found that not much had changed after Indonesia gained independence where several madrasas to Islamic tertiary institutions and Islamic Education were carried out in the independence era. The Republic of Indonesia supports state operational funding and is managed by non-

governmental organizations. Hopefully, these findings will be helpful in the study of other Islamic education systems in the future.

**Keyword:** Reviewing, Colonial Period, Islamic Education, Education System.

## **Introduction**

Analyzing the Indonesian Islamic education system during colonialism is a deliberate attempt by adults to mature students' learning experiences through formal, informal, and non-formal channels. This effort is still relevant to continue understanding and viewing how crucial Islamic civilization's history was and is today <sup>1</sup>. Schools, homes, and communities are all responsible for the history of Islamic Education. The history of Islamic Education shows that Indonesian Muslims have upheld Education since Islam was founded. In addition to the importance of Education, the interest in Islamization encourages Muslims to carry out Islamic studies, even if in a simple way. The halaqah method provides teaching in mosques, prayer rooms, and even the houses of the clergy. People also say Islamic Education is now a development from previous Education because it has undergone changes and developments. The Islamic Ummah has four kinds of responsibilities as God's creatures who serve as caliphs on this planet: self-responsibility, which is exemplified by cultivating one's natural potential from birth so that one can survive in the ark of one's life; social responsibility, which is exemplified by cultivating a spirit of ukhuwah with other people to create an atmosphere of complementarity and support in this life so that they can live a more advanced, more prosperous and more prosperous life<sup>2</sup>.

Naturally, these four types of responsibilities need to be balanced and harmonious. Otherwise, there will be a variety of upheavals that will cause chaos. Instilling awareness of human identity is one of the efforts to balance and harmonize the four responsibilities. This awareness will emerge through Education <sup>3</sup>. However, it is not as simple as turning the palm of a hand to manage Education because, if it is mismanaged, the results will not be as expected, especially if the error is made intentionally, as was the case with Education by the Dutch and Japanese colonialists before independence. A nation in Indonesia. The education system in Indonesia is still in disarray today due to the effects and consequences of the colonizer's Education. Several Islamic empires ruled Indonesia before the Dutch and Japanese colonizers'

---

<sup>1</sup> Fakhruddin, I. S. . The impact of non-formal Education in community development: A case study in the patient, Indonesia. *International Journal of Innovation, Creativity, and Change*, 5(5), 2019, 339-352

<sup>2</sup> Saiful Akhyar Lubis, "A New Paradigm Of Islamic Higher Education In Indonesia: Institutional And Curriculum Aspects," 2017.

<sup>3</sup> U Hanemann, "Non-State Actors in Non-formal Youth and Adult Education," 2021, 215-40.

arrival, and their educational systems were distinct from those of the Dutch and Japanese. How did Indonesia's education system work during the Islamic Empire and the colonial era? The condition of Islamic Education in Indonesia was put under pressure following the arrival of colonialists due to policies that were enacted in opposition to the objectives of Education. Islamic Education in Indonesia grows and develops along with the entry and development of Islam in the archipelago and the education system previously formed by Islamic kingdoms. Islam. It is interesting to study more to understand better<sup>4</sup>.

From a historical perspective, Muslim leaders and Education in Indonesia cannot be separated from the struggle against colonialist Education. It is recognized that most Muslim people of Indonesia have achieved success not only through military resistance but also by fighting sincerely to devote themselves to the interests of their religion<sup>5</sup>. It is important to note that the growth and development of Islamic Education in Indonesia are mentioned in the history of Islamic Education in Indonesia. Both formally and casually. Because what is studied is done using a systematic approach, it is clear that every scientific field needs a systematic approach that can motivate, actualize, and function all mental abilities—material, intuitive, and supported by physical skills—so that you get what you expect. This paper will be developed with two problem formulations based on reading and comprehending historical information, precisely the nature of Islamic Education during the Dutch colonial period. Then, the State of Islamic Education during the Japanese colonial era is examined<sup>6</sup>.

## Research Method

In the methods section, the study will review several pieces of scientific evidence published between 2010 and 2022. We will present the literature review results in the results section of the study, which aims to review the Islamic education system in the colonial period and, at the same time, see what has been and is still being developed continued to this day<sup>7</sup>. Through a review of several pieces of literature related to the Islamic education system during the colonial period, we have analyzed it under a phenomenological approach which, among

---

<sup>4</sup> Kustini Kosasih, Moh Zaenal Abidin Eko Putro, and Rahmah Nur Fitriani, "Recounting Mosque as A Center for Education of Religious Moderation A Case Study of Mosque Baitul Maghfiroh in Padabenghar, Babakan Pasar, Bogor City," 2021.

<sup>5</sup> Muhammad Amri, SZAB Tahir, and Salman Ahmad, "The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia," *Asian Social Science* 13, no. 6 (2017): 125.

<sup>6</sup> Afif Anshori et al., "Dynamics and New Paradigm of Islamic Education in Indonesia," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 232.

<sup>7</sup> Moch Tolchah and Muhammad Arfan Mu'ammam, "Islamic Education in the Globalization Era," *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1031.

other things, involves a data coding system, a thorough evaluation of in-depth integration, and concluding with valid data handles answering the problems of this study <sup>8</sup>. Our data search efforts are carried out electronically. In other words, this study prioritizes secondary data from publications that are evidence of relevant scientific field studies to support the answers to the research questions we examined. This study is fully designed in descriptive qualitative because we want to review and see scientific evidence about the Islamic education system during the colonial period and what it was. It will continue in the education system of the Republic of Indonesia during independence. This includes the method and material sections we carried out, from formulating the background and problems, searching for data online, explaining data, and concluding the study results. The qualitative design of the literature review paper, this design has been implemented according to what we planned <sup>9</sup>.

## **Result and discussion**

### **Education in the Dutch Times**

During the Dutch colonial period, Islam entered Indonesia through trade routes that started from Aceh, the tip of the island of Sumatra, before the Dutch arrived <sup>10</sup>. Since the 7th century, Muslims from Arabia, Persia, and India traded in the Indian archipelago. In carrying out their da'wah mission by teaching and practicing Islamic teachings, traders showed compassion for the community, including the nobility. The instructions are straightforward, starting with teaching Islam with the shahada as its foundation before developing it through teaching "fiqh with the Syafii school of thought" <sup>11</sup>. This teaching method is referred to as the khalafa system in Islamic Education. A pesantren finally emerges from the system. While the most common way to develop Islamic training was underway, the Dutch Government started come to colonize Indonesia in 1619 when Jan Pieter Coen was involved in Jakarta. After that, the Dutch established colonies in various parts of Indonesia at once, and it became clear that the Dutch came to Indonesia for political, economic, and religious reasons <sup>12</sup>.

---

<sup>8</sup> Muhamad Faisal Ashaari et al., "An Assessment of Teaching and Learning Methodology in Islamic Studies," *Procedia-Social and Behavioral Sciences* 59 (2012): 618.

<sup>9</sup> Bárbara Antunes et al., "Implementing Patient-Reported Outcome Measures in Palliative Care Clinical Practice: A Systematic Review of Facilitators and Barriers," *Palliative Medicine* 28, no. 2 (2014): 158.

<sup>10</sup> David Kloos, "Dis/Connection: Violence, Religion, and Geographic Imaginings in Aceh and Colonial Indonesia, 1890s–1920s," *Itinerario* 45, no. 3 (2021): 389.

<sup>11</sup> Nur Setiawati, "The Challenge of Demand in Poor Community In Mariso District, Makassar City (Overview of Da'wah Communication)," *Journal of Research and Multidisciplinary (JRM)* 3, no. 1 (2020): 233–48.

<sup>12</sup> Mufdil Tuhri, Samsul Maarif, and Rikardo Simarmata, "Adat, Islam, and the Idea of Religion in Colonial Indonesia," *AL ALBAB* 9, no. 2 (2020): 159.

When the Dutch arrived in Indonesia, they had to deal with the fact that Muslims made up most of the people they colonized there. The Dutch were highly concerned about the possibility of a Muslim uprising<sup>13</sup>. The Dutch initially resisted directly interfering with Islam because of their lack of knowledge, which caused Islam to be highly feared. The Dutch colonialists, however, saw these conditions and concluded that if Islam were allowed to grow and develop, it would not last long because Islam is a religion that despises all colonialism and oppression. As a result, the Dutch government benefited from the emphasis placed on Islamic Education's long-term viability when formulating policies regarding the subject.

On the other hand, the Dutch colonial government's political aspiration was to preserve the colony. In keeping with this pattern, educational policies view Islam as a threat that must be overcome. Western training is figured out as an element that will obliterate the force of Islam in Indonesia. Toward the end of the nineteenth century, Snouck Hurgronje was hopeful that Islam would not have the option to rival Western schooling. This religion is viewed as frozen and a hindrance to advance, so it should be adjusted by expanding the degree of local advancement<sup>14</sup>.

This expectation has not considered the element of Islam's capacity to safeguard itself in this country nor the variable of Islam's ability to assimilate external powers to work on itself. There is, by all accounts, sufficient motivation to be hopeful<sup>15</sup>. The goal state of Islamic training around then was to be sure to such an extent that it was assessed that it would not have the option to confront the predominance of the West, would not have the opportunity to battle against Christian schooling, which was undeniably further developed in all fields, and would not have the option to manage the pilgrim government's prejudicial disposition. Notwithstanding, it later turned out that the State of this religion was created to be unique in those estimations and expectations. The belief that the provincial government was an "unbeliever government" that colonized their religion and country was profoundly imbued in the personalities of the santri. The pesantren, which was the focal point of Islamic instruction around then, took an enemy of the Dutch mentality. According to Muslims, the frontier government was often blamed for being Christian, while different government strategies were centered around their advantages<sup>16</sup>.

---

<sup>13</sup> Nathan John Franklin, "Islam and the Dutch in the East Indies: Oppression or Opportunity?," *The European Legacy* 25, no. 5 (2020): 572.

<sup>14</sup> Eric Kaufmann, *Shall the Religious Inherit the Earth?: Demography and Politics in the Twenty-First Century* (Profile Books, 2010).

<sup>15</sup> Jahidur Rahman Khan et al., "Healthcare Capacity, Health Expenditure, and Civil Society as Predictors of COVID-19 Case Fatalities: A Global Analysis," *Frontiers in Public Health* 8 (2020): 347.

<sup>16</sup> Halil Inalcik, *The Ottoman Empire: 1300-1600* (Hachette UK, 2013).



This added to the gap between the provincial government and the santri local area. The Dutch colonialists stifled and acted severely on the rigorous exercises of the Muslim people group. Activity brings forth a response. With every one of its deficiencies and shortcomings, Muslims attempted to protect themselves, and afterward, they found success. The Diponegoro War illustrates a significant opposition, including numerous strict figures and various understudies. Similar to the Paderi war, the Aceh war, and others. Islam suggests joining together and cooperating<sup>17</sup>.

### **The conquest of the West over the East**

Trade routes were the first factor in the western world's conquest of the eastern world. Like the Dutch, the Dutch came to Indonesia to develop a trading enterprise to acquire costly European spices. They did not just want money; they also wanted to be famous and spread the word of their doctrines of religion<sup>18</sup>. Under Cornelis de Houtman's leadership, the Dutch made their first foray into Indonesia in 1596, landing at the Port of Banten. In 1598, Jacob van Heck, the leader of the Dutch, made a second visit to Indonesia.<sup>2</sup> Although the Dutch's arrival brought technological advancements; their primary objective was not the prosperity of the colonized people but rather the improvement of the colonies' financial standing. In Education, they also introduced novel systems and methods, but only to produce labor that could serve their interests at lower wages than if they had to bring in Western labor<sup>19</sup>.

Westernization and Christianization, also known as western and Christian interests, have influenced Dutch policy for approximately 3.5 centuries—three features of Islamic Education during the colonial era: Unique and individualistic subculture. Process of collective learning (band organ, mangaji tudang, or yellow book) Individual learning process (sorogang) In addition to the Islamic above Education, the following characteristics of Dutch general Education include: intentionally creating differences to maintain social differences Design Education is designed with natives in mind to be as low as possible. The complexity of the bureaucracy makes it difficult to implement changes in Education. An orientation in the western style is required at all schools. There is no orderly instruction plan. The availability of workers is the goal of education<sup>4</sup>. In 1819, Governor General Van den Capellen took the

---

<sup>17</sup> Mark Woodward, *Java, Indonesia and Islam*, vol. 3 (Springer Science & Business Media, 2010).

<sup>18</sup> PATRICK KARL O'BRIEN, "Fiscal and Financial Preconditions for the Formation of Developmental States in the West and the East from the Conquest of Ceuta (1415) to the Opium War (1839)," *Journal of World History*, 2012, 513.

<sup>19</sup> Karen E Francel et al., "Capture and Reproductive Trends in Summer Bat Communities in West Virginia: Assessing the Impact of White-Nose Syndrome," *Journal of Fish and Wildlife Management* 3, no. 1 (2012): 33–42.

initiative to plan the establishment of a native elementary school to assist the Dutch government  
20.

The following is from his circular letter to the Regent: For native people to more easily comply with state laws and regulations, it is thought to be crucial to quickly enact a government regulation that ensures an even distribution of reading and writing skills." The purpose of establishing an elementary school at that time is outlined in the heart of the circular letter above. It was thought that Islamic religious Education in mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government <sup>21</sup>. In Latin, the students at the Islamic boarding school are still regarded as illiterate. Therefore, it is evident that madrasas and pesantren are regarded as pointless. Because of their low enrollment, indigenous schools are referred to as "village schools" and are intended to compete with madrasas, Islamic boarding schools in the village. Fear, a sense of religious obligation, and a sense of colonialism drove the Dutch government's policy toward the majority Muslim Indonesian population. In 1925 A.D., the government imposed even stricter rules on Islamic religious Education, stating that not all individuals (kyai) were permitted to instruct students in the quran. The growing movement of Islamic Education organizations like Muhammadiyah, the Islamic Syarikat Party, and Al-Irsyad, among others, may cause this regulation <sup>22</sup>.

### **Prohibition of religious schools**

In 1932 M. also issued a regulation that could eradicate and close Madrasas and schools that did not have permission or teach lessons that the government did not like, which was called the Wild School Ordinance (wilde school ordinance). This regulation was issued after the emergence of the nationalism-Islamism movement in 1982 A.D., in the form of a youth oath. In a not long time <sup>23</sup>. Islamic Education will be paralyzed or in ruins, but the opposite situation can be witnessed in history. At that time, the Islamic community in Indonesia was like rainwater or a flood that was difficult to contain—dammed here, overflowing there. The spirit of Islam is still well preserved; the clerics and clerics are non-cooperative with the Dutch.

---

<sup>20</sup> Jean DeBernardi, "The Localization of Christianity among Chinese in Singapore and Malaysia," in *Chinese Populations in Contemporary Southeast Asian Societies* (Routledge, 2012), 123–50.

<sup>21</sup> Emad Afrough, Karim Khanmohammadi, and Seyfollah Qanbarinik, "The Cultural Interaction of the Mosque and Society from the Perspective of Religious Teachings," *Journal of Islam and Social Studies* 6, no. 22 (2018): 30.

<sup>22</sup> Anton Minardi, "The New Movement of Islamic Revivalist Accommodationist and Confrontationist (Prosperous Justice Party and Hizb Ut-Tahrir)," *Journal of Indonesian Islam* 12, no. 2 (2019): 247.

<sup>23</sup> James G Dwyer, "Religious Schools v. Children's Rights," in *Religious Schools v. Children's Rights* (Cornell University Press, 2018).

The Netherlands withdrew from a place close to the Netherlands. They forbade the culture brought by the Dutch by adhering to the hadith of the Prophet Muhammad, which means: "Whoever resembles a group, he belongs to that group" (HR. Abu Dawud and Imam Hibban). They stick to the Qur'anic verse Al-Maidah verse 51, which means, "O you who believe, do not take Jews and Christians as (your) leaders" It was very influential during the Dutch colonial period: K.H. Agus Salim, Hj. Rangkayo Rasuna Said, Ki Hajar Dewantara The three figures above played a massive role in the development process <sup>24</sup>. Indonesian Education and independence. At a glance, he is as follows: K.H. Agus Salim is a national figure who has an excellent educational background. His primary Education was taken at Europeesche Lagere School (ELS). ELS is a particular school for European children. Then, Agus Salim continued his Education at the Hoogere Burgerschool (HBS) in Batavia. Because of his intelligence, Agus Salim became the best HBS graduate in the Netherlands East Indies in 1903 <sup>25</sup>. The role of K.H. In the struggle for Indonesian Independence, Agus Salim was as follows: Became deputy chairman of the Sarekat Islam in 1921, Became a Volkraad member in 1921-1924 and Founded the Jong Islamitien Bond organization in 1925. Became a member of the Nine BPUPKI committee in formulating the basis of the Indonesian State. One of his messages was, "The Way of the Leader is not an easy way; leading is a way of suffering." Hj. Rangkayo Rasuna Said Hj. Rangkayo Rasuna Said is a female figure who has played an important role in Indonesia when fighting for independence, especially in Education and politics. Rasuna Said's main struggle is equal rights between men and women, especially in Education. This native Minangkabau woman comes from a noble family. His family is very literate about Education <sup>26</sup>.

### **Building Muslim resistance**

In 1930, the Association of Indonesian Muslims was established in Bukittinggi. In 1923, they set up a Thawalib school in Padang to help women become more aware of politics and society (Kabir, 2007 In 1937, the weekly magazine Menara Poetry was published. He frequently composed his analysis of the Indian government - Dutch through her distributed magazine, so she is the primary lady in Indonesia because of cannot stand discourse. Rasuna Said wants women to be more than that, just as Kartini fights for women's rights to be free of

---

<sup>24</sup> Brett Fawcett, "Unchartered Territory: A Historical and Critical Analysis of Alberta's Prohibition on Religious Charter Schools," 2021.

<sup>25</sup> Michael P Dougherty, "Montana's Constitutional Prohibition on Aid to Sectarian Schools: Badge of Bigotry or National Model for the Separation of Church and State," *Mont. L. Rev.* 77 (2016): 77.

<sup>26</sup> Lucky Zamzami, "The Local Wisdom in Marine Resource Conservation for Strategies of Poverty Reduction in Indonesia," 2019.

isolation and traditional constraints. Indonesian women had a role in the fight for independence and must have contributed to the discussion of nationality<sup>27</sup>. Ki Hajar Dewantara is of noble descent and was born in Yogyakarta on May 2, 1889. Ki Hajar Dewantara has prioritized obtaining an education since childhood. The first time he went to ELS, an elementary school for children from Europe and the nobility. He continued his Education at STEVIA after ELS. During the Dutch East Indies colonial era, the school known as STEVIA was established with the intention of training native doctors<sup>28</sup>.

In the struggle for Indonesian independence, Ki Hajar Dewantara played the following roles: Dr. Cipto Mangunkusumo and E.F.E. Douwes Dekker co-founded Partij on December 25. Participated in the Budi Utomo organization's early stages. Through his writings, "Als ik een Nederlander was" (If I Were a Dutchman), many people criticized the government of the Dutch East Indies<sup>29</sup>. The Taman Siswa school was established on July 3, 1922.6. These national figures played an active role in the struggle for Indonesian independence. During the VOC era, when Indonesia was a trading partnership (company), the condition of Education remained within commercial objectives and interests. During the 17th to 18th century A.D., Indonesian Education had to be under strict VOC supervision and control, in contrast to the conditions in the Netherlands, where educational institutions were managed freely by religious organizations<sup>30</sup>.

Thus, even though the association of instruction was as yet completed by strict gatherings (the congregation), they were still VOC representatives who got rank imprints and pay rates. This demonstrates that religious (Protestant Christian) education was prevalent at the time. The following is a general description of the educational system during the VOC era (Al Qurtuby, 2016). Basic Schooling Third Latin School Seminarium Theologicum (Theological School) Academie der Marine (akademie der Dienste) School for Chinese. Islamic Education Institutions that have traditionally developed and taken root since the early stages of Islam's entry into Indonesia have established Islamic Education for the Muslim community. It was neither managed nor managed by the VOC. 7 The Dutch East Indies finally passed directly to

---

<sup>27</sup> Rhoni Rodin and Miftahul Huda, "The Rahmah El-Yunusiyah's Dedication in Islamic Education for Women in Indonesia," *International Journal on Advanced Science, Education, and Religion* 3, no. 3 (2020): 96–106.

<sup>28</sup> Nico JG Kaptein, *Islam, Colonialism and the Modern Age in the Netherlands East Indies: A Biography of Sayyid 'Uthman (1822–1914)* (Brill, 2014).

<sup>29</sup> Auliya Ridwan, "Colonial Politics of Power and Cultural Identity Development of Islamic Education Vis-À-Vis European Education in the Netherlands East Indies Periods," *Maraji: Jurnal Keilmuan Islam* 2, no. 2 (March 1, 2016): 227.

<sup>30</sup> Ismatu Ropi, *Religion and Regulation in Indonesia* (Springer, 2017).

the Dutch royal government at the end of the 18th century, when the VOC went bankrupt. Education began to receive more attention than it had in the past <sup>31</sup>.

A portion of the standards taken on by the Dutch government as the reason for its strategies in the field of schooling includes: Maintaining separation or not favoring one side with one specific religion, Making sure that students are in harmony with their surroundings so that they can live independently or support colonial interests in the future (Drhimeur 2020). The education system is governed by social strata, particularly in Java; The goal of Education was to cultivate a social elite that could serve as backers of the colonial government's political and economic dominance. As a result, the politics of Indonesian reciprocity, also known as the ETIS policy, emerged in 1901 (Ichwan et al., 2020). Van Deventer created this policy, later referred to as the Van Deventer Trilogy; Education, Immigration, and Irrigation are the three main categories of ETIS politics. The topic of conversation is Education or Education.

During the Dutch colonial era, Indonesia's education system generally fell into two categories: European Children's Schools and Indigenous Children's Schools (Shaturaev, 2021). These categories were as follows (Sukmayadi & Yahya, 2020). Schools for children in Europe, including; Hoogere Burger School (HCS), is equivalent to SMP / SMA for five years, and Europesche Lager School (ELS) is equivalent to SD. in the current year. Schools for indigenous children include; The Hollandche Inlandche School (HIS), which is equivalent to SD (7 years); The Meer Uitgebreid Lager Onderwijs (MULO), which is equivalent to SMP (3 years); and The Algemeene Middelbare School (AMS), which is equivalent to SMA (3 years). Working for yourself, the government, or Continuing military Education in the Indies pursuing Higher Education in the Netherlands (Melino, 2011). Islamic Education during the Japanese colonial era Japan took control of Indonesia in 1942 under the motto "Great East Asia for Asia and the motto New Asia." In response to the defeat of the Dutch East Indies government in World War II, Japan expelled the Dutch East Indies government. During the Japanese colonial period, from 1942 to 1945, Islamic Education began because the Dutch were not the only ones attempting to rule Indonesia. After attacking South Sumatra in February 1942, Japan attacked Java, forcing the Netherlands to surrender in March 1942. Since then, Japan has implemented several education policies with broad implications, particularly for the independence-era education system <sup>32</sup>.

---

<sup>31</sup> George L Procter-Smith, *Religion and Trade in New Netherland: Dutch Origins and American Development* (Cornell University Press, 2018).

<sup>32</sup> Mohammad Kosim and Faqihul Muqoddam, "Teacher Education System In Indonesia: A Comparative Study.," *Ilkogretim Online* 20, no. 1 (2021): 1.

These are the substitution of Dutch for Indonesian as the instructional language of choice. The abolishment of the social class-based education system during the Dutch colonial era and its subsequent integration into the educational system. Japan gives the impression that it is friendly to Islam<sup>33</sup>. As a result, Islamic Education can move around more freely than it did during the Dutch colonial era. The following are a few of the Japanese policies that appeared to benefit Indonesian Muslims: In the Dutch era, the office for religious affairs led by Dutch orientalist was called the Islamistische office. The Japanese made it a Mumbai office led by the Ummah. Islam itself, specifically K.H. Hasyim Asy'ari of Jombang in the Sumatra region. Enormous Islamic live-in schools frequently get visits and help from the Japanese government. State-funded schools are given personal instruction whose items are indistinguishable from strict examples. Under K.H. Zainal Arifin's leadership, a Hezbollah line that taught Muslim youth basic military arts training was allowed to form by the Japanese government<sup>34</sup>.

### **Islamic Education in Japan's colonial days**

The Japanese government approved the establishment of an Islamic college in Jakarta under the direction of K.H. Wahid Hasyim, Kahar Muzakkar, and Bung Hatta. They allowed nationalist leaders and clerics to form the Defenders of the Homeland (Esenbel, 2011). Brill., which became the TNI's forerunner during independence. Allowed the Indonesian A'la Islamic Council (MIAI) to continue functioning despite its subsequent dissolution and replacement by the Indonesian Muslim Syuro Council (Masyumi), which included two major Islamic organizations, N.U. Moreover, Muhammadiyah. The aim of the Japanese government to give concessions to the Muslim people group was so the strength of the Muslim people group and patriots could be cultivated to support the More noteworthy East Asia war driven by Japan. Japan declared plans to lay out a typical flourishing climate for More noteworthy East Asia in 1940. Over the following eight regions, Japan would become the central sphere of influence: Malaysia, Indonesia, Manchuria, Mainland China, the Muangtai Archipelago, and Asia Russia. The name of this prosperous environment is HAKKO I CHI-U<sup>35</sup>.

Japan oversees Education in Indonesia in the context of global history that necessitates substantial military support. This interest cannot be separated from it. Thus, it can be said that Japanese support for military victory in the Pacific War significantly impacted Education

---

<sup>33</sup> Freek Colombijn, *Under Construction: The Politics of Urban Space and Housing during the Decolonization of Indonesia, 1930-1960* (Brill, 2013).

<sup>34</sup> Arif Muzayin Shofwan and Dessy Farantika, "Study On The Hidden Policy Behind The Japanese Control In Indonesia," *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 2 (2022): 1–10.

<sup>35</sup> Jeff Kingston, *The Politics of Religion, Nationalism, and Identity in Asia* (Rowman & Littlefield, 2019).

during the Japanese occupation (Williams, 2014). During World War II, it got worse, and the Allies were putting more and more pressure on Japan. Prior to the end of World War II, it became abundantly clear that the Indonesian people and outside enemies were opposing Japan. In Indonesia, the Japanese colonialists presented themselves as arbitrary and harsher than the Dutch colonialists from a military and social-political perspective. Indonesia's natural wealth was forcefully taken to pay for the Greater East Asia War. As a result, the people were hungry and did not have enough food or clothes. Additionally, for the sake of war, the populace was assigned to Romusha or forced labor. Japan set up people's defense agencies like Haiti, Peta, Keibodan, and Seinan so that people's physical and mental suffering worsens<sup>36</sup>.

As a result, the Defenders of the Homeland group in East Java and others launched a rebellion in addition to religious leaders' opposition. Alim Ulama/Muslims likewise utilized this Japanese conviction to ascend in disobedience to Japan itself<sup>37</sup>. In Jakarta, an Islamic high school was established on July 8, 1945. The Japanese were unaware that Muslims had sufficient potential to advance in the field of Education or fight against colonialists because they had numerous opportunities to advance Islamic Education during the Japanese era. The following summarizes the Japanese occupation. For all social classes, there was only one kind of lower school: public school for six years, known as "Kokumin Gakko," or the Nippon Indonesia School, at the time<sup>38</sup>. The village school was renamed the first school, and it still exists.

Additionally, the teaching level rises to a. Folk school for six years, including the first school; Middle school for three years; High school for three years (Japanese high school). Changing educational objectives Education's goal was to provide free labor (romusha) and soldiers to support Japan's interests in wars. As a result, students must undergo rigorous indoctrination and military and physical training. Activities have nothing to do with Education and take the place of learning. Various school-based activities take the place of the learning process, including for the war, collecting stones and sand; cleaning military workshops and dormitories; planting vegetables and tubers in the school yard for food supplies; d. to plant jatropa trees for lubricant. Before teaching, an educator must first attend education and

---

<sup>36</sup> "Becoming 'International': The Cultural Reproduction of the Local Elite at an International School in Indonesia: South East Asia Research: Vol 22, No 4," 4, accessed December 13, 2021, <https://www.tandfonline.com/doi/abs/10.5367/sear.2014.0237>.

<sup>37</sup> Anshori et al., "Dynamics and New Paradigm of Islamic Education in Indonesia."

<sup>38</sup> "Propaganda Performed: Kamishibai in Japan's Fifteen-Year War - Sharalyn Orbaugh - Google Buku," accessed December 13, 2021, [https://books.google.co.id/books?hl=id&lr=&id=hSYiDAAQBAJ&oi=fnd&pg=PP3&dq=Propaganda+performed:+Kamishibai+in+japan%27s+fifteen-year+war+Brill.&ots=vWaTW6LA9l&sig=NIA8JlaC1bFmWHzi1ph0v5Ralzw&redir\\_esc=y#v=onepage&q=Propaganda%20performed%3A%20Kamishibai%20in%20japan's%20fifteen-year%20war%20Brill.&f=false](https://books.google.co.id/books?hl=id&lr=&id=hSYiDAAQBAJ&oi=fnd&pg=PP3&dq=Propaganda+performed:+Kamishibai+in+japan%27s+fifteen-year+war+Brill.&ots=vWaTW6LA9l&sig=NIA8JlaC1bFmWHzi1ph0v5Ralzw&redir_esc=y#v=onepage&q=Propaganda%20performed%3A%20Kamishibai%20in%20japan's%20fifteen-year%20war%20Brill.&f=false).

training (training) in instilling ideology and a spirit of war. The implementation of this is centered in Jakarta for three months. Education is trained to have a warrior spirit<sup>39</sup>.

Students learn the Japanese language and military-themed songs to instill this Japanese spirit. During the Japanese era, Education was very nervous. Education under the Japanese government was even worse than it was under the Dutch colonial administration. Quantitative evidence suggests that the trend is downward (schools, students, and teachers)<sup>40</sup>. The use of Indonesian as the official language even though each type of school uses Indonesian as the official language of instruction, these schools are also used to teach people about Japanese culture. 14 Among the goals of Islamic Education during the Japanese colonial period are the following: The fundamental goals of Muhammadiyah: The principles of the struggle for da'wah Islamiyyah and Amar ma'ruf nahi Munkar Indonesische Nadelanshe School, which Muhammad Syafi'i (1899–1969) pioneered, aims to teach children to reason, work earnestly, form people with character, and instill unity to create a truly Islamic society<sup>41</sup>.

Before it became a political party, Nahdlatul Ulama's goal was to uphold the four schools of thought and work for the Muslim community<sup>42</sup>. People's defense agencies like Haihoo, Pet Keibodan, Seinan, and others were established in Japan. In order to make the physical and spiritual suffering of the people even more unbearable, there were rebellions led by the Peta group in Blitar, East Java, and others, as well as by religious scholars, and many Kyai were detained and imprisoned by the Japanese. Every day, school students are told to exercise, line up, do volunteer work (Romusha), and sing. This neglects the world of Education as a whole. The madrasas in Islamic boarding schools, which are not under the direct supervision of the Japanese government, are still lucky. Islamic boarding schools can still provide quality education. Pressure from the Japanese army, including daily threats of rifles and bayonets against Muslims throughout Indonesia, hampered Education during the Japanese colonial era<sup>43</sup>.

Although unsuccessful, numerous Muslims opposed the Japanese treatment. Even though their hearts remained monotheistic to Allah SWT, many Indonesian citizens became

---

<sup>39</sup> James Anthony Mangan, *Athleticism in the Victorian and Edwardian Public School: The Emergence and Consolidation of an Educational Ideology* (Routledge, 2012).

<sup>40</sup> Matt Alt, *Pure Invention: How Japan Made the Modern World* (Hachette UK, 2020).

<sup>41</sup> Fedry Saputra, "Sejarah Pertumbuhan Dan Perkembangan Pendidikan Islam Di Indonesia," *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 3, no. 1 (2021): 98–108.

<sup>42</sup> Moh Sulhan and Heri Khoiruddin, "Transformation of the Education of Moderate Muslim Society: A Thought Study of Nahdlatul Ulama," *Jurnal Pendidikan Islam* 6, no. 1 (2017): 25.

<sup>43</sup> "Rational Choice of Following Muhammadiyah and Nahdlatul Ulama and Their Social and Political Role in Indonesian Society," accessed December 13, 2021, <https://www.scirp.org/journal/paperinformation.aspx?paperid=96542>.



victims<sup>44</sup>. In such a circumstance, Islamic live-in schools have worked as a space to sharpen the mindset of the understudies, with the goal that they will become contenders and legends during the progressive period to guard freedom after August 17, 1945. The male and female students join Hezbollah, Sabil Muslimat, and Sabilillah as paramilitary forces. From the Hizbullah Sabilillah and Sabil Muslimat warriors, they enlisted in the Indonesian Public Armed force in battling for Autonomy and Pancasila. Government schools could offer Islamic Education during the Japanese colonial era. However, the ruling government did not provide funding for creating these lessons. Including teachers who instruct, the Japanese government does not pay a salary<sup>45</sup>.

### **What is Still Relevant to Continue**

The Islamic education system during the Dutch colonial period did not experience significant changes. The sense that colonizers did not interfere directly with implementing Islamic Education in Indonesia, starting from the pesantren system until it finally developed and madrasas were born<sup>46</sup>. Thus the influence of the Dutch government's policies on Islamic Education in Indonesia was to limit the activities of school movements, organizations, and Islamic figures. The lesson learned was that Islamic leaders increasingly united to fight against the Dutch colonial government with their principles. The development of Islam during the colonial period experienced a slight reduction because the colonialists brought a new religion. Apart from that, there was also the Divide et Impera politics among the citizens of the Muslim kingdom, so there was a split in the Muslim kingdom. The impact of Western colonization in Education, among others: The emergence of educated groups in Indonesia. The Indonesian people could read and write to become workers in Dutch companies. During the Dutch colonial era, Education was aimed at developing the capabilities of the native population as quickly as possible through Western Education<sup>47</sup>.

Hopefully, this Western educational practice will prepare the natives to become a new middle class capable of serving as "pangreh Praja." In the Islamic education system during the

---

<sup>44</sup> Sembodo Ardi Widodo, "Scientific Framework of Nahdlatul Ulama Education and Its Contribution to the Development of National Education," *Edukasia Islamika* 6, no. 2 (2021): 244.

<sup>45</sup> "Science Education in Indonesia: Past, Present, and Future in: Asia-Pacific Science Education Volume 5 Issue 1 (2019)," accessed December 13, 2021, [https://brill.com/view/journals/apse/5/1/article-p1\\_4.xml](https://brill.com/view/journals/apse/5/1/article-p1_4.xml).

<sup>46</sup> Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 115.

<sup>47</sup> Silvia Ekasari et al., "Understanding Islamic Education Management in Digital Era: What Experts Say," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (April 4, 2021): 127, <https://doi.org/10.31538/ndh.v6i1.1336>.

western colonial era, the Dutch colonizers had issued a very detrimental policy to the Muslims, namely the ordinance, where Education must first obtain permission from the government, and wild schools had to ask for permission first<sup>48</sup>. The impact of Dutch colonialism on the Education received by the Indonesian people was the construction of schools and the provision of Education for the people, which eventually gave birth to educated groups or young intellectuals so that they could know about developments in the outside world. After the Ethical Politics, the Dutch colonial government established schools with a Western education system. The goal of the Dutch colonial government in establishing the school was to meet the demand for labor in the private and government sectors. With the aim of Education during the Dutch colonial period, more emphasis was placed on meeting the needs of the Dutch government, namely the availability of cheap labor for colonial hegemony and for spreading Western culture<sup>49</sup>.

## **Conclusion**

We can conclude that the purpose of the study, which intends to review the Islamic education system of the colonial period in Indonesia and what is relevant and is still being continued to this day, has obtained results, including that Islamic Education during the Dutch Government, Islamic Education during the Dutch provincial period was completed for uneven interests. The Dutch only introduced new systems and methods intending to produce low-wage workers who could serve their interests. It was impossible to separate one-sided interests—westernization and Christianization—from education reforms. These two motivations have influenced Dutch policy for roughly 3.5 centuries. It was thought that Islamic religious Education in places like mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government. The level of indigenous or indigenous-only village schools is designed solely to compete with village madrasas and Islamic boarding schools.

Nevertheless, Islamic Education by the Ulama continues despite its traditional nature: individual or group instruction. Period of Japanese Administration Compared to the Dutch colonial administration, Islamic Education was more widely accepted and allowed to flourish during the Japanese colonial period. Even though, in the end, the Japanese took over the education system and implemented one focused on the needs of the war natives of this nation. The development of Education in Indonesia, both formal Education and non-formal and

---

<sup>48</sup> Raodatul Jannah, “Problems of Islamic Education in The Era of Industrial Revolution 4.0,” *Journal of Social Science* 3, no. 5 (September 28, 2021): 1179, <https://doi.org/10.46799/jss.v3i5.434>.

<sup>49</sup> Zaman, M. (2018). Islamic Education: Philosophy. *Handbook of Islamic Education*, pp. 61–75

informal, was colored and patterned by the Dutch or Japanese colonial periods. An understanding of the ancestors' struggles with various parties and groups to establish the archipelagic State of the Republic of Indonesia, whose sovereignty must be preserved, has been enhanced by past events.

### **Acknowledgments**

We are grateful to the parties for the assistance and feedback provided academically and technically so that this product entitled Remaining the colonial era Islamic education system, which is being done today, has been successful according to plan. Many thanks to the parties, especially the professors, colleagues, and professional editors.

### **Bibliography**

- Afrough, Emad, Karim Khanmohammadi, and Seyfollah Qanbarinik. "The Cultural Interaction of the Mosque and Society from the Perspective of Religious Teachings." *Journal of Islam and Social Studies* 6, no. 22 (2018): 30–57.
- Alt, Matt. *Pure Invention: How Japan Made the Modern World*. Hachette UK, 2020.
- Amri, Muhammad, SZAB Tahir, and Salman Ahmad. "The Implementation of Islamic Teaching in Multiculturalism Society: A Case Study at Pesantren Schools in Indonesia." *Asian Social Science* 13, no. 6 (2017): 125.
- Anshori, Afif, Nur Amalia Solikhah, Dana Rosyidal Aqli, M Ali Musyafa, and Sigit Apriyanto. "Dynamics and New Paradigm of Islamic Education in Indonesia." *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 232–45.
- Antunes, Bárbara, Richard Harding, Irene J Higginson, and Euroimpact. "Implementing Patient-Reported Outcome Measures in Palliative Care Clinical Practice: A Systematic Review of Facilitators and Barriers." *Palliative Medicine* 28, no. 2 (2014): 158–75.
- Ashaari, Muhamad Faisal, Zainab Ismail, Anuar Puteh, Mohd Adib Samsudin, Munawar Ismail, Razaleigh Kawangit, Hakim Zainal, Badlihisam Mohd Nasir, and Mohd Ismath Ramzi. "An Assessment of Teaching and Learning Methodology in Islamic Studies." *Procedia-Social and Behavioral Sciences* 59 (2012): 618–26.
- Azra, Azyumardi. "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society." *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (2015): 85–114.
- "Becoming 'International': The Cultural Reproduction of the Local Elite at an International School in Indonesia: South East Asia Research: Vol 22, No 4." Accessed December 13, 2022. <https://www.tandfonline.com/doi/abs/10.5367/sear.2014.0237>.
- Colombijn, Freek. *Under Construction: The Politics of Urban Space and Housing during the Decolonization of Indonesia, 1930-1960*. Brill, 2013.
- DeBernardi, Jean. "The Localization of Christianity among Chinese in Singapore and Malaysia." In *Chinese Populations in Contemporary Southeast Asian Societies*, 123–50. Routledge, 2012.
- Dougherty, Michael P. "Montana's Constitutional Prohibition on Aid to Sectarian Schools: Badge of Bigotry or National Model for the Separation of Church and State." *Mont. L. Rev.* 77 (2016): 41.
- Dwyer, James G. "Religious Schools v. Children's Rights." In *Religious Schools v. Children's Rights*. Cornell University Press, 2018.

- Ekasari, Silvia, Sardjana Orba Manullang, Abdul Wahab Syakhrani, and Husna Amin. "Understanding Islamic Education Management in Digital Era: What Experts Say." *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 1 (April 4, 2021): 127–43. <https://doi.org/10.31538/ndh.v6i1.1336>.
- Fawcett, Brett. "Unchartered Territory: A Historical and Critical Analysis of Alberta's Prohibition on Religious Charter Schools," 2021.
- Francl, Karen E, W Mark Ford, Dale W Sparks, and Virgil Brack Jr. "Capture and Reproductive Trends in Summer Bat Communities in West Virginia: Assessing the Impact of White-Nose Syndrome." *Journal of Fish and Wildlife Management* 3, no. 1 (2012): 33–42.
- Franklin, Nathan John. "Islam and the Dutch in the East Indies: Oppression or Opportunity?" *The European Legacy* 25, no. 5 (2020): 572–87.
- Hanemann, U. "Non-State Actors in Non-formal Youth and Adult Education," 2021.
- Inalcik, Halil. *The Ottoman Empire: 1300-1600*. Hachette UK, 2013.
- Jannah, Raodatul. "Problems of Islamic Education in The Era of Industrial Revolution 4.0." *Journal of Social Science* 3, no. 5 (September 28, 2022): 1179–89. <https://doi.org/10.46799/jss.v3i5.434>.
- Kaptein, Nico JG. *Islam, Colonialism and the Modern Age in the Netherlands East Indies: A Biography of Sayyid 'Uthman (1822–1914)*. Brill, 2014.
- Kaufmann, Eric. *Shall the Religious Inherit the Earth?: Demography and Politics in the Twenty-First Century*. Profile Books, 2010.
- Khan, Jahidur Rahman, Nabil Awan, Md Mazharul Islam, and Olav Muurlink. "Healthcare Capacity, Health Expenditure, and Civil Society as Predictors of COVID-19 Case Fatalities: A Global Analysis." *Frontiers in Public Health* 8 (2020): 347.
- Kingston, Jeff. *The Politics of Religion, Nationalism, and Identity in Asia*. Rowman & Littlefield, 2019.
- Kloos, David. "Dis/Connection: Violence, Religion, and Geographic Imaginings in Aceh and Colonial Indonesia, 1890s–1920s." *Itinerario* 45, no. 3 (2021): 389–412.
- Kosasih, Kustini, Moh Zaenal Abidin Eko Putro, and Rahmah Nur Fitriani. "Recounting Mosque as A Center for Education of Religious Moderation A Case Study of Mosque Baitul Maghfiroh in Padabenghar, Babakan Pasar, Bogor City," 2021.
- Kosim, Mohammad, and Faqihul Muqoddam. "Teacher Education System In Indonesia: A Comparative Study." *Ilkogretim Online* 20, no. 1 (2021).
- Lubis, Saiful Akhyar. "A New Paradigm Of Islamic Higher Education In Indonesia: Institutional And Curriculum Aspects," 2017.
- Mangan, James Anthony. *Athleticism in the Victorian and Edwardian Public School: The Emergence and Consolidation of an Educational Ideology*. Routledge, 2012.
- Minardi, Anton. "The New Movement of Islamic Revivalist Accommodationist and Confrontationist (Prosperous Justice Party and Hizb Ut-Tahrir)." *Journal of Indonesian Islam* 12, no. 2 (2019): 247–64.
- O'BRIEN, PATRICK KARL. "Fiscal and Financial Preconditions for the Formation of Developmental States in the West and the East from the Conquest of Ceuta (1415) to the Opium War (1839)." *Journal of World History*, 2012, 513–53.
- Procter-Smith, George L. *Religion and Trade in New Netherland: Dutch Origins and American Development*. Cornell University Press, 2018.
- "Propaganda Performed: Kamishibai in Japan's Fifteen-Year War - Sharalyn Orbaugh - Google Buku." Accessed December 13, 2021. <https://books.google.co.id/books?hl=id&lr=&id=hSYiDAAQBAJ&oi=fnd&pg=PP3&dq=Propaganda+performed:+Kamishibai+in+japan%27s+fifteen-year+war+Brill.&ots=vWaTW6LA9l&sig=NIA8JlaC1bFmWHzi1ph0v5RalzW&redir>

\_esc=y#v=onpage&q=Propaganda%20performed%3A%20Kamishibai%20in%20japan's%20fifteen-year%20war%20Brill.&f=false.

- “Rational Choice of Following Muhammadiyah and Nahdlatul Ulama and Their Social and Political Role in Indonesian Society.” Accessed December 13, 2021. <https://www.scirp.org/journal/paperinformation.aspx?paperid=96542>.
- Ridwan, Auliya. “Colonial Politics of Power and Cultural Identity Development of Islamic Education Vis-À-Vis European Education in the Netherlands East Indies Periods.” *Maraji` : Jurnal Keilmuan Islam* 2, no. 2 (March 1, 2016): 227–47.
- Rodin, Rhoni, and Miftahul Huda. “The Rahmah El-Yunusiyah’s Dedication in Islamic Education for Women in Indonesia.” *International Journal on Advanced Science, Education, and Religion* 3, no. 3 (2020): 96–106.
- Ropi, Ismatu. *Religion and Regulation in Indonesia*. Springer, 2017.
- Saputra, Fedry. “Sejarah Pertumbuhan Dan Perkembangan Pendidikan Islam Di Indonesia.” *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 3, no. 1 (2021): 98–108.
- “Science Education in Indonesia: Past, Present, and Future in: Asia-Pacific Science Education Volume 5 Issue 1 (2019).” Accessed December 13, 2021. [https://brill.com/view/journals/apse/5/1/article-p1\\_4.xml](https://brill.com/view/journals/apse/5/1/article-p1_4.xml).
- Setiawati, Nur. “The Challenge of Demand in Poor Community In Mariso District, Makassar City (Overview of Da’wah Communication).” *Journal of Research and Multidisciplinary (JRM)* 3, no. 1 (2020): 233–48.
- Shofwan, Arif Muzayin, and Dessy Farantika. “Study On The Hidden Policy Behind The Japanese Control In Indonesia.” *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 2 (2022): 1–10.
- Sulhan, Moh, and Heri Khoiruddin. “Transformation of the Education of Moderate Muslim Society: A Thought Study of Nahdlatul Ulama.” *Jurnal Pendidikan Islam* 6, no. 1 (2017): 25–50.
- Tolchah, Moch, and Muhammad Arfan Mu’ammam. “Islamic Education in the Globalization Era.” *Humanities & Social Sciences Reviews* 7, no. 4 (2019): 1031–37.
- Tuhri, Mufdil, Samsul Maarif, and Rikardo Simarmata. “Adat, Islam, and the Idea of Religion in Colonial Indonesia.” *AL ALBAB* 9, no. 2 (2020): 159–78.
- Widodo, Sembodo Ardi. “Scientific Framework of Nahdlatul Ulama Education and Its Contribution to the Development of National Education.” *Edukasia Islamika* 6, no. 2 (2021): 244–72.
- Woodward, Mark. *Java, Indonesia and Islam*. Vol. 3. Springer Science & Business Media, 2010.
- Zamzami, Lucky. “The Local Wisdom in Marine Resource Conservation for Strategies of Poverty Reduction in Indonesia,” 2019.