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**ISLAMIC EDUCATION POLICY  
ON SOCIO POLITICAL SYSTEM**

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**ABSTRACT**

Islamic education is often known as Islamic education. Islamic education is recognized for its existence in Indonesia, seen from Islamic education institutions that are established and developing today. On the other hand, Islamic education is recognized for its existence as seen from various government policies on religious subjects taught in schools. Socio Political System was the time of the replacement of President Soekarno's administration to President Soeharto's administration in 1966 until 1998. The Islamic education policy in the early days of Socio Political System was the integration of madrassas in the Old Order. In addition, the establishment of Islamic educational institutions both formal and non-formal. In schools, religious subjects become compulsory subjects that must be taught in both religious schools, public schools, private and public schools. The focus of this research was on the development of Islamic education and the Islamic education policy of Socio Political System. This study uses a qualitative approach with analytical study methods. The analytical study used is analytical historical and analytical policy. Islamic education during Socio Political System stage by step experienced a development among which Islamic boarding school/ pesantren institutions began to establish madrassas in their education systems. In this system the levels of education are divided into Ibtidaiyah, Tsanawiyah and Aliyah. The government applies a policy that religious education must be taught starting from elementary school to university. Islamic education is growing with the emergence of several institutions and programs of Islamic religious teaching activities.

**Keywords:** Islamic Education, Islamic Education Policy, Socio Political System

## INTRODUCTION

Education is the process of changing attitudes or behavior of a person or group of people in a mature business man through teaching and training.<sup>1</sup> According to Law No. 20 of 2003 article 1 on the national education system, education is: "Effort Conscious and planned to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the strength of spiritual, religious, self-control, personality, intelligence, noble character, and skills needed him, society and the nation".<sup>2</sup> Thus, education is an effort that dilakaukan someone to realize the goals of education and the development of potential learners.

Education is vital to every Muslim communities in accordance with instructions of the Prophet education an obligation for all Muslims. However, the problem of what knowledge categories that allowed for Muslims, methods to instill this knowledge, and what should be done to address the major challenges in Islamic education.<sup>3</sup> While Islamic education recognized in the education system is divided into three terms. *First*, Islamic Education as an institution to admit the existence of Islamic educational institutions

Explicitly. *Second*, Islamic Educational Subjects recognition as religious education as one of the lessons that must be given on the ground level up to college. *Third*, Islamic Education as the value (value), namely the discovery of Islamic values in the education system.<sup>4</sup>

Indonesia's education policies have made various efforts by the government in the framework of the embodiment of the educational goals ranging from pre independence, after the independence of the old order, socio political system until the enactment of the current government policy, ie the Law No. 20 of 2003 on National Education System (Education).

In the pre-independence era education policy is above the Dutch and Japanese. The Dutch policy is to break up Indonesia into two groups, namely:<sup>5</sup> 1) System of education provided by schools of western secular knows no religion. 2) The education provided by the boarding school that only recognize religious teachings. The policies implemented during Japan, among others:<sup>6</sup> 1) Office of Religious Affairs that the Dutch era called Saken Islamistische Voor led by people Orientalist the Netherlands, changed by the Japanese into Shumubi office led by Islamic scholars themselves, namely KH Hasyim Ashari from Jombang, and in the regions as well formed by Shumuka. 2) Islamic boarding schools often get

<sup>1</sup> Muhibbin Syah, *Psikologi pendidikan* (Bandung: PT. Remaja Rosdakarya, 2010), hlm. 10

<sup>2</sup> Tim Penyusun, *Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta: Sinar Grafika, 2004), hlm. 2, lihat pula Haidar Putra Daulay dan Nurgaya Pasa, *Kebijakan Pendidikan Agama Islam (Pai) Di Indonesia Dalam Sistem Pendidikan Nasional*, Forum Paedagogik Vol. 06, No.02 Juli 2014, hlm. 15-27.

<sup>3</sup> Miftachul Huda, Jibrail Bin Yusuf, Kamarul Azmi Jasmi, and Gamal Nasir Zakaria, *Al-Zarnūjī's Concept of Knowledge ('Ilm)*, Journals SAGE open July-September 2016, hlm.

1-13.

<sup>4</sup> Z.A.G.S, *Methodik Khusus Pendidikan agama*, (Cetakan Ke VIII, Malang: 1983), hlm. 54-56

<sup>5</sup> Samsul Nizar, Ed *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, (Jakarta: PT Interpraja Utama Mandiri, 2007), hlm. 298, lihat pula Kayan Swastika, Marjono dan Qurotul Aini, *Kebijakan Pendidikan Islam Di Indonesia Pada Awal Kemerdekaan Tahun 1945-1949*, Jurnal Pendidikan dan Humaniora, Vol. 53. No.1 September 2016, hlm. 39-51.

<sup>6</sup> Zuhairini, dkk, *Sejarah Pendidikan Islam*, (Jakarta: PT Bumi Aksara, 2013), hlm.151.

visits and assistance from Japanese authorities.  
3) A public school to be taught manners whose contents are identical with religious teachings.

In the era after independence policies namely the release of the decree in January 1951, among others:<sup>7</sup> 1) religious education that can be given from the fourth grade primary school 2) In areas-areas that people religion strong (for example, in Sumatra, Kalimantan, and others), the religious education given from grade 1 (SD) with a note that general knowledge should not be reduced compared to other school religious education can be given from the fourth grade. 3) At school junior and the upper level (general and vocational) education given religion as much as 2 hours / week. 4) Religious education is given to students at least 10 people in one class and got permission from a parent / guardian. 5) The appointment of teachers of religion, religious education expenses, educational materials agam borne by the Ministry of Religion. In the new order of one Islamic education policy is by changing PGAN be Madrasah Tsanawiah. Thus education policy in Indonesia has undergone reforms, especially Islamic education. Therefore in this article the author will explain about Islamic education policy in the new order.

The research method in this study used a qualitative approach using analytical research, which is undertaking an inquiry based on the analysis of documents. Researchers collect,

identify, analyze, and organize the data synthesis, and then give an interpretation to the concepts, policies, and events.<sup>8</sup> The analysis used by policy analysis, which analyzes the various documents pertaining to certain policies. In this study documents analyzed are documents about Islamic education in Socio Political System. In addition, the author also uses historical analysis to analyze the data of activities, programs and policies that have been implemented in the past. This study analyzes the policy of Islamic education in the Socio Political System.

### Islamic Education

Education, according to Ahmad D. Marimba is an organization or group of people who for one reason or another educational responsibility to learners in accordance with the agency. According to the Education Law article 1, paragraph 1 Education is a conscious effort to prepare students through guidance, instruction, or training for their role in the future.<sup>9</sup> Meanwhile, Islamic Education is an education that is typically characterized Islamic. Ramayulis and Samsul Nizar define education is a system that allows learners can direct his life according to Islamic ideology.<sup>10</sup>

Islamic religious education that aims to create a balance between the three levels, namely sense, mind and ethics and promote them by various methods of education. Progress ego is a dynamic movement that is sustainable assimilation of different aspects and stages, without negating any kind, clever and intellectual, mind and emotions, ideas and actions that are all integrated into the

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<sup>7</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia...*, hlm. 349

<sup>8</sup> Nana Syaodih, *Metode Penelitian Pendidikan*, (Bandung: Remaja Rosdakarya, 2010), hlm. 65.

<sup>9</sup> *Undang-undang Sistem Pendidikan Nasional (UU RI No 2 Tahun 1989) dan peraturan pelaksanaannya* (Jakarta: Sinar Grafika, 1995), hlm. 2

<sup>10</sup> Abd. Halim Soebahar, *Matrik Pendidikan Islam*, (Yogyakarta: Pustaka Marwan, 2009), hlm.12

final destination of the ego.<sup>11</sup> According to Sukarno, Islamic education will sharpen the mind and strengthen the intellect, does not separate between religion and science, not blindly understand religious teachings and provide access to education for women.<sup>12</sup> Muhaimin give some notion of Islamic education can be understood as follows:<sup>13</sup>

1) Education conceived and developed from the teachings and fundamental values embodied in essentially the source of al-Quran and As-Sunnah. 2) Efforts to provide Islamic religious education in order to make it as the views and attitudes of learners. And the last, 3) Processes and practices providing education that lasts and develops in the history of the Muslims. In this third sense of the term education as a civilizing and inheritance of religion, culture and civilization of Muslims from generation to generation.

Another definition states that Islamic education is the process of directing people to the good life and the uplifting of humanity in accordance with nature<sup>14</sup> and teachings (external influences).<sup>15</sup> Islamic education according to Hasan Langgulung, at least

covering eight terms, namely at-tarbiyah ad-diniyah (Religious Education), during informal ad-din (religious instruction), at-ta'lim ad-early (religious instruction), at-ta'lim al-islami (preaching Islam), tarbiyah al-Muslims (education people of Islam), tarbiyah fi al-Islam (education in Islam), at-tarbiyah inda al-Muslims (education among people of Islam) and at -tabiyah al-islami (Islamic education).<sup>16</sup>

From the various definitions above, it can be concluded that Islamic education is a series of systematic, planned, and comprehensive processes in an effort to transfer values to students and develop the potential that exists in them so that they are able to carry out their duties as well as possible in accordance with the values divine value based on the Qur'an and Hadith in all dimensions of life.

### **The State of Education During Socio Political System**

Socio Political System is literally the period that replaced the old order rule. But politically, the New Order meant a period to return the Republic of Indonesia into an order that was in accordance with the direction of the State as contained in the 1945 Constitution and the Pancasila State philosophy in a pure and consistent way. This

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<sup>11</sup> Zainal Dimaukom Kulidtod, *Islamic Educational Policies In The Philippines: Its Evolution And Current Problems*, International Research-Based Education Journal, Vol. 1 No. 1, January 2017, hlm. 92-102.

<sup>12</sup> Moch. Riza Fahmi, *Reviewed Soekarno's Thought on Islamic Education*, (By Syamsul Kurniawan), Jurnal AL-ALBAB, Volume 5 Number 1 June 2016, hlm. 151-152.

<sup>13</sup> Muhaimin, dkk. *Paradigma Pendidikan Islam: Upaya mengefektifkan Pendidikan Agama Islam*, (Bandung: PT Remaja Rosdakarya, 2004), hlm. 29-30.

<sup>14</sup> Fitrah means basic human potential. In physical and spiritual structure, God gives a set. Allah gives a set of basic abilities that have a tendency in psychology to be called potentiality or disposition, whereas according to

the psychology flow behaviorism is called reflecting prepotense (a basic position that can automatically develop ... see more detail, M. Arifin, *Islamic Education: a theoretical and practical review based on* (Jakarta: Bumi Aksara, 2003), pp. 42-52, while in the Qur'an the letter Ar-Rum: 30 describes the relationship between the meaning of fitrah and the religion of Allah, the relationship between nature and din is not confrontational, on the contrary This relationship is clarified in Sura Al-A'raf: 7: 72 which tells the diology of human theology with God.

<sup>15</sup> Said Ismail Aly, *Ushul At-Tarbiyah, Al-Ismailiyah*, (Kairo: Dar Assalam, 2007), hlm.32-33

<sup>16</sup> Muhaimin, *Paradigma Pendidikan Islam: Upaya mengefektifkan Pendidikan Agama Islam...*, hlm. 36

Socio Political System found its momentum when Sukarno was accused of being involved in the September 30 Indonesian Communist Party (G30-S-PKI) movement which claimed the lives of 7 generals Abdul Haris Nasution, named Ade Irma Suryani. With his involvement, Soekarno had to relinquish his position and was asked to surrender power to Suharto through a March 11 order (Supersemar) which, among other things, gave Suharto credentials and credentials to take steps to restore security and order and thus Suharto no longer carried out duties as head of state.<sup>17</sup>

Basically the whole policy was born in the new order, including in the field of education, focused on efforts to sustain the development in economy sustained by economic stability with a centralized approach, monoloyalitas and monopoly. Policies in the political field can then be seen as follows: *First*, the influx of Islamic education into the national education system. It begins with the birth of three ministerial decree, among others, the Minister of National Education, Ministry of Religious Affairs, and the Minister of the Interior. In the three ministerial decree stated that the madrasa graduates can continue education level vice versa, entitled getting infrastructure, costs, and recognized diplomas.<sup>18</sup>

*Second*, Madrasah Renewal, and boarding and physical and non-physical aspects. In the physical aspect of renewal is done on the

improvement and infrastructure equipment, infrastructure and facilities, such as books, libraries and laboratory equipment. As for the non-physical aspects include the renewal of the institutional sector, management, management, curriculum, quality of human resources, teaching and learning, network information teknologi (IT) and others. Renewal of madrasas and pesantren is not inferior to the quality of public schools, as well as the graduates can enter the world wide apes. Madrasah education reform effort and the boarding schools are not only able to continue studynya to religion and public colleges are coveted both within and outside the country. Renewal business through madrasah and pesantren, madrasah graduates can move on to the University of al-Azhar in Cairo, Egypt, Umm al-Qura University in Mecca and Madinah University, as well as several colleges Islam in North Africa, Morocco, Sudan, and Turkey. Through the reform effort Madrasah and Pesantren can carry on to the University of Indonesia (UI), and the University of Gadjah Mada (UGM), Institut Teknologi Bandung (ITB), Bogor Agricultural University and several leading universities in Africa, Canada, England, Germany and Australia.<sup>19</sup> Educational reform madrassas and schools are assisted by government through funding, both from the state budget (State Budget) as well as funds from foreign loans. As of developmen Islamic Bank (IDB) and the Asian Development Bank (ADB).

*Third*, empowering non-formal Islamic education. In socio political system growth and

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<sup>17</sup> As'ad Muzammil, *Kebijakan Pemerintah Dalam Bidang Pendidikan Dari Orde Lama Sampai Orde Baru (Suatu Tinjauan Historis)*, *POTENSIA: Jurnal Kependidikan Islam*, Vol. 2, No. 2, Desember 2016, hlm. 183-198.

<sup>18</sup> Vedi R. Hadiz, *Indonesian Political*

*Islam: Capitalist Development and the Legacies of the Cold War*, *Journal of Current Southeast Asian Affairs*, Vol. 30, Issue.1, 2011, hlm. 1-38.

<sup>19</sup> Abuddin Dinata, *Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2011), hlm.335.

development of non-formal Islamic pendidikan carried out on the initiative masyarakat experienced a significant increase. Non-formal Islamic education among others in the form of *majelis ta'lim* to the Islamic community groups, ordinary people, and for the middle and upper society. *Fourth*, the increase in the atmosphere and ambience of religious social practice. In this regard, sociopolitical system government has favored the emergence of various institutions of economic, social, cultural, and Islamic art. The Birth bond Muslim scholars in Indonesia (ICMI), Bank Muamalat Indonesia (BMI), Daily republik, Religious Courts Law, Festival Isqal, Bayt Al-Qur'an and others.<sup>20</sup>

### **Islamic Education Policy of Social Political System**

In 1966 the trial was performed in an attempt to clean up the remnants of mental G.30 SPKI. Thus, since 1966 the religious education to be compulsory from elementary school to the general state universities in Indonesia. Social life, religion and politics in Indonesia since 1966 experienced a tremendous change. This period is called the Age of New Order and the time of the emergence of a new force called the movement 66.<sup>21</sup>

Social Political System government fully return to the Constitution of 1945 and implement them pure. The Government and

people will develop human and Indonesian society entirely. Namely to build physical and spiritual fields for the good life, the world and the Hereafter once (simultaneously). Therefore, the new order is also called as a constitutional order and the order of construction.<sup>22</sup>

Based on the above, the determination and the spirit of religious life and religious education in particular more and gained a solid place in the structure of government organizations and in society in general. In the sessions of the Assembly who compiled the guidelines in 1973-1978 and 1983 have always affirmed that religious education be compulsory for government schools in all levels of education.<sup>23</sup> In the Guidelines-Guidelines were formulated as follows:

*"That the nation and the Indonesian government aspires towards to what is contained in the preamble of the 1945 Constitution of the National Development implemented in the framework of national community development carried out in the framework of human development Indonesia and Indonesian society completely. this means harmony between the physical and spiritual development of the field, between the fields and the materal spiritual, between the stock-stock mundane and want to connect with the almighty god is one, with fellow humans with the environment in a balanced,*

As for the long term development goal in the field of religion is terbinanya faith of Indonesia to the Almighty God in the life of harmony, balanced and harmonious between the physical and spiritual, has a soul that is dynamic and mutual assistance so that the people of Indonesia can continue the

<sup>20</sup> Abuddin Dinata, *Sejarah Pendidikan Islam...*, hlm.337

<sup>21</sup> Kerjasama antara pihak ABRI atau tentara atau gerakan-gerakan pemuda disebut gerakan 1966. Habullah, *Sejarah Pendidikan Islam di Indonesia Lintas Sejarah Pertumbuhan, perkembangan*, hlm. 87.

<sup>22</sup> M. Yunus Abu bakar, *Problematika Pendidikan Islam Di Indonesia*, DIRASAT: Jurnal Manajemen dan Pendidikan Islam, Vol.1, No.1, Juli-desember 2015, hlm. 99-123.

<sup>23</sup> Badrudin, *Indonesia's Educational Policies On Madrasah Diniyah MD*, Jurnal Pendidikan Islam, UIN Sunan Gunung Jati, Vol. 3, No. 1, June 2017, hlm. 17-32

struggle to achieve the ideals and national goals. Socio political system government policy on education in the context of the madrasa in Indonesia is positive and constructive, especially in the last two decades of the 1980s till the 1990s. Madrasa education institutions developed in order to equal opportunities and improve education. At the beginning of the reign of the new Order of the madrasah is not seen as part of the national education system, but new areas are autonomous educational institutions supervision of religious ministers. This is due to religious education have not been dominated by the religious charges, using standard curriculum yet, have a non-uniform structure, and lack of monitoring madrasa management by the government.<sup>24</sup>

Facing this reality, the first step in this renewal was the issuance of the 1967 ministerial policy in response to TAP MPR No. XXVII in 1966. By formalizing and structuring madrasah. Formalization reached by terrible number of madrasahs with certain criteria set by the government in addition to establishing a new madrasahs. While structuring is carried out by adjusting level and regulatory curriculum of schools under the Ministry of education and culture. One of them as contained in article 1 of the TAP MPR No. XXVII of 1966 establishes religious education into subjects in schools ranging from elementary schools to the universities of the country.<sup>25</sup>

From the description above, it is understood that the effort to formalize and

structure the madrasa was the government's initial agenda (minister of Religion) during socio political system. The process of nationalization of private madrasah number appears to be driven by public interest is quite high. Which on the one hand want to explore the teachings of Islam itself, but on the other hand wanted to align with public schools that have the status of the country, and thus the output madrasah institutions may also be an opportunity and a chance to sit down and hold office in the institutions that exist , While the efforts of structuring schools ranging from primary education to higher education appears to be driven by the desire spawned output is not "empty" of religious values.

Along with the structure of the Madrasah addition, on 10 to August 20, 1970 has held a meeting in Cobogo, Bogor, in the framework of the preparation of the madrasa curriculum at all levels of national. This step is one of socio political government system contribution in close relationship madrasah and schools. Autonomy given the religious ministry to manage madrasahs continue to be accompanied by policies that lead to the improvement of the national education system. This step became an important agenda in the early days of the socio political government system.

In the 1970s madrasahs continue to be developed to strengthen its presence, but in the early 1970s, it was government policy seeks to isolate madrasah impressed from the national education system. This was shown by the steps taken by the government by issuing a policy, in the form of a presidential decree (Presidential Decree) No. 34 dated April 18, 1972 concerning the

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<sup>24</sup> Yudi Hartono, *Reformasi Pendidikan Di Indonesia Masa Orde Lama Hingga Reformasi*), Jurnal Agastya Vol 6 No 1 Januari 2016, hlm. 35-45.

<sup>25</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rosulullah...*, hlm. 360-361.

exercise of education functional responsibilities ". The contents of this decision essentially includes three things: 1) Education and culture minister in charge of and responsible for the development of general and vocational education. 2) Minister of labor work and is responsible for the development and exercise of labor and vocational skills will be a civil servant. 3) Chairman of state administrative agencies in charge of and responsible for the development of education and training for civil servants Husus.<sup>26</sup>

Furthermore, Presidential Decree No. 34 of 1972 was reinforced by Presidential Decree No. 15 of 1974 governing the operations of which are: 1) The TAP MPR No. XVII of 1966 described "religion is one of the absolute element in the achievement of national goals. Religious issues are managed by the Ministry of Religion, 2) While madrasahs in MPR Decree No. 2 of 1960 is an autonomous institution under the supervision of a minister of religion, of the religion department organizes this provision madrasah education is not only a religious nature and general, but also be vocational. 3) By presidential decree No. 34 Year 1972 and Presidential Decree No. 15 In 1974, the holding of general and vocational education are borne entirely responsible for the Ministry of Education and Culture.<sup>27</sup>

From the above describe government policy that is strong enough tension between general education madrasah (school). In this

context, it seems that madrasahs are not only isolated from the national education system, but there are strong indications to be abolished. Although no attempt being state after madrasah and curriculum in 1973, it seems that did not suffice as a reason to recognize the madrasah as part of a national education system.

In SKB 3 minister it contains several provisions which include institutional curriculum and teaching in this joint decision referred to madrasahs are educational institutions that make Islamic religious subjects as basic subjects given at least 30%. Aaron Asrohah explained that the decree for the implementation of the religion department through the control of uniformity and equalization perjenjangan the madrasahs with the following steps:<sup>28</sup> 1) Shrink the amount and change the status PGAN PGAN into MTs or Aliyah. 2) Changing the prep school status IAIN to madrasah Aliyah. 3) PGA are held by the private sector should also be changed status to MTs or Islamic senior high schools.

A number of decisions that strengthen the position of the madrasah more pronounced so that the correspondence with the school madrasah. Among article quite strategic, among others. *First*, in chapter 1 of Article 1, paragraph 2 reads: Madrasah includes 3 levels, 1) Elementary School elementary school level; 2) Madrasah Tsanawiah junior high school level; 3) Madrasah Aliyah upper secondary school level. Then in improving the quality of education in madrasahs sought common subjects at school level. This gives effect to the

<sup>26</sup> Khaerul Wahidin, dan Taqiyuddin, *Sejarah Pendidikan Islam umum dan Indonesia*. (Cirebon: Biro Penerbit Fakultas Tarbiyah IAIN Sunan Gunung Jati Cirebon, 1996), hlm. 29.

<sup>27</sup> Samsuriadi, *Kebijakan Pendidikan Islam Di Indonesia*, Jurnal Tarbawi, Volume 2, No 2, 2013, hlm. 181-190.

<sup>28</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rosulullah...*, hlm. 363

recognition of diplomas, graduates and Madrasah students status Second, in Chapter II, Article 2 state that: 1) Diploma Madrasah can have the same value with the public school equivalent diploma; 2) Graduates can continue to school Madrasah common upper level;<sup>29</sup>

In the management and coaching education Religious Affairs (MORA) has an authority in fostering Madrasah as one institution. This fact is evident in chapter IV, article 4 as follows: 1)Madrasah management is done by the minister of Religion, 2)Development of religious subjects in madrasa performed by ministers of religion. 3)Guidance and supervision of general subjects at madrasah undertaken by the Ministry of education and culture along with a religious minister and interior minister.

From some of the provisions made in the LCS 3, the minister seen the beauty and the government's efforts to recognize the existence of Madrasah well as in improving quality. With the decree Madrasah has an increasingly clear definition as an equivalent school education even though both are managed by different agencies. This condition makes the Madrasah is not only regarded as a religious educational institution but has an educational institution. Which makes the subject of Islam as a religion of basic subjects were at least 30%, in addition to general subjects.

Education policies in the 1960s to create a system where religion and public education exist side by side under the supervision of the state. Parents can choose to send their children to state-run schools in which there is religion

classes or they can send their children to private religious schools which often offer students a salary and therefore more affordable. While the relationship between general subjects and religious subjects in madrasa is approximately 30% to 70% before the mid-1970s, this was reversed in 1975 in a decision of the Minister three (Ministry of Education, Ministry of Religious Affairs and the Minister in the country), which uses the curriculum of madrasahs consists of religious subjects 30% and 70% general subjects. Although the percentage of subjects to Islam, according SKB is at least 30% but its spirit is 100%. The point is fixed religious subjects given 100% in Madrasah Aliyah, only time available for such religious subjects displayed 30% of the time or hours of lessons in the madrasah aliyah. In 1989 the decree be integrated into the new law on education (Law No. 2 of 1989), where all the religious subjects in schools that have been accredited by the state to restrict religious subjects to be 30% and 70% for general education subjects, namely science, math, social science, sports and the arts. Different from Islamic schools in many other Muslim countries, Indonesian Islamic schools teaching religion with non-religious and graduation is possible today with a focus on natural sciences, social sciences, religious studies or vocational training. Interestingly initiative to create such strong incentives to support secular subjects at private religious schools do not come from the state itself. Leading Islamic thinkers such as Masdar Masudi and Nurcholish Madjid believe that the state should help them in the effort to transform schools into grassroots development

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<sup>29</sup>Anzar Abdullah, *Perkembangan Pesantren Dan Madrasah Di Indonesia Dari*

*Masa Kolonial Sampai Orde Baru*, Paramita Vol. 23 No. 2 - Juli 2013, hlm. 193-207.

machine.<sup>30</sup>

In Indonesia, religious education has become a major concern for the Indonesian government since the beginning of the development of the state education system. The Indonesian government acknowledges the existence of religious oriented schools and religious education in public schools. One reason for this is the belief that religious education is the best way to instill students with moral values.<sup>31</sup>

### **Institutions of Islam In The Socio Political System**

#### **1. Mosque and Surau**

Literally mosque interpreted as a seat or any place used for worship. The mosque is "the place of prayer in congregation" or prayer in public places (many people). Mosque role in organizing Islamic education. Because mosque or surau is a basic and absolute means for the development of Islamic society.<sup>32</sup>

In the beginning of education at the mosque or broken in the sense of simply the formal education at a time of social education. At this stage, the actual implementation of education among violated or surau distinguished by mosques, surau where education is distinguished by the mosque where non formal education at surau( small mosque) or primary education broke was

known as the recitation of the Qur'an. Then education and teaching advanced level called the study the book and held at mosque. Meanwhile in most areas, surau or violate serves as a boarding school.<sup>33</sup>

Thus, surau or mosque and mosque in the past (before the madrassa arose and developed), two types of educational strata have been organized namely basic education commonly referred to as Qur'anic recitation, this education is under the guidance of the teacher to recite the Qur ' and the second is an advanced level education called the book teacher<sup>34</sup>

The method used in teaching and learning in surau and in mosques can be determined as follows: children learn by sitting cross-legged without using benches and tables, so too with teachers. The subject matter varies greatly, depending on the potential and ability of the child to begin his study of the hija'iyah letter by reading (memorizing and recognizing the letters) one by one, only then coupled they do not learn to write the letters. After being good at reading short letters, especially those in Juz Amma, it is only permissible to read the Qur'an from the beginning in succession to Khatam. In addition to learning al-Qur'an, other material that is also taught is worship, which begins with ablution and prayer. This lesson is given directly through exemplary examples and practices.<sup>35</sup>

<sup>30</sup> Mirjam Künkler and Hanna Lerner, *A private matter? Religious education and democracy in Indonesia and Israel*, British Journal of Religious Education, 2016, hlm. 1-29.

<sup>31</sup> Muhammad Zuhdi, *Religious Education in Indonesian Schools*, Paper to be presented at *Redesigning Pedagogy: Research, Policy and Practice* An International Conference held by the Center for Research in Pedagogy and Practice National Institute of Education, Nanyang Technological University Singapore, May 30 –

June 1, 2005, hlm. 1-15.

<sup>32</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam*, (Bandung: PT Remaja Rosdaarya, 2014), hlm. 112.

<sup>33</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam...*, hlm. 113.

<sup>34</sup> Karel A. Steebrink, *Pesantren Madrasah Sekolah Pendidikan Islami dalam Kurun Modern*, (Jakarta: LP3ES, 1986), hlm. 152.

<sup>35</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam...*, hlm. 114.

## 2. Islamic Boarding School

Pesantren/ Islamic boarding school is essentially a "place of learning the students". While the cottage means home or simple shelter made and bamboo. Besides, the word "cottage" may also be derived from the Arabic "*Funduq*" which means "hotel or hostel. Thus the boarding school is a place of education and learning for the students and public schools.<sup>36</sup>

In the socio political system,, boarding institutions seemed to show the dynamics are quite phenomenal. Some aspects of the boarding school experience its dynamics is certainly related to the conditions of ongoing institutional around schools, particularly the demands of the times is increasingly unstoppable. Tracing the early periods of the new order, schools are faced with situations that are quite crucial. However, much of the literature that says that schools seem to be quite successful answer to these challenges. For example, in times of economic difficulties faced by Indonesia in the decade 1950-1960, the dynamics of pesantren lot with regard to the provision of skills, especially in agriculture, which of course is expected to be a provision for the students, in addition to supporting the own school's economic future. In difficult times.<sup>37</sup> Therefore, many rural boarding school like in Tebuireng and Rejoso directing his students to engage vocational activities in agriculture, such as the cultivation of rice, coconut, tobacco and coffee. At the same time

such a large boarding schools Gontor, Tebuireng, Tambak beres, Tegal Rejo began to establish and develop cooperative.

Response schools in other forms arise when a similar sort of rivalry boarding school with modern madrasa institutional system which is placed under the responsibility and supervision of Religious Affairs, which since the 1950s launched newer madrasah, after being state from many private madrasah emerged. Furthermore, some schools. Among pesanteran schools are seen as a pioneer in the experiment is pesantren Darul Ulum, Rejoso, Peterongan, Jombang in September 1965 founded the Darul Ulum University, which is listed on Depatemen Education and Culture. One example in terms of the leadership transition Maksumbang schools are boarding schools in Gresik, which since at apada founded in 1895, led by KH.Abdul Jabbar.<sup>38</sup>

Expansion and growth could be seen boarding schools were originally only rural-Based Institution, then developed into an urban educational institutions. The emergence of such schools in Jakarta, Bandung, Medan, Pekanbaru, Yogyakarta, Semarang, Makassar or suburb of Jakarta as Parung or Cilangkap. As stated Zaniarkasyi Dholfer, among urban schools emerged in the 1980s Darun Najah Pesantren Ashidiqiyah in Jakarta, pesantren Nurul judges, Kauthar, Darul Darul Rafah in the field and Hikamh in Pekan Baru.<sup>39</sup>

In 1961, when Sukarno was in power, the national parliament has passed a law which states

<sup>36</sup> Samsuriadi, *Kebijakan Pendidikan Islam Di Indonesia*, Jurnal Tarbawi, Volume 2 No 2, 2013. hlm, 181-190.

<sup>37</sup> Fani Farida, *The modernization practices pesantren in Salatiga*, Attarbiyah:

Journal of Islamic Culture and Education, Vol. 2 No. 2, 2017, hlm. 153-173.

<sup>38</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam...*, hlm.122-123.

<sup>39</sup> Zamakhsyar, Dhofler, *Tradisi Pesantren*, (Jakarta: LP3ES, 1983), hlm. 18.

that in eight years, the religious schools will be transferred to the supervision by the Ministry of Education, fueling fears that they will be secular. Suharto came to power in 1967, but he and other nationalists saw the need to develop a public education system that is more powerful. Islamic leaders therefore pleased that the agreement allows the three Ministers of Islamic schools to remain under the Ministry of Religion and continue to exist as a private Islamic schools. Even many traditional scholars who are willing to participate in building the strength of the country through educating people with a modern curriculum, as long as they are still allowed to teach Islam and become a leader for the people through running schools. They see that they can maintain a student at the school if they cooperate with the government, which allows the school to be certified and the students to receive a diploma recognized by the government. If not, pesantren and madrasah enrollment may decline and wither. However, schools need help and government teachers to teach the national curriculum. Thus, many government schools open or close the property schools where students learn in both school and this pattern still exists today and allows national objectives and religion to both filled and has made the Islamic tradition alive. They see that they can maintain a student at the school if they cooperate with the government, which allows the school to be certified and the students to receive a diploma recognized by the government. If not, pesantren and madrasah enrollment may decline and wither. However, schools need help and government teachers to teach the national curriculum. Thus, many

government schools open or close the property schools where students learn in both school and this pattern still exists today and allows national objectives and religion to both filled and has made the Islamic tradition alive. They see that they can maintain a student at the school if they cooperate with the government, which allows the school to be certified and the students to receive a diploma recognized by the government. If not, pesantren and madrasah enrollment may decline and wither. However, schools need help and government teachers to teach the national curriculum. Thus, many government schools open or close the property schools where students learn in both school and this pattern still exists today and allows national objectives and religion to both filled and has made the Islamic tradition alive. Islamic school enrollment may decline and wither. However, schools need help and government teachers to teach the national curriculum. Thus, many government schools open or close the property schools where students learn in both school and this pattern still exists today and allows national objectives and religion to both filled and has made the Islamic tradition alive. Islamic school enrollment may decline and wither. However, schools need help and government teachers to teach the national curriculum. Thus, many government schools open or close the property schools where students learn in both school and this pattern still exists today and allows national objectives and religion to both filled and has made

the Islamic tradition alive.<sup>40</sup>

### 3. Madrasah

Madrasah is the meaning of the word, which means seating Darasa to learn and can be turned into mudarrisun *isim fail* from the word darrasa (Mazid Tasdid) which means teacher.<sup>41</sup> Madrasah term has now been integrated with the term school or college (especially Islamic schools).<sup>42</sup>

Since independence, actually has been outlined through the institution of the Assembly regarding the urgency of institutional-religious educational institutions, with respect to the basic character of the philosophy of the nation. Because the 1945 Constitution regarding education and falsafa nation, then there is an effort to reform the basic law on education. The TAP MPR No. 27, 1966 stated that religion is one of the absolute element in the achievement of educational goals nasioanal. Besides TAP MPR 2, 1960 confirmed that the Madrasah is an autonomous institution under the supervision of the Ministry of Religious Affairs.<sup>43</sup>

Following this development, on 10-20 August 1970 a meeting was held in Cibogo, Bogor, West Java to develop a madrasah curriculum in 1973 and an allocation that accommodates non-Religion subjects. But at the same time it was heard that there was an

intense effort by the government to integrate educational institutions in Indonesia, including Madrasahs under the Ministry of Education and Culture. This is feared by Islamic leaders, because it will eliminate the existence of Islamic education. The concern was true when the Presidential Decree No.34 / 1972 came out regarding "functional responsibility for education and training". The decision is as follows:<sup>44</sup> 1) Minister of Education and Culture is responsible for management of general and vocational education. 2) Minister of Labor in charge of and responsible for developing the expertise and honesty exercise of labor are not civil servants. 3)Chairman of state administrative agencies in charge of and responsible for coaching and specialized training of civil servants.

The Presidential substance can easily be understood that all educational institutions in Indonesia under the responsibility of the Department of Education, including religious educational institutions. Various attempts were made MORA (Minister of Religion today is Prof. Dr. H. Mukti Ali) so that Presidential Decree No. 34/1972 was not fulfilled convey 1974. Nevertheless, many places have lots of Private Elementary School ordered local governments to submit the madrasa building for primary school education. Therefore, the organizers of protests from private madrasahs and the scholars arrive in droves to Religius Affair Ministry.

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<sup>40</sup> Kathleen E. Woodward, *Indonesian Schools: Shaping the Future of Islam and Democracy in a Democratic Muslim Country*, Journal of International Education and Leadership, Volume 5 Issue 1 Spring 2015, hlm.1-23.

<sup>41</sup> Muhammad Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidayah Karya Agung, 1989), hlm. 120, lihat pula Zamhuri, *Analisis Kebijakan Pendidikan Islam Menstruktur Problem Kebijakan Kasus Mis Sore*, Jurnal STAI Ma'arif Jambi, Vol.1, No.1, Tahun 2010, hlm.1-22.

<sup>42</sup> Maksum, *Madrasah: sejak perkembangannya*, (Jakarta: Logos, 1999), hlm. 146-147 Lihat pula, Armei Ma'arif, *Sejarah Pertumbuhan dan Perkembangan Lembaga Pendidikan Islam Klasik*, (Bandung: Percetakan Angkasa, 2004), hlm. 55

<sup>43</sup> Hamid Fahmy Zarkasyi, *The Rise Of Islamic Religious-Political Movements In Indonesia*, Journal Of Indonesian Islam, Volume 02, Number 02, December 2008, hlm. 336-378.

<sup>44</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam...*, hlm. 128.

In the MP3A trial, made a deal to turn over so that the madrasa as a special education institution, but under the responsibility of MORA and "public education dimadrasah adjusted to a standard level of general knowledge public schools". The results were reported to the Minister of Religion who then pass it on to the president.<sup>45</sup>

Meanwhile there are concerns of a number of Islamic society on the Presidential and Presidential Decree that led to the emergence of a shared commitment to maintain the existence of autonomy madrasah through MP3A session, the president issued a decree and operational guidelines regarding the PI in order to accommodate the aspirations of the people of Islam, its contents: Development of public education is the responsibility of the minister of Education and Culture, while the responsibility for religious education is the responsibility of the minister of religion and to implement Presidential Decree No. 34 of 1972 and Presidential Decree No. 15 1974 as well as possible there should be cooperation between the Department of Education and the Minister of Interior and Minister of Religious Affairs.

The operational guidelines lead the emergence of the Joint Decree (SKB three Ministers in 1975. A number of decisions that strengthen the position of the madrasa more pronounced so that the correspondence madrasah schools. Among article quite

strategic, among others. First in chapter 1 of Article 1, paragraph 2 reads: Madrasah covers 3 levels:<sup>46</sup> 1)Elementary School elementary school level.2)Madrasah Tsanawiah junior high school level.3)Madrasah Aliyah upper secondary school level

Responding to this policy, the 1976 curriculum MORA prepare intensively enacted in 1978. It was based decision of the Minister of Religion No. 75 dated 29 December 1976. However, there are madrasahs that retain 100% of religious subjects without entering the general subjects. With its level as follows:<sup>47</sup> Madrasah Diniyah Awaliyah., Madrasah Diniyah Wustha, and Diniyah Madrasah Aliyah.

Anticipating such phenomena SKB will emerge between the Education Minister with the Minister of religion No. 9299 / U / 1984 on setting up the standardization of curricula in public schools and madrasah. The goal is not simply equate Islamic schools with public schools in level and quality of knowledge between Madrasahs and general schools, but also sought uniformity and standardization in the program structure and curriculum.

Rate will decrease the level of mastery of the style of religious madrasa graduates SKB 3 minister. The government responded by establishing MAPK.<sup>48</sup> MAPK birth pioneered by H. Munawir Sjadzali, MA (when he was the minister of religion RI). According to Ali Hasan and Mukti Ali<sup>49</sup> motivated by the need for experts

<sup>45</sup> Dzakiah Drajat, *Pengantar Dalam Maksud, Madrasah; sejarah dan Perkembangannya*, (Jakarta: Logos, 1999), hlm. Viii-xi.

<sup>46</sup> Toto Suharto, *Implikasi Kebijakan Pendidikan Era Soeharto Pada Eksistensi Madrasah*, Jurnal Pendidikan Islam IAIN

Surakarta, Vol. XVII No. 3 tahun 2012, hlm. 365-382.

<sup>47</sup> Iskandar Engku dan Siti Zubaidah, *Sejarah Pendidikan Islam...*, hlm. 130

<sup>48</sup> Lahirnya MAPK melalui KMA No. 73 tahun 1987.

<sup>49</sup> M.Ali Hasan dan Mukti Ali, *Kapita Selekta Pendidikan Islam*, (Jakarta: Pedomam Ilmu Jaya, 2003), Cet. Ke-1, hlm. 124.

in the religion of Islam. In accordance with the demands of national development, so that the condition was necessary Efforts to improve the quality of education in MA.

Since the issuance of the SKB 3 ministers, which was followed by the SKB of 2 ministers formally a madrasa has become a public school that makes religion as its institutional characteristic. Government policy in the 2 SKB above raises a new dilemma for madrasas. On the one hand the material of general knowledge for madrasas in quantity and quality has increased, but on the other hand the students' mastery of religious knowledge has become completely responsible. So that printing ulama from madrasas is too risky.<sup>50</sup>

Realizing that condition, the government held breakthroughs, hence the government's desire to establish MA is Special which was then known as Madrasah Aliyah specific program (MAPK), which is based on the decision of the minister of religion No. 73 of 1987, which was later renamed to MAK (Madrasah of religious aliyah). In this MAPK typed emphasis on the development and deepening of religious knowledge does not rule out that as a general science knowledge development efforts.

For this reason, the research and development center for religious education of the Ministry of Religion's religious research and development agency in collaboration with the Director General of Islamic Binbaga conducted a study of feasibility of several

MANs which were considered to allow both facilities and infrastructure to conduct special programs. From the research, five MANs were appointed as providers of special programs. The five madrassas whose implementation refers to the decision of the Director General of Islamic Binbaga No.47 / E / 1987 dated July 23, 1987 namely: MAN Darussalam (Ciamis West Java), MAN Ujung Pandang, MAN 1 Yogyakarta, MAN Koto Baru (Padang Panjang, West Sumatra), and MAN Jember (East Java).

There is a late 80s decade was born the Law on National Education System (UUSPN) No.2 / 1989. Madrasah integration patterns into patterns of Islamic private schools. During this time in Indonesia such as schools, schools of Muhammadiyah, Ma'arif Al-Azhar, and others.<sup>51</sup>

#### **4. Islamic College**

According to Muhammad Yunus, Islamic College. First founded and opened under his direction alone in the wilderness dated December 9, 1940, West Sumatra. The agency consists of two faculties, law / religion and education as well as Arabic. The goal is to educate scholars. In 1960 was the final form, where the Academic Office of Religious Sciences (ADIA) Jakarta and PTAIN Yogyakarta were united as the State Islamic Institute (IAIN). IAIN began with two parts, two Yogyakarta faculties, two faculties in Jakarta.

After that IAIN has evolved into various regions in Indonesia and until now it has reached the number of 14 IAIN.

Socio Political government system to be active in supporting Islamic education in the mid-

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<sup>50</sup> Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rosulullah...*, hlm.367.

<sup>51</sup> Edi Susanto dan Karimullah, *Kebijakan Pendidikan Nasional Bidang Agama Islam Di*

*Indonesia*, Jurnal Tadrís, Jurusan Tarbiyah STAIN Pamekasan, *Volume 10 Nomor 1 Juni 2015*, hlm. 104-118.

1960s when the Ministry of Religious forming fourteen State Islamic Institute (IAIN). They are believed by the central government with the task of promoting and teaching Islamic studies at tertiary level.<sup>52</sup>

IAIN addition, there is also a high school Islamic Religious Affairs (STAIN) Malang, which has become the State Islamic University (UIN) Malang. IAIN graduates of the above has given birth Strata I (S1), IAINs has established Master and also form S3 (PhD) in the field of religion appropriate concentration. Besides the state higher education institutions, on the other hand also has no College of Islamic Religion of Private evolving together with the development of IAIN. Moreover, with the launch of Private Islamic institution of higher education with the theme coordinator of the State Islamic colleges Private (Kopertais) are scattered in various areas.

### **Factors Supporting the Islamic Educational Progress**

The occurrence of various growths and developments in Islamic education in the New Order era as mentioned above, due to several factors as follows:

1. The improvement in relations and cooperation between Muslims and the government.

President Soeharto controlled approximately 32 years which can be divided into two parts. During the first 16 years, relations between Muslims and the New Order government in a state of

disharmony, tension, mutual suspicion, and even sometimes colored conflicts and bloody events, as seen in the Tanjung Priok case, alleged aircraft hijacking by hardline Islamic groups opposite the government. These tensions are partly due to the political ideological roots of Islam that want to make Islam the basis of the state, as shown by some people and movements who want to establish Islam.

In the first 16-year period using this political ideological approach Muslims are often accused of being the far right. But in 16 years the political relationship between Muslims and the New Order government began to melt, even showing a state of profound harmony and understanding. The occurrence of these circumstances due to changes which originally was ideological political into cultural, substantive and inclusive. That approach that sees Islam as a religion that brings mission of mercy to all the worlds that must be translated into concrete programs associated circuitry handling community issues, such as the problems of the people, such as the problem of underdevelopment in the field of economics, ignorance, and polluted environment. In this context.<sup>53</sup>

2. The improvement in the social economy.

During socio political system, the economic development effort to be excellent and the primary choice. In this regard, Indonesia's natural resources such as oil,

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<sup>52</sup> Malcolm Cone, *Neo-Modern Islam In Suharto's Indonesia*, New Zealand Journal of Asian Studies 4, 2 December, 2002, hlm. 52-67.

<sup>53</sup> Agung Banyu Perwita, *Islam "Symbolic Politics" Democratization and Indonesian Foreign*

*Policy*, Paper presented at the Kokkalis Graduate Student Workshop On Southern and Eastern Europe, Harvard University, 2000, hlm. 1-28.

mining and other empowered with maximum. Through oil revenues, Indonesia can collect huge funds for national development. In addition, activities in the field of industry, trade, and other services performed by foreign investors also increased sharply, so that economic growth reached 7%. Through this great fund, socio political government system can help the educational reform program.<sup>54</sup>

3. The more stable and safe administration.

During socio political system, Indonesia is known as a safe and stable country Southeast Asia region. Through upgrading P4 (Guidelines The Pancasila), Indonesia society increasingly positive in harmony and peace. This situation invites foreign investors to invest in Indonesia, and various development activities in the field of Islamic education can run a better state than the previous situation.

## CONCLUSION

Socio Political System fully return to the Constitution of 1945 and implement them pure. The Government and people will develop human and Indonesian society entirely. Namely to build physical and spiritual fields for the good life, the world and the Hereafter once (simultaneously). The new order is also called as a constitutional order and the order of construction. The first step in this reform is a policy published by religious minister in 1967 as a response to TAP MPR No. XXVII in 1966. By formalizing and structuring madrasah. Thus

it can be understood that an attempt at formalizing and structuring the madrasa is the government's initial agenda (Ministers of Religion Affair) in the New Order era.

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<sup>54</sup> Hamlan Andi Baso Malla, *Kajian Sosio Historis Tentang Politik Kebijakan Pendidikan*

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