

ISLAMIC EDUCATION POLICY FROM THE OLD ORDER TO THE REFORMATION PERIOD

Moh. Takwil
Dosen STAI Alif Laam Miim Surabaya
e-mail: moh.takwil@stai-aliflaammiiim.ac.id

Abstract: This article is a literature study that presents the process of development of Islamic education policies from the Old Order to the Reformation period. It is very important to know the study of policy developments so that it can provide a historical basis for the challenges and developments that have occurred in Islamic education policy. This research is literature, the data collection method is documentary and the analysis is content analysis. The results of this research show that: (1). A significant influence on the development of Islamic educational institutions during the Old Order was the establishment of the Department of Religion based on PP No. 1 of 1946. (2). During the New Order era, efforts were made to integrate religious and general education in 1975 through a decree of 3 Ministers with the implementation of a curriculum in schools consisting of 30% religious lessons and 70% general lessons. Apart from that, it also strengthens the equalization of diplomas from madrasah and school graduates. (3). The reform period was marked by the existence of Law 20 of 2003 which became the foundation for the implementation of religious education for the government and community groups and continued to experience development in its operational field until the birth of Islamic Boarding School Law No. 18 of 2019 which provided recognition and equality for managed Islamic education. boarding school.

Keywords: policy, islamic education, old order, reformation

Abstrak: Artikel ini adalah studi pustaka yang menyajikan proses perkembangan kebijakan-kebijakan pendidikan Islam dari masa orde lama hingga masa reformasi. Studi perkembangan kebijakan ini sangat penting untuk diketahui agar menjadi suatu pijakan sejarah tentang tantangan dan perkembangan yang terjadi dalam kebijakan pendidikan Islam. Penelitian ini bersifat kepustakaan, metode pengumpulan datanya documenter dan analisisnya dengan analisis konten. Dari hasil penelitian ini menunjukkan bahwa: (1). Pengaruh signifikan terhadap pengembangan lembaga pendidikan Islam pada masa orde lama adalah dengan dibentuknya Departemen Agama berdasarkan PP No 1 tahun 1946. (2). Pada masa orde baru, upaya integrasi pendidikan agama dan umum pada tahun 1975 melalui dekrit 3 Menteri dengan diberlakukannya kurikulum di sekolah yang terdiri dari 30% pelajaran agama dan 70% pelajaran umum. Selain itu, juga dikuatkan penyetaraan ijazah lulusan madrasah dan sekolah. (3). Pada masa reformasi ditandai dengan adanya undang-undang 20 Tahun 2003 yang menjadi pondasi penyelenggaraan

pendidikan agama bagi pemerintah dan kelompok masyarakat dan terus mengalami pengembangan di bidang operasionalnya hingga lahirnya undang-undang pesantren no 18 tahun 2019 yang memberikan pengakuan dan penyetaraan terhadap pendidikan Islam yang dikelola pesantren.

Kata kunci: kebijakan, pendidikan islam, orde lama, reformasi

INTRODUCTION

The development of Indonesian Islamic education policy has experienced a long history from time to time which has an impact on whether or not education progresses. Changes in leadership can also change Islamic education policies in Indonesia. This happens because each policy holder has their own ideals in preparing and managing an education system that is appropriate for their time. In the period before independence, efforts were made by the ulama to fortify education so that it continued to exist in the arena of educating humanity. At that time, Islamic education was still traditional in the form of surau, meunasah and Islamic boarding schools which were the main pillars in the development of Islam in Indonesia.¹ Even though it was still traditionalist, this was enough to make the Dutch nervous about the pace of development of Islamic education which, according to him, was enough to threaten the existence of Dutch power at that time.

In fact, in Islamic educational institutions, surau is not a product of Islam itself, but is an absorption of other religious institutions, namely Hinduism and Buddhism. If we look at its historical roots, surau is a place of worship for Hindu-Buddhist religion, which is usually found on peaks or high land in its surroundings. This surau originates from West Sumatra, specifically in Minangkabau.² When the Islamic preaching arrived and was accepted by the Minangkabau people, the surau changed its function to become a place of worship for Muslims and as a place for Islamic religious learning. As said by KH AMZ Tuanku Kayo Kadimullah, surau also has religious functionaries such as Khatib, imam, bilal, amil and so on.³

¹ Saeful Anam, "Abstract : Islam Has Expanded Its Wings to the Archipelago of the Seventeenth Century and Is Believed to Have Progressed in the 13th Century . The Process of Islamization by Predecessors Requires Media as a Mediator of Islamic Teach- Ings . Pesantren , Su" 01 (2017): 145–49.

² Saeful Anam.

³ Saeful Anam.

In general, Islamic boarding schools are known for developing traditional education that is assimilated from Indonesian culture.⁴ Pesantren is a residential place for students to gain knowledge from a Kyai and asatidz. In its development, Islamic boarding schools were created and designed to gain religious knowledge. As an Islamic religious institution, the values and ideological motives of Islamic boarding schools are a challenge for the Dutch government. Of course, what Islamic boarding schools embody is the Islamic ideology for Islamic da'wah to the entire Indonesian nation. However, it needs to be understood that before Islam arrived, Hindus and Buddhists had already carried out their religious activities in Indonesia. So the presence of Islam in Indonesia as a da'wah invites the good and prevents the evil and carries out the mission of spreading Islam to all corners of the world. It is recorded in history that Islamic boarding schools are a medium for Islamic preaching, especially the Wali Songo who used Islamic boarding schools as a place for the Islamization of Indonesian society and Islamic boarding schools sowed the spirit of resistance against the Dutch (nationalism).⁵

Apart from the pre-independence history above, from there we can understand that the existence of Islamic education was very closely related to the leadership of Islamic education at that time. Whether Islamic education advances or not is greatly influenced by who is in power at that time. Likewise, whether a nation is advanced or not can be seen from the quality of its education. Currently, Indonesia is no longer constrained by Dutch decisions and policies, Indonesia is free and independent to regulate domestic issues, including issues of Islamic education. So of course Indonesia must take steps to change and not be bound by old traditions where at that time the rulers were not pro towards the development of Islamic education.

Because the influence of government policy on Islamic education has a huge influence on Islamic education itself, it is very important to carry out studies on the history of Islamic education, especially those related to policy. By studying history,

⁴ Hanun Asrohah, *Lembaga Pendidikan Islam Tradisional Di Indonesia; Makalah Sejarah Sosial Pendidikan Islam* (Surabaya: IAIN-Sunan Ampel, n.d.).

⁵ Wahjoetomo, *Perguruan Tinggi Pesantren: Pendidikan Alternatif Masa Depan* (Jakarta: Gema Insani Press, 1997). 99

you can find out the developments that occurred from time to time, starting from the government during the Old Order to the reform period until the birth of Islamic boarding school law policies. Therefore, the author is interested in conducting research related to the history of the development of Islamic education policy in Indonesia from the Old Order, New Order to Reformation.

METHOD

This research is classified into library research or library research. Library research is a study conducted in the library to collect and analyse data sourced from libraries, both in the form of books, periodicals, such as scientific magazines published periodically, historical stories, documents and other library materials that can be used as a reference source for compiling a scientific report⁶. The data collection technique in this research is using the documentation method, namely taking from written materials both primary and secondary sources about Islamic Education Policy from the Old Order Period to Reform. In analysing the data, the author uses the content analysis method.

FINDING AND DISCUSSION

A. Islamic Education Policy During the Old Order

The bright spot of the education system in Indonesia was during the New Order era with its policies and attention to the world of education. At this time a law was issued which stipulated that every citizen had the right to education. Unlike before, policies in education place Islam as a rival that must be faced and watched out for.⁷

As part of the government's efforts to change the curriculum that existed during the previous government, namely the Dutch era, the government during the Old Order issued the 1947 curriculum, then known as the Learning Plan. As stated by Amirul Mukminin, et al in their journal, citing Hien (1962), it was said

⁶ Abdurrahmat Fathoni, *Metodologi Penelitian Dan Teknik Penyusunan Skripsi* (Jakarta: Asdi Mahasatya, 2016).

⁷ Faisal Mubarak and A Pendahuluan, "PERKEMBANGAN KEBIJAKAN," *Jurnal: Ta'lim Muta'allim* 4, no. 8 (2009): 225–42, <https://core.ac.uk/download/pdf/79442943.pdf>.

that the 1947 curriculum was broken down into 3 main categories, namely courses, study hours and teaching materials. It was aimed at reforming Indonesian education from the influence of the Dutch-based education system.⁸

The development of Islamic education or also known as the modernization of Islamic education at this time is better known as "development", which is a complex multidimensional process. Many experts are of the view that education is the key to modernization.⁹ In this way, there will be no contradiction between education and modernization. This is like two currencies that really support each other. The existence of education is in line with the progress of the times.

Islamic education or what is better known as Islamic boarding school as traditional education, is currently experiencing development. Whether they want it or not, the government must take Islamic education as part of the national education system. This is because the work of Islamic education has really helped the process of independence. As stated by Muhammad Zuhdi in his journal, it is said that After independence, the government could not ignore the existence of Islamic institutions in any discussion about the national education system. In other words, the government has no choice but to accept these institutions as part of the national education system.¹⁰

As part of the gift of independence for the efforts and struggles of Muslims, it was during this period that the Department of Religion (DEPAG) was born, which was designed at its founding to accommodate matters relating to religion, especially Islam. Not least in its work, the Ministry of Religion also plays a role in developing Islamic education. The government's attention to Islamic education at the beginning of independence was clearly visible with the understanding that education, both in the form of madrasas and general education, was part of making the nation's life intelligent. As stated by the Central National Workers' Agency (BPNP) on December 27 1947, it was emphasized that "madrasahs and

⁸ Amirul Mukminin, Akhmad Habibi, and Lantip Diat Prasoj, "Curriculum Reform in Indonesia : Moving from an Exclusive to Inclusive Curriculum Kurikulumna Prenova v Indoneziji : Prehod Od Izključujočega k Vključujočemu Kurikulumu" 9 (2019): 53–72, <https://doi.org/10.26529/cepsj.543>.

⁹ Azyumardi Azra, *Pendidikan Islam, Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana Prenada Media Group, 2011).

¹⁰ Muhammad Zuhdi, "Modernization of Indonesian Islamic Schools' Curricula, 1945-2003," *International Journal of Inclusive Education* 10, no. 5 (2006): 415.

Islamic boarding schools, which are essentially a means and intelligence of the common people which are ingrained in Indonesian society in general, should also receive real attention and assistance, demands and assistance. materials from the government.¹¹

The existence of the Ministry of Religion as a government institution that oversees Islamic education means that, as Uswatun Qoyyimah said, Indonesia has a unique education system. Two ministries regulate formal education from primary education to higher education: the Ministry of Education and Culture and the Ministry of Religion (MoRA), which manages secular schools and religious schools (madrasas and other religious schools). This dualism has resulted in two education systems in Indonesia: (1) the secular system or schools, which is under the Ministry of Education and Culture, and (2) the religious system or madrasahs, which is controlled by the Ministry of Religion.¹²

In the field of education, to strengthen the existence of Islamic education and general education so that it goes hand in hand, a policy was formed which resulted in the decision of two ministers, namely the Minister of Religion and the Minister of Education and Culture or known as SKB 2 Ministers. From here it was decided that religious education would be given starting from class IV SR (People's School). The development of religious education in schools was handled by the Department of Religion, while Islamic education for public schools was officially regulated by the government.¹³ With the agreement between these two ministers, Islamic education experiences legal legitimacy to be developed and implemented both in public schools under the auspices of the National Education Department and in Islamic schools under the auspices of the Ministry of Religion.

The formation of the Minister of Religion based on PP No. 1/SD dated 3 January 1946 was based on consideration of the BPKNIP proposal of 22 December 1945 for the ministry of education and culture to seek new educational reforms covering 10 issues including issues regarding religion, madrasas and

¹¹ H.A.Timur Jailani, *Peningkatan Mutu Pendidikan Dan Pembangunan Perguruan Agama*, (Jakarta: Darmaga, 1990).

¹² Zuaireni dkk, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Bumi Aksara, 1992).

¹³ Zuaireni dkk, *Sejarah Pendidikan Islam di Indonesia*(Jakarta:Bumi Aksara, , 1992),19

Islamic boarding schools. This renewal and attention to Islamic education then gave birth to a joint body or committee led by Prof Mahmud Yunus from the Department of Religion and Mr Hadi from the Ministry of P&K, the following policy was born:

1. Religious education is given starting from class IV SR (people's school)
2. In areas where religion is strong, such as Sumatra, Kalimantan, etc., religious education begins to be given in grade 1 SR.
3. In junior and senior secondary schools, 2 hours of religious education is provided per week.
4. Religious education is given to at least 10 students in one class and with permission from their parents or guardians.
5. The appointment of religious teachers, religious education costs and religious education materials are borne by the Department of Religion.¹⁴

The author believes that the progress of developing Islamic education during the old order seems to have received sufficient attention. This is natural because part of the supporters and drivers for achieving independence are Muslims, especially from Islamic boarding school circles. Therefore, it is necessary to pay special attention to the development and renewal of Islamic education by the government. With the existence of agreements and regulations regarding the management of Islamic education, Islamic education will not be difficult to develop. This is different from the Dutch colonial period, where the existence of Islamic education was strictly monitored and given special binding regulations.

B. Islamic Education Policy During the New Order Period

The new order is referred to as the government after the fall of Soekarno in 1966. This period is also called the development period. This is indicated by the existence of schools up to the village level. Efforts to educate the nation's life were also a special concern carried out during the New Order government. In 1967, the Minister of Religion issued a policy namely making a number of madrasas from Ibtidaiyah to Aliyah levels into state madrasas. With details of

¹⁴ Abudin Nata, *Paradigma Pendidikan Islam, Kapita Selekta Pendidikan Islam* (Jakarta: Gramedia Widiasarana, 2011). 25

358 State Ibtidaiyah Madrasas (MIN), 182 State Islamic Tsanawiyah Madrasas (MTsN) and 42 State Islamic Religious Madrasas (MAAIN). So with the statehood of a number of madrasas, the responsibility for their management is borne by the government.¹⁵

The Islamic education policy during the New Order era was more detailed, including policies regarding the provision of learning time. It is even stated that religious education is taught from elementary school to university level. This is as stated by St. Hasniati Gani Ali quoting Karel A Stenbring regarding Islamic boarding schools, madrasas and schools, that we can see the New Order government's policy regarding Islamic education from TAP MPR number 14/MPR/1978 which contains the GBHN emphasizing that the implementation of religious education begins elementary school to college. In fact, it is stated in detail in government decree number 08/c/u/1975 that religious education in primary to secondary schools is one of the fields of study. The field of study of religious education is taught 2 hours a week for grades I, II, III elementary school, 3 hours for grades IV, V and VI and 2 hours for middle and high school and even determines grade promotion if the PAI score does not reach at least six.¹⁶

During this period, starting from 1970-2002, education changed its orientation to the process. This is characterized by the presence of:¹⁷

1. There are no standardized State tests
2. Almost all students graduate from school
3. Students' enthusiasm for learning dropped drastically
4. Most teachers do not master the subject matter.

Islamic education is no exception, starting from the tension between the integration or dualism of Islamic education which leads to ideological and

¹⁵Nasrodin. and Eka Ramati, "PENANAMAN NILAI-NILAI PENDIDIKAN MULTIKULTURAL PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DALAM KURIKULUM 2013 DI SMP BUSTANUL MAKMUR GENTENG BANYUWANGI Nasrodin1," *MUMTAZ: Jurnal Studi Pendidikan Agama Islam* 1, no. 2 (2022): 83–97, <https://ejournal.iaiiibrahimy.ac.id/index.php/mumtaz/article/view/1385/872>.

¹⁶ St Hasniati Gani Ali, "Kebijakan pemerintah terhadap pembinaan pendidikan Islam "Jurnal Al Ta'dib 2015, 103

¹⁷ Sutrisno, *Pendidikan Islam Di Era Peradaban Modern* (Jakarta: Prenamedia Group, 2015).

political conflicts and schools' efforts to modernize. The most prominent integration effort was in 1975 through the decree of 3 Ministers which implemented a curriculum in schools consisting of 30% religious lessons and 70% general lessons.¹⁸ With the birth of these 3 Ministerial policies, the position of madrasas was equalized with public schools of the same level. There are 3 main points of mandate in terms of strengthening the position of madrasas:¹⁹

1. A Madrasah diploma has the same value as a public school diploma of the same level
2. Madrasah graduates can continue to public schools at a higher level
3. Madrasah students can move to public schools of the same level
4. The management and supervision of madrasas in religious subjects is carried out by the Minister of Religion, while the guidance and supervision of general subjects in madrasas is carried out by the Minister of Education and Culture, together with the Minister of Religion and the Minister of Home Affairs.

With the existence of this 3 Ministerial Decree, it is also a rebuttal to the opinion expressed by Sayyed Farooq et al, in a journal entitled "Quality and Features of Education in the Muslim World" where it is stated that in many cases, the education system does not recognize the degree of Islamic educational institutions or limits its usefulness.²⁰ This then becomes the difference that Islamic education in Indonesia receives attention from the government and is integrated with the national education system.

The government during the New Order era also strengthened the importance of religious education with the issuance of Law number 2 of 1989 concerning the national education system in Chapter IX article 39 paragraph 1 that the curriculum content for each type and level of education must contain

¹⁸ Lyn Parker and R Raihani, "Democratizing Indonesia through Education? Community Participation in Democratizing Indonesia through Education? Community Participation in Islamic Schooling," no. October (2016), <https://doi.org/10.1177/1741143211416389>.

¹⁹ Fitri Wahyuni, "KURIKULUM DARI MASA KE MASA (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)" 10, no. 2 (2015).

²⁰ Sayyed Farooq Shah et al., "Quality and Features of Education in the Muslim World," 2015.

Pancasila, religion and citizenship education.²¹ The policy of Law number 2 of 1989 is to strengthen the policy of TAP MPR number 14 concerning the implementation of religious education from elementary schools to universities. Thus, educational efforts and policies during the New Order era were the development and strengthening of the role of Islamic education from the previous order.

C. Islamic Education Policy in the Current Reform Period

Islamic education policy has gone through a long period of time to arrive at the idealism of Islamic education which is developing and renewable. Islamic education during the old order era with the opening of a special space for the management of Islamic education with the formation of the Department of Religion until the new order period, Islamic education also always underwent improvements and revisions until a decree was born regarding the obligation of each level of education to teach religious education.

Based on history, after the crisis occurred in mid-1997, Indonesia's recovery seemed difficult. In this way, it can be seen that the process-oriented education that was implemented during the New Order era was not enough to be able to face the challenges and changes of the times. The government must make efforts to strengthen the position of education to produce graduates who are ready to face the waves of changing times. As part of this evaluation, educational policies during the reform era were born.

Reformation began in 1998, among the policies at that time were as follows:

1. Regulation number 20 of 2003

This law talks about the National education system, where it states the clarity of the position of Islamic education. As stated in article 30, part 9 concerning religious education, religious education is organized by the government or community groups of religious adherents in accordance with statutory regulations. In the principles of implementation of Law number 20

²¹ Shah et al.

of 2003, it is stated that upholding religious values is important. It is also stated here that every student has the right to receive religious education.²² With this law, it can legitimize religious groups to provide education and can adapt and incorporate religious education according to the religious level in certain areas.

2. Regulation number 14 of 2005

In this law, the government is more serious about establishing patterns and standards that must be met in every educational activity. Both in terms of teacher qualifications as educators, lecturers and even issues of rights and obligations. From here the government regulates salaries, allowances and other rights for both civil servants and honorary employees.

Referring to this law, the author considers that the government's seriousness in matters of education has reached the technical realm as well as rights and obligations. Even though the discussion in this law is not specifically about Islamic religious education, the enactment of this law is part of Islamic education because, like the previous Regulation, part of the support or implementation of education is from government and private elements.

3. Government regulation number 19 of 2005

This regulation talks about national education standards. Talking about achievement standards that must be carried out in educational activities. The scope regulated in this Regulation is about content standards, process standards, graduate competency standards, standards for educators and education personnel, facility and infrastructure standards, management standards, financing standards, and education assessment standards.

With this Regulation, it appears that the government is implementing policies regarding graduate standards in a centralized manner. In an effort to maintain the quality of graduates, the government implements accreditation and certification. This accreditation then provides an overview of educational activities in schools regarding the quality of education. With this certification,

²² Undang-undang, "UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL," 2003.

it seems that the government is also carrying out the demands of Law Number 14 of 2005 which contains the rights and obligations of teachers. In terms of curriculum implementation in 2005, a competency-based curriculum was still implemented. This curriculum started from 2004 to 2006. In its implementation, this curriculum was oriented to at least two things:²³

- a. The expected results and impacts emerge from students through a series of meaningful learning experiences.
 - b. Diversity that can be manifested according to needs, the goals to be achieved emphasize the achievement of student competencies both individually and classically.
4. Government regulation number 55 of 2007.

This regulation specifically talks about religion and religious education. Government regulation number 55 of 2007 states that the management of religious education is managed by the minister of religion. However, in terms of management, the Minister of Religion does not only specifically manage the Islamic religion, but the religious education that is managed also includes other religions besides Islam. Religious education includes Islamic, Christian, Catholic, Hindu Buddhist and Confucian religious education.²⁴

In this regulation, the government also gives regional governments the authority to provide educational resources for religious education and even provide protection for the uniqueness of each region that has a certain level of religious distinctiveness. To strengthen this, in accordance with government regulation number 55, the function of religious education is essentially to foster critical, innovative and dynamic attitudes, so that it encourages students to have competence in the fields of science, technology, arts and/or sports. . Based on this, we can understand that there is a goal of educational reform which really encourages the development of students'

²³ Wahyuni, "KURIKULUM DARI MASA KE MASA (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)."

²⁴ Undang-undang, "UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL."

skills. Encourage students to have competence in the fields of science, technology, arts and sports.

As for the curriculum sector, at this time, to be precise, in 2006 the KBK curriculum (competency-based curriculum was discontinued), then the government designed and created a curriculum called the Education Unit Level Curriculum (KTSP). In the process of achieving competency targets in the KTSP curriculum, there is not much difference from the previous curriculum. The most prominent thing is that teachers are given more freedom to plan learning according to the student's environment and the condition of the school.²⁵ This curriculum applies not only to general education but also Islamic education, where every teacher, both religious and general teachers, must teach by first making a learning implementation plan.

5. Minister of Religion Regulation number 2 of 2008

This Minister of Religion regulation explains the competency standards for graduates and the content standards for Islamic religious education and Arabic. In this regulation, the Minister of Religion provides special standards for PAI and Arabic subjects. These provisions are detailed in the existence of standards at educational levels which include Madrasah Ibtidaiyah, Madrasah Tsanawiyah, as well as secondary education at Madrasah Aliyah.²⁶ In 2008 the curriculum used still used the educational unit level curriculum (KTSP).

So in 2013, the 2013 curriculum was born. One of the differences between the 2013 curriculum and the KTSP curriculum lies in the teacher's duties. In the previous curriculum, the teacher's task was reduced from being an educator to being a teacher. From teaching to lecturers and assignments. Teachers' duties, which have long been reduced, need to be returned to their

²⁵ Wahyuni, "KURIKULUM DARI MASA KE MASA (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)."

²⁶ PERATURAN MENTERI AGAMA REPUBLIK INDONESIA, "Menteri, Peraturan Republik, Agama Kompetensi, Standar Dan, Lulusan Isi, Standar Agama, Pendidikan Dan, Islam Arab, Bahasa Madrasah, D I Rahmat, Dengan Yang, Tuhan Esa, Maha Agama, Menteri Indonesia, Republik," 2008.

actual duties, so teachers must ensure that students experience the learning process to achieve competency.²⁷

6. Islamic Boarding School Law No. 18 of 2019

The Islamic Boarding School Law was passed into law on September 23 2019. This Law further emphasizes the position of Islamic boarding schools and the systems within them, including the learning system. In terms of objectives, the Islamic boarding school law emphasizes that the purpose of Islamic boarding schools is to form individuals who excel in various fields, understand and practice religious values, become religious experts who are faithful, devout and have noble character, knowledgeable, independent, helpful and moderate. This means that the existence of Islamic boarding schools which previously were anti-western products or products of infidels, this bill emphasizes that there is moderation and modernization of Islamic boarding schools which continues to develop. In article 20 of the Islamic boarding school law, it is stated that the Formal Diniyah curriculum consists of the Islamic boarding school curriculum and the general education curriculum.²⁸

In this law, Islamic boarding schools are given freedom and recognition in terms of formal education provided by Islamic boarding schools with their education system containing general education and Islamic boarding school education. The provision of formal education also extends from Diniyah Ula to Ma'had Aly education at the tertiary level, even at the tertiary level they can also provide bachelor's, master's and doctoral programs. The status of the existence of this education has the same status as education provided by the government according to the level of education.

Apart from the institutional field, the mandate of this Law is also to be a servant of the community in the form of empowerment. In this clause of the Law it is also explained that technology, financial management and other things can be used to empower the community. We can understand this by

²⁷ Sutrisno, *Pendidikan Islam Di Era Peradaban Modern*.

²⁸ Republik Indonesia, "Undang-Undang Republik Indonesia Nomer 18 Tahun 2019," 2019.

modernizing Islamic boarding schools as traditional institutions to become institutions that are able to adapt to the times. So, with the existence of this law, Islamic boarding schools are no longer included in the category of traditional isolative models whose Islamic education development model only produces ulama and does not accept western thought.²⁹ As for funding, Islamic boarding schools can obtain funds from the State, grants, abroad or from other funds that are legal and non-binding in accordance with the provisions of laws and regulations.

Normatively, this Islamic boarding school law is very good and can provide its own style as an Islamic boarding school institution. However, the government also needs to strengthen its monitoring and standardization system. It is conceivable that if government supervision is weak, formal education through Islamic boarding schools with recognized status could emerge even though their competence is not necessarily guaranteed. If this happens, it will backfire on our education system.

CONCLUSION

. The development of Islamic education policy in Indonesia experienced its own dynamics and problems during its time. The problems that occur are in line with the policies issued by the government as the authority to issue regulations. In every order or period that has occurred since independence until now there have been changes. These changes really depend on who is in power at that time. It is from who is in power that Islamic education policies are born. In principle and implementation, the history of the development of Islamic education policy both in curriculum and institutional terms can already be felt, for example with the existence of the Department of Religion as a government agency that oversees religious education until the Islamic boarding school bill was passed as law. Also included in the field of curriculum is the regulation of 70% general lessons and 30% religious lessons, this

²⁹ Zumratul Mukafa, "Existentialism in the Development of Islamic Education Institutions: A Portrait of Excellent School Development of Yapita Primary School Surabaya," *Dinamika* 17, no. 2 (2017): 313.

shows that there are efforts to modernize Islamic education and the acceptance of general education to be studied by students at Islamic educational institutions.

REFERENCES

- Anam, Saeful. "Abstract : Islam Has Expanded Its Wings to the Archipelago of the Seventeenth Century and Is Believed to Have Progressed in the 13th Century . The Process of Islamization by Predecessors Requires Media as a Mediator of Islamic Teach- Ings . Pesantren , Su" 01 (2017): 145–49.
- A Nata, budin. *Paradigma Pendidikan Islam, Kapita Selekta Pendidikan Islam*. Jakarta: Gramedia Widiasarana, 2011.
- Azra, Azyumardi. *Pendidikan Islam, Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*. Jakarta: Kencana Prenada Media Group, 2011.
- Asrohah, Hanun. *Lembaga Pendidikan Islam Tradisional Di Indonesia; Makalah Sejarah Sosial Pendidikan Islam*. Surabaya: IAIN-Sunan Ampel, n.d.
- Fathoni, Abdurrahmat. *Metodologi Penelitian Dan Teknik Penyusunan Skripsi*. Jakarta: Asdi Mahasatya, 2016.
- INDONESIA, PERATURAN MENTERI AGAMA REPUBLIK. "Menteri, Peraturan Republik, Agama Kompetensi, Standar Dan, Lulusan Isi, Standar Agama, Pendidikan Dan, Islam Arab, Bahasa Madrasah, D I Rahmat, Dengan Yang, Tuhan Esa, Maha Agama, Menteri Indonesia, Republik," 2008.
- Indonesia, Republik. "Undang-Undang Republik Indonesia Nomer 18 Tahun 2019," 2019.
- Mubarak, Faisal, and A Pendahuluan. "PERKEMBANGAN KEBIJAKAN." *Jurnal: Ta'lim Muta'allim* 4, no. 8 (2009): 225–42. [https:// core.ac.uk /download/pdf/79442943.pdf](https://core.ac.uk/download/pdf/79442943.pdf).
- Mukafa, Zumratul. "Existentialism in the Development of Islamic Education Institutions: A Portrait of Excellent School Development of Yapita Primary School Surabaya." *Dinamika* 17, no. 2 (2017): 313.
- Mukminin, Amirul, Akhmad Habibi, and Lantip Diat Prasajo. "Curriculum Reform in Indonesia : Moving from an Exclusive to Inclusive Curriculum Kurikularna Prenova v Indoneziji : Prehod Od Izključujočega k Vključujočemu Kurikulumu" 9 (2019): 53–72. <https://doi.org/10.26529/cepsj.543>.
- Nasrodin., and Eka Ramiati. "PENANAMAN NILAI-NILAI PENDIDIKAN

MULTIKULTURAL PADA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM DALAM KURIKULUM 2013 DI SMP BUSTANUL MAKMUR GENTENG BANYUWANGI Nasrodin1,,” *MUMTAZ: Jurnal Studi Pendidikan Agama Islam* 1, no. 2 (2022): 83–97. <https://ejournal.iaibrahimy.ac.id/index.php/mumtaz/article/view/1385/872>.

Parker, Lyn, and R Raihani. “Democratizing Indonesia through Education? Community Participation in Democratizing Indonesia through Education? Community Participation in Islamic Schooling,” no. October (2016). <https://doi.org/10.1177/1741143211416389>.

Shah, Sayyed Farooq, Safdar Rehman Ghazi, Saqib Shahzad, and Irfan Ullah. “Quality and Features of Education in the Muslim World,” 2015.

Sutrisno. *Pendidikan Islam Di Era Peradaban Modern*. Jakarta: Prenamedia Group, 2015.

Timur Jailani, H.A.. *Peningkatan Mutu Pendidikan Dan Pembangunan Perguruan Agama*, Jakarta: Darmaga, 1990.

Undang-undang. “UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL,” 2003.

Wahjoetomo. *Perguruan Tinggi Pesantren: Pendidikan Alternatif Masa Depan*. Jakarta: Gema Insani Press, 1997.

Wahyuni, Fitri. “KURIKULUM DARI MASA KE MASA (Telaah Atas Pentahapan Kurikulum Pendidikan Di Indonesia)” 10, no. 2 (2015).

Zuairini dkk. *Sejarah Pendidikan Islam Di Indonesia*. Jakarta: Bumi Aksara, 1992.

Zuhdi, Muhammad. “Modernization of Indonesian Islamic Schools’ Curricula, 1945-2003.” *International Journal of Inclusive Education* 10, no. 5 (2006): 415.