

THE DYNAMICS OF ISLAMIC EDUCATION POLICY IN INDONESIA: HISTORICAL TRACES ACROSS ERAS (PRE-INDEPENDENCE - REFORM)

Padliator,¹ Lyindira Putri,² Siti Aisyah,³ Dina Hermina⁴

Universitas Islam Negeri Antasari Banjarmasin, Kalimantan Selatan, Indonesia¹²³⁴

Email: padliator123@gmail.com¹ lindiraputri08@gmail.com² ais.aisyah0905@gmail.com³

dinahermina@uin-antasari.ac.id⁴

Informasi	Abstract
Volume : 2	<i>This study examines the long and diverse history of Islamic education policies in Indonesia, from the pre-independence era to the present day. The study aims to trace the evolution of these policies, analyse the various policies issued by the government, and assess their impact on the advancement of Islamic education in Indonesia. This research employs a qualitative literature review approach, examining various sources such as books, journals, and relevant documents. The findings reveal significant changes in Islamic education policies over time. During the Dutch colonial period, policies tended to restrict its development. After independence, the Indonesian government gave greater attention to Islamic education, although challenges persisted. The Reform Era brought important changes by granting greater autonomy to Islamic educational institutions. In conclusion, Islamic education policies in Indonesia continue to evolve and are influenced by social, political, and cultural factors. This study is expected to provide a deeper understanding of the evolution of these policies and the challenges and opportunities in the development of Islamic education in the future</i>
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Abstrak

Penelitian ini membahas sejarah panjang dan beragam kebijakan pendidikan Islam di Indonesia, mulai dari masa sebelum kemerdekaan hingga saat ini. Studi ini bertujuan untuk menelusuri evolusi kebijakan tersebut, menganalisis beragam kebijakan yang telah dikeluarkan pemerintah, dan mengkaji dampaknya terhadap kemajuan pendidikan Islam di Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi literatur, menelaah berbagai sumber seperti buku, jurnal, dan dokumen relevan. Hasil penelitian menunjukkan adanya perubahan signifikan dalam kebijakan pendidikan Islam dari waktu ke waktu. Pada masa penjajahan Belanda, kebijakan cenderung membatasi pengembangannya. Setelah kemerdekaan, pemerintah Indonesia memberikan perhatian yang lebih besar, meskipun tetap menghadapi tantangan. Era Reformasi kemudian membawa perubahan penting dengan memberikan otonomi yang lebih luas kepada lembaga pendidikan Islam. Sebagai kesimpulan, kebijakan pendidikan Islam di Indonesia terus berkembang, dipengaruhi oleh faktor sosial, politik, dan budaya. Penelitian ini diharapkan memberikan pemahaman yang lebih mendalam tentang evolusi kebijakan ini, serta tantangan dan peluang dalam pengembangan pendidikan Islam di masa depan.

Kata Kunci : Kebijakan Pendidikan Islam, Evolusi, Pra-Kemerdekaan, Reformasi

A. INTRODUCTION

Islamic education in Indonesia has a long history closely linked to social, political, and cultural developments. Since the arrival of Islam in the archipelago, Islamic boarding schools (pesantren) and madrasahs have been crucial in spreading the religion, shaping moral values, and enhancing society's intellectual capacity. (Azyumardi Azra, 2019). Initially, these institutions emerged as centres of knowledge and religion, although Dutch colonial policies often constrained their development to maintain their power (Steenbrink, 1994). The development of education depended on government policies (political/religious) that influenced its direction and quality. Islamic education in the archipelago developed alongside the spread of Islam, with institutions evolving from simple traditional forms to semi-modern ones (madrasah) (Baharudin, 2015).

After gaining independence, the Indonesian government placed greater emphasis on Islamic education, which was marked by establishing the Ministry of Religion responsible for managing and developing religious education nationally (Tilaar, 1992). Various policies were issued, including official recognition of Islamic educational institutions and the integration of religious education into the national education system. However, its development still has challenges, such as issues of quality, access, and relevance to contemporary developments.

During the New Order era, the government attempted to standardise the national education system, which also affected the curriculum and management of Islamic educational institutions (Mulyasa, 2021). Despite standardisation efforts, these institutions managed to maintain their unique characteristics and identities.

The Reform era brought significant changes to Islamic education policy, granting greater autonomy to these institutions in developing their curriculum and management. This encouraged various innovations, such as competency-based curricula, teacher quality improvement, and the use of information technology in learning (Deni, 2014). However, new challenges such as radicalism and intolerance also emerged, requiring an appropriate response from Islamic educational institutions (Wahid, 2009).

This study examines the evolution of Islamic education policies in Indonesia from before independence to the reform era. The analysis will focus on the policies implemented by the government and their impact on the advancement of Islamic education in Indonesia, as well as identifying prospects and challenges for the future.

B. RESEARCH METHODS

This study uses qualitative methodology by utilising a literature review approach. This approach involves reviewing and analysing various sources such as books and journals that discuss education before independence, Islamic education, and the background of the colonial period at that time. A literature review is considered appropriate to obtain an overview of the evolution of pre-independence education and its dynamics. (Nurul Ulfatin, 2022)

Literature review is an important stage in academic research aimed at developing theoretical and practical aspects. (Sukardi, 2021) The research data were collected from textual sources (manuscripts, books, documents) on the history and policies of education in Indonesia. The data analysis method used was content analysis, an in-depth discussion of the written material. (Nurul Ulfatin, 2022)

The strategic steps of content analysis include three stages: 1. Establishing the research design/model (including comparison texts and scope). 2. Identifying and collecting primary data (main texts), often with observation sheets. 3. Seeking contextual knowledge for the relevance of the analysis. (Afifuddin & Saebani, 2018)

C. RESULT & DISCUSSION

Islamic Education Policy During Dutch Colonialism

During Dutch colonial rule, the Dutch viewed Islamic education as very alarming. Realising that the majority of the population was Muslim, the Dutch feared the emergence of conflict or rebellion from those considered fanatical. (Kamalasari, 2024).

Muslims faced pressure and unfavourable treatment. Despite this, they remained determined and fought until Islamic education significantly progressed. The arrival of Western nations in the East, including the Dutch in Indonesia, initially occurred through trade routes, primarily for spices. However, they also aimed to spread their religion alongside seeking wealth and glory. (Irwan et al., 2024)

After gaining control over Indonesia, the Dutch heavily suppressed Muslims (especially ulama and pesantren). The main reasons were: ulama were seen as obstructing Dutch interests (especially trade), their strong influence over the people through pesantren, and their involvement in rebellions, as acknowledged by Thomas Stamford Raffles.

The Dutch colonial presence in Indonesia since 1619 was driven by motives of trade, politics, and religion, which ultimately brought significant changes to society. From a focus on trade, the Dutch shifted to colonisation, establishing numerous schools to instil Dutch cultural

influence, ideology, and Christianity, which became a major competitor to traditional Islamic boarding schools. Many schools were established in various regions, such as Ambon and Batavia.

Through these schools open to the public, the Dutch sought to establish their influence. (Hasnida, 2017). With modern management, curricula, and better facilities, Dutch schools offered competition to Islamic boarding schools. However, what the Dutch referred to as "educational reform" leaned toward Westernisation and Christianization, prioritising Western interests and the Christian faith. These two motives became hallmarks of Dutch policy during the colonial period. (Ubuddin, 2022).

Furthermore, during the era of Governor-General Johannes Graaf van den Bosch, the Christianization mission was carried out by forcing Christian education in schools. The colonial government's growing concern over Islamic education in Indonesia led to forming a special body called Priesterraden. This body was responsible for monitoring the implementation of Islamic education and religious life.

The Dutch policy towards the Muslim majority in Indonesia was indeed based on fear. Therefore, they implemented various regulations and policies, including establishing the Priesterraden in 1882 to oversee religious life and Islamic education. Based on the advice of this body, in 1905, the Dutch government issued new regulations requiring anyone who taught or preached Islam to obtain prior permission from the government (Agustang et al., 2023).

The santri's awareness of the "infidel" and oppressive colonial government deepened, widening the divide and making the pesantren anti-Dutch. Dutch oppression of Islamic activities sparked fierce resistance from Muslims, who managed to defend themselves, as evidenced by major uprisings such as the Diponegoro War (involving religious leaders/santri), the Padri War, and the Aceh War.

During the Dutch colonial era, Islamic education was characterised by discrimination and dichotomy. The discriminatory aspect manifested in the dualism of the language of instruction, with Dutch used for Dutch citizens and Malay for indigenous people. Additionally, the education system was centralised, entirely controlled by the Dutch to shape indigenous people into second-class citizens prepared to meet the labour needs of the Dutch government and private sectors.

Education was also dichotomous during this period, divided into two contrasting tracks. On one side were schools established by the Dutch (such as HIS, MULO, and AMS) that focused

on general knowledge. On the other side were traditional Islamic educational institutions (pesantren, dayah, surau) that specialised in religious knowledge derived from classical texts. This contrast was evident in the types of knowledge taught.

The Dutch colonial government adopted a neutral stance toward religious education in its managed public schools. According to regulations, general education must respect students' religious beliefs, and religious instruction is only permitted outside of school hours. In contrast, Islamic educational institutions such as pesantren exclusively taught religious education based on classical references.

Based on the periodisation proposed by Agustang (2023), the characteristics of Islamic education in Indonesia during the Dutch colonial period can be classified as follows:

1. Before 1900:

Islamic education during this period was generally conducted individually in households, prayer rooms, or mosques. The primary focus of learning was practical religious aspects such as divinity and worship practices. The subject matter was taught individually, with sharaf (grammar) being taught before nahwu (syntax).

2. 1900-1908 (Transition Period):

This period was marked as a transition period with the following characteristics: Several subjects (between two and six) began to be taught simultaneously. The teaching order changed, with nahwu being taught first or alongside sharaf. One subject was taught using books of various levels. Access to religious reading materials became easier with the emergence of bookstores that imported books from Egypt and Mecca, thereby expanding the dissemination of religious knowledge.

3. After 1909:

The madrasah system was introduced at the beginning of the 20th century. This new system brought several innovations, including a shift from individual or slogan teaching methods to a classical system (in classrooms). Additionally, the teaching of religious knowledge and the Arabic language became more widespread in society.

Islamic Education Policy During the Japanese Occupation

The period of Islamic education in Indonesia during the Japanese occupation lasted from 1942 to 1945. Japan took control from the Dutch in 1942 after defeating the Allies in the Pacific War and quickly gaining control of the Dutch East Indies. This occupation ended when Indonesia proclaimed its independence on August 17, 1945. (Agustang et al., 2023)

Unlike the Dutch, who had the goal of Christianization, Japanese education policy was very different because Christianity was not central to their culture. The unique goal of Japanese education policy was to transform Indonesian culture into Japanese culture. Japan implemented the concept of *Hakko Ichiu* (Greater East Asia Co-Prosperity Sphere) with the slogan "Asia for Asia," which placed Japan as the centre of influence. Japan needed the support of Indonesian Muslims in the context of the Greater East Asia War, so the management of education was inseparable from their military interests. The education system at that time was heavily influenced by the motive to support Japan's victory in the war. (Agustang et al., 2023)

Initially, Japan seemed to prioritise the development of Islamic education, particularly the propagation of Islam, as a tactic for World War II. However, as pressure from the Allies increased, Japan demonstrated cruelty that surpassed that of the Dutch. The people were forced to join the Japanese defence forces, causing their education to be neglected. Nevertheless, madrasahs in remote pesantren areas survived beyond Japan's reach. (Ilham et al., 2023)

Some of Japan's educational policies had far-reaching implications for the post-independence education system. One of these was the establishment of Indonesian as the official language of education, replacing Dutch. Only Indonesian and Japanese were permitted for use in communication and education. The ban on the Dutch aimed to eradicate Dutch imperialist influence, and this policy spurred Indonesia's growth. (Anggini et al., 2024)

Additionally, Japan integrated the education system by abolishing the Dutch-era school system based on social class. Regarding Islamic education, Japan implemented several policies, such as transforming the Office for Islamic Affairs (established during the Dutch era and led by Orientalists) into *Sumubi*, led by Islamic figures (K.H. Hasyim Asy'ari), and frequently visiting and providing assistance to Islamic boarding schools.

The formal education system during the Japanese era was categorized into several levels: Basic Education (People's School/Kokumin Gakko, 6 years), Secondary Education (Junior High School/Shoto Chu Gakko, 3 years, and Senior High School/Koto Chu Gakko, 3 years), Vocational Education (vocational schools in various fields), and Higher Education, which encouraged rational and critical thinking.

One of the initial Japanese programs that was well received was the provision of scholarships for Indonesian students to study in Japan for the advancement of the indigenous people. Specifically for Muslims, who were considered to have a strong movement base, Japan

tried to gain sympathy by facilitating the Hajj pilgrimage to Mecca, establishing a mosque in Tokyo, and holding an Islamic conference in Tokyo. (Rizal, 2020)

The Indonesian people eventually realised Japan's true, highly detrimental objectives: the intention to "Japanise" and replace Islam with Shintoism. Indoctrination became one method of Japanization through the formation of training forums such as Hizbullah (widely followed by religious students and clerics), Peta, and others to train cadres. Ulama became an important tool for Japan to gain influence in rural areas. Japan successfully defeated the Dutch with a cunning strategy. (Anggini et al., 2024)

This Japanese strategy backfired on them. Muslims strongly opposed Japanese beliefs, particularly the obligation to perform Seikirei (morning prostration to honour the Japanese Emperor), which was considered idolatry and severely undermined Islamic faith. The suffering of the people due to forced labour further fueled hatred. The failure of the indoctrination program strengthened the people's sense of patriotism and nationalism toward the Indonesian nation and state.

Islamic Education Policy in the Independence Era

The Proclamation of Independence on August 17, 1945, marked the beginning of the national revolution and the achievement of the independence longed for by the Indonesian people. This event brought about many significant changes, particularly in the education sector, which had to adapt to the conditions of the new nation. The objectives of education underwent a drastic shift compared to the colonial period. Under Dutch rule, the aim was to create an elite class and a low-skilled workforce, while under Japanese rule, the focus was on training labour and military mobilisation. After independence (beginning in 1946), the objectives of education were redirected toward fostering patriotism. The first Minister of Education, Ki Hajar Dewantara, issued general instructions for all schools and teachers, including:

1. Raising the red and white flag every day in the schoolyard.
2. Singing the national anthem "Indonesia Raya."
3. Stopping the raising of the Japanese flag and singing "Kimigayo."
4. Abolishing Japanese language lessons and Japanese military ceremonies.
5. Encouraging nationalism among all students.

Islamic education, which had a long history and was part of the national education system even before independence, became increasingly important at the beginning of the

independence era. The government recognised, protected, and developed it by the mandate of the 1945 Constitution, Article 31, which guarantees the right to education for every citizen and establishes the state's responsibility in organising the national education system.

Following the Proclamation of Independence, Islamic education was quickly recognised as an integral part of Indonesia's national education system. At the BPKNIP meeting on December 22, 1945, it was agreed that education development should be promoted through the growth of pesantren and madrasah. The government's support and attention later reinforced this decision to the madrasah through the BPKNIP.

The development of Islamic education during the early years of independence was closely linked to the active role of the Department of Religion. This department vigorously advocated for Islamic education policies based on the aspirations of the Muslim community, namely that religious instruction should be integrated into public schools alongside the development of madrasahs themselves. Policies in the field of Islamic education became increasingly solidified after the Department of Religion was officially tasked with fostering and developing religious education in various institutions.

Although the first Minister of Education, Teaching, and Culture (PP&K), Ki Hadjar Dewantara, had stated that religious education should be taught in public schools, the full implementation of the BP-KNIP's educational reform proposals (which included religious education, madrasahs, and pesantren) on December 27, 1945, was only realized during Mr. Suwandi's leadership around 1946-1947. This was due to the newly formed government, which was still unstable and frequently changed cabinets.

As part of the reform, the government formed a committee and issued Ministerial Decree No. 104 on March 1, 1946. One of the important tasks outlined in this decree related to religious education (Islam) was: (a) the obligation to provide religious education in all schools, starting with the fourth grade of Elementary Schools (SR), (b) the provision of religious education teachers by the Ministry of Religion, whose salaries would be covered by the government, (c) the requirement for religious education teachers to also possess general knowledge, and (d) the emphasis on the importance of improving the quality of Islamic boarding schools (pesantren) and madrasahs.

Official recognition of Islamic education was further strengthened with the issuance of MPRS Decree No. 2 of 1960. This decree explicitly mandated the inclusion of religious education at all levels of state education, from elementary school to state universities. It

simultaneously recognised Islamic boarding schools (pesantren) and madrasahs as educational institutions with autonomy under the supervision of the Ministry of Religion.

Islamic Education Policy in the New Order Era

During the New Order era, religion, including Islam, developed rapidly. However, this situation was also marked by the emergence of Christianization through social activities that triggered friction and sometimes rebellion that damaged places of worship. On the other hand, Islamic education also made progress with various programs such as Arabic language training on television, the establishment of the Indonesian Ulema Council (MUI), State Islamic High Schools with Religious Programs (MAN PK), and the dissemination of da'i (preachers). (Heni, 2015)

Several educational policies during the New Order era brought changes to Islamic education. One of the most significant was the issuance of the Joint Ministerial Decree (SKB) by three ministers, which allowed graduates of Islamic schools to continue their studies at public schools, thereby encouraging curriculum alignment between Islamic schools and public schools. Additionally, religious education became mandatory at all levels, from elementary school to university.

Broadly speaking, education during the New Order era was heavily influenced by centralised politics, which focused on economic development supported by stability. Although the nation's founders placed education as a top priority (as enshrined in the 1945 Constitution), New Order education policies tended to be doctrinal, imposing regime ideology through programs such as P4 indoctrination. This approach prioritised political compliance over improving the quality of life and human resources, reflecting militarism and authoritarianism that restricted freedom of thought (Evi, 2017).

Education is the foundation for national progress in producing future generations. Political factors and government policies influence its implementation. The spirit of resistance that existed at the beginning of the New Order gradually faded, but the younger generation, especially students, rejected the regime's views and continued the spirit of resistance against injustice (Syahrani, 2019).

The government recognised the strong reaction from the Muslim community and responded by improving the quality of education in madrasahs. As a solution to the concerns of the Muslim community regarding the madrasah education system, on March 24, 1975, the Joint Ministerial Decree (SKB) was issued. This decree recognised the existence of madrasahs

and marked a step toward integrating them into a comprehensive national education system. The SKB recognised the equivalence of the three levels of madrasah (Ibtidaiyah, Tsanawiyah, Aliyah) with elementary, junior high, and senior high schools, and granted graduates of madrasah the right to continue their education at higher public schools and the possibility of transferring between different types of schools.

For the Muslim community, the SKB Tiga Menteri had a dual impact. First, it enhances social mobility and upward mobility for madrasah students. Second, it opens broader opportunities for madrasah students to enter modern employment sectors. However, the SKB also presents challenges, namely restructuring the madrasah curriculum to 70% general subjects and 30% religious studies to achieve status equivalence. This places a burden on madrasahs to improve the quality of general education in line with public school standards while maintaining the quality of religious education.

Islamic Education Policy in the Reform Era (Present)

The state of Islamic education in the reform era can be described as follows (Afiful, 2017)

1. Strengthening Integration in the National System

Policies to make Islamic education an integral part of the national education system were strengthened by revising the National Education System Law (Law No. 20/2003), integrating Islamic education into the national system. This law expanded the scope by including various Islamic institutions (madrasahs, pesantren, etc.), recognising their important role and reducing discrimination. Implementing regulations also apply to education under the Ministry of Education and Culture and the Ministry of Religious Affairs. (Sarno, 2019)

2. Increased Budget Allocation

The budget allocated for education, including Islamic education, has increased, as seen in the allocation of 20% of the state budget for various educational needs (teacher salaries, operational costs, scholarships, infrastructure, etc.). This allocation has contributed significantly to the overall advancement of education.

3. Implementation of Nine Years of Compulsory Education

A nine-year compulsory education program has been established up to the junior high school/Tsanawiyah level. The government supports this program with free schooling policies

and School Operational Assistance (BOS) to help children from underprivileged families continue their education.

4. Implementation of Quality Standards

The concept of national standard schools (SBN) and international standard schools (SBI) has been implemented, covering all aspects of education, from curriculum, methods, facilities, management, and evaluation. Educational institutions are evaluated to ensure they meet these standards, with a special unit in the Ministry of Education tasked with improving quality.

5. Teacher Certification

A certification policy is enforced for all teachers and lecturers, both in public and private institutions, including general and religious teachers under both ministries. This program aims to improve the quality and professionalism of teaching staff in order to achieve better education.

6. Curriculum Development

There has been a shift in the curriculum (from KBK 2004 to KTSP 2006) that emphasises a competency-based approach, in which students not only master the material but also have direct and active learning experiences in the process (such as analysis, discussion, and problem solving).

7. Adoption of Student-Centred Learning Approach

A learning approach has been developed that emphasises the active role of students in learning and researching, creating a participatory, innovative, creative, effective, and enjoyable atmosphere.

8. Implementation of Quality Service Management

Quality management (Total Quality Management/TQM) has been implemented and is oriented towards providing the best service to all parties involved in education. This concept is supported by Government Regulation No. 19 of 2005 concerning National Education Standards (SNP). This includes: (1) Content standards (curriculum), (2) Graduate quality standards, (3) Learning process standards, (4) Education and teaching staff standards, (5) Management standards, (6) Infrastructure standards, (7) Funding standards, (8) Assessment standards.

9. Changes in the Nomenclature and Characteristics of Madrasah

One of the policies during the Reform era was to change the name and characteristics of madrasahs so that they function as general schools with religious characteristics. With this orientation, madrasahs offer more than just a general school curriculum (such as in elementary, junior high, and senior high schools) because they also provide in-depth religious education. Although they still face various shortcomings like other general schools, this change opens up opportunities for madrasahs to become the first choice for the community in the future.

10. Historical Reflection on Islamic Education Policy:

From the beginning of independence to the Reformation era, Islamic education has been an integral part of the national education system, making its development policies highly dependent on national education policies. Therefore, Islamic education experts need to participate in the policy formulation process. Islamic education has continued to evolve, with its characteristics greatly influenced by the needs of society and the country's conditions in each period.

After the Proclamation of Independence on August 17, 1945, Indonesian education transformed: the goal shifted from the formation of an elite/workforce (colonial era) to the instillation of patriotism and the recognition of Islamic education as an integral part of the national system, supported by government policies that recognized the autonomy of Islamic boarding schools/madrasahs and strengthened the role of the Ministry of Religious Affairs. The New Order era saw rapid educational development (including media and the Three Ministers' Decree), influenced by centralised politics focused on economic stability and serving the ruling elite. However, Islamic education continued to receive significant attention. In the Reform era, Islamic education became more open, integrated (including internationally), and contributed to national development.

D. CONCLUSION

Policies related to Islamic education in Indonesia have undergone a long and dynamic evolution from the colonial era to the present. During the colonial period, the Dutch government tended to hinder its development. After independence, the Indonesian government began to pay greater attention to Islamic education, although various challenges and obstacles continued to arise. The Reformation era then marked a significant shift by granting greater autonomy to Islamic educational institutions.

The development of Islamic education policy has been influenced by various social, political, and cultural factors that were dominant in each era. During the colonial period, policy was driven by Dutch colonial interests. After independence, policy was directed toward supporting national development. Meanwhile, in the Reformation era, policy focused more on democratisation and educational autonomy.

Despite significant progress, Islamic education in Indonesia faces several challenges, such as quality, access, and relevance to contemporary demands. Therefore, collaboration between the government, educational institutions, and the entire community is essential to continue developing Islamic education in Indonesia.

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