

Madrasah Policy Transformation (From Nizamiah to Early Indonesian Independence)

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Abstract: educational institution called "Madrasah" was recorded in the Worker Body The Central National Committee (BP-KNIP) on 27 December 1945 was the beginning of the struggle of madrasah citizens in Indonesia. This article attempts to discuss how the transformation of the madrasah founded by Nizham al-Mulk to its presence in Indonesia and recorded in the National Policy. The research method used is library research research and is qualitative in nature, namely trying to describe or present data and information in depth and intact, then analyzed. This article finds that there has been a transformation of Madrasah from Madrasah Nizamiah to Indonesia. This article concludes that an educational institution called Madrasah in Baghdad inspired the Islamic education institutions in Indonesia brought by the kingdom in Indonesia. The arrival of the Dutch and Japanese by issuing educational policies transformed Islamic educational institutions. After Indonesia's independence, religious education has received serious attention from the government, both in public and private schools.

Keywords: Education Policy, Madrasah, Nizamiyah, Education System Education

INTRODUCTION

policy means "The policy of a government to regulate education in its country" educational policy is part of public policy. every public policy is made by the government in some way. the presence of public policy has a direct impact on the lives of individuals, groups and society.¹ according to imron in Mohammad Ali education policy is one of the state policies (public policy). a judgment (judgment) which is based on a value system (Value) and several assessments of situational factors. These considerations serve as the basis for operating institutional education.²

The word Madrasah comes from Arabic as in the Arabic dictionary al-Munawir, namely "Al-madrosatu" with the plural "Madarisun" which means school. Educators or teachers are called "Mudaris". The books or books that are taught are called "Midrosun". Students are called "Pupils"³.

Educational institutions before there were madrasah consisted of mosques, kuttah, shuffah, ribath, houses of scholars and so on. Madrasah were transformed during the Bani Abasiah era. The most famous madrasah were founded at the time of the Caliph Bani. Nizham al-mulk was appointed by Sultan Malik Syah al- Saljuk, avizieror prime minister Nizham al-Mulk born 10 April 1018 - died 14 October 1092 is a scholar ofdescent Persian. The madrasah founded by Nizham al-Mulk given the name Madrasah Nizamiah. Madrasah were built in each city including in the cities of Baghdad, Balk, Naishabur, Harat, Asfahan, Basrah, Marw, Mausul and others, but the largest Madrasah are located in Baghdad³. Madrasah Nizamiah has its

own management in managing funds, has library facilities for more than 6000 titles of books and has been cataloged and also has a laboratory. It has a strict teaching staff recruitment system and a scholarship system for high achievers, so according to Charles Michel Stanton, Madrasah Nizamiah is the first modern Islamic college.⁴

LITERATURE REVIEW

In the first previous research written by Novianti Muspiroh from IAIN Syekh Nurjati Cirebon entitled MADRASAH NIZHAMIYAH: A MOMENTUM IN THE HISTORY OF ISLAMIC EDUCATION The emergence of madrasah in the world of Islamic education institutions is an attempt to historical evolution in the context of realizing a more professional Islamic educational institution. Madrasah can be seen as preliminary evidence for the establishment of the Islamic education system. Organizationally-administratively, Madrasah Nizhamiyah Baghdad is the first madrasa to appear in the Islamic education institutional system. It was founded by Nizham al-Mulk, a prime minister of the Bani Snowq dynasty who lived during the reign of Alp-Arsalan and Malik Shah. This madrasah was born due to internal and external factors. The emergence of the Nizhamiyah Madrasah under Bani Snowq's rule was seen as an attempt to revive Sunni orthodoxy. Nizam alMulk give attention and support is so great to madrasah in order to reestablish fiqh Shafi'ian and theology Ash'ariyah.⁵

In the second study written by Basri from the Langsa State Islamic Institute, the factors of Madrasah transformation are at least in three ways, namely: first, the institutional system of the madrasah leads

¹ Gultom, Islamic Religious Education Policy in Indonesia, 10.

² Ali, Secondary Education Policy in the Perspective of Governance in Indonesia, 47. ³ Munawwir, Al-Munawwir Arabic-Indonesian Dictionary, 389.

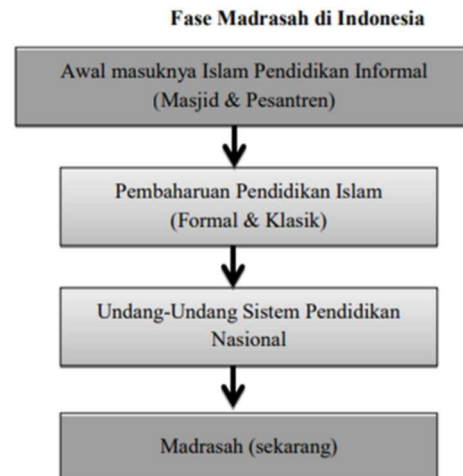
³ Engku and Zubaidah, History of Islamic education, 50.

⁴ Tolchah, DYNAMICS OF ISLAMIC EDUCATION POST ORDE BARU, 150.

⁵ Muspiroh, "MADRASAH NIZHAMIYAH," 163.

to a gap and classical madrasahsystem. Second, the curriculum is adopted by religious materials by incorporating general materials. Third, institutional models are already in various forms of madrasah, each of which has its own specificity. This transformation has placed madrasah in an equal position with other educational institutions in Indonesia with a strategic role in improving the quality of Islamic education. The development and progress achieved by madrasah, of course, do not appear suddenly, but there are four (4) factors behind it. Four (4) main factors that influence the progress and development of madrasahs, namely: 1) Social; 2) Religion; 3) Politics; and 4) Intellectual.⁶

The third research written by Yulia Pramusinta from the Islamic University of Lamongan History first appeared the term "Madrasah", which was related to the efforts of the Abbasid caliph Harun al-Rasyid to provide learning facilities for medical science and other supporting sciences in the clinical environment (Bimaristain) he built. in Baghdad. This complex is known as the "Baghdad Madrasah". However, it seems that the use of the term tends to be anathema, especially if one is concerned that there is no continuation of the Baghdad madrasah, except for the emergence of Bait al-Hikmah during the Makmun era.



The first phase, namely the beginning of the emergence of informal education, emphasized in this phase, namely the introduction of Islamic values, then new Islamic educational institutions emerged starting with the emergence of mosques and Islamic boarding schools. The most prominent characteristics of this phase are: a) the subject matter is concentrated on the deepening of religious sciences, such as: monotheism, fiqh, tasawuf, morals, tafsir, hadith. Learning is concentrated on the discussion of classical books in Arabic; b) sorogan, wetonan, and mudzakaroh methods, and; c) the system is non-classical, namely by using the halaqah system. The output will be scholars, kyai, ustadz, religious teachers and also occupy the level of handling questions that are pleasing to fardu kifayah when a person dies, in Javanese society it is known as modin. The second phase is the phase when ideas for renewal of Islamic thought enter Indonesia.

Since the 19th century AD, ideas for the renewal of Islamic thought have emerged

⁶ Basri, "TRANSFORMING MADRASAH TO A MODERN EDUCATION INSTITUTION IN THE NEW124.

throughout the Islamic world such as in Egypt, Turkey, Saudi Arabia and also Indonesia. The essence of this reform movement is to adopt modern educational thoughts that have developed in the Middle East to be developed in Indonesia in the form of madrasah. The renewal of Islamic education in Indonesia in the form of madrasah is motivated by two factors, namely: a) internal factors, namely, when in the colonial era, the conditions of the Indonesian Muslim community were colonized and underdeveloped in educational matters and encouraged the enthusiasm of some Indonesian leaders to start a renewal movement of Islamic education; b) external factors, namely the return of Indonesian students who studied religion to the Middle East, and after that they started reforms in the field of education. Thus the presence of Western education in the form of secular schools developed by the colonialists resulted in the emergence of a reform movement at the end of the 19th century. M. At that time the madrasa only specialized in teaching religious sciences and almost did not teach general subjects at all. The presence of madrasah in the early 20th century can be said to be a new development in which Islamic education began to adopt non-religious subjects. This is because of a very progressive spirit as was the case in Middle Eastern countries under the influence of al-Afgani and Abduh. Madrasah in Indonesia are not fully imitating Dutch schools, but reforms launched by the Muslims themselves.⁷

⁷ ORDE, "Pramusinta, "Concept of Madrasah with a Philosophical Approach," 235.

METHODOLOGY

This research is based on the research library. Library research is a series of activities related to library research consisting of books and journal articles related to research objectives, reading and taking notes and processing the research material. Library research is a study that utilizes library sources to obtain research data.⁸ The systematics of writing consisted of Madrasah Nizamiyah until the Madrasah was recorded in the Central National Committee Worker Body (BP-KNIP) on December 27, 1945.

DISCUSSION

A. Madrasah Nizamiyah

There are at least 3 opinions regarding the emergence of madrasah: first, the first madrasah is the Nizamiyah madrasah which was established. It started to be built in the month of Dzulhijjah in 457 H / 1065 AD. The second opinion is Madrasah Nisyapur under the auspices of the Samanid Dynasty 204-395 H / 819-1005 AD) The opinion of the three Madrasah has existed since the beginning of Islam such as Bait Al-Hikmah which was founded by Al-Makmun in Baghdad in the 3rd year H. Of the three opinions which use the name of the Madrasah educational institution, of course the Madrasah Nisyapur which was founded, however This madrasah was not yet known considering the motivation for the establishment of the madrasa itself at that time was still expert (family), besides that there was no interference from the authorities as the Nizamiyah madrasah surpassed the influence of the madrasah that were established earlier.¹⁰ The physical construction of the Baghdad Nizamiyah Madrasah was fully handled and designed by a famous

⁸ Zed, Methods of literature research, 1.

⁹ Nata, History of Islamic Education, 53.

architect, Abu Sa'id al-Shafiy. Its construction took two years. Muhammad Abduh, a leader in Islamic reform from Egypt, noted that Nizam al- Mulk spent 200,000 dinars to finance the construction of the madrasa. There were two factors for the Bani Seljuq to build Madrasah, first, as a means of blocking Shia teachings, which had a strong influence in Abasiah's territory. Second, because of the need to fill public positions in government such as judges, secretaries, and others who understand religion which is the basis of government.¹¹ Another view states that the purpose of establishing madrasah is of two types, namely 1) Scholastic which is formed to produce spiritual leaders and 2) Early Knowledge which is formed to produce government employees. Furthermore, Nidzamul Mulk also established madrasah outside the kingdom to produce experts in various fields such as science, philosophy, public administration and government. With this service, he is considered the "father of the Islamic community education system." The¹²

Madrasah, which was built by Nizham al-Mulk, is basically a higher education institution specializing in Islamic jurisprudence. That this educational institution is an education that provides higher learning can be seen by the teachers, books and learning methods applied. The teachers were well-known jurists of his time such as Abu Ishaq asy-Syirazi, al-Kiya al-Harrasi, Abu Bakr asy-Syasyi, al-Gazzali. and so forth. Imam Al-Gazali while teaching at Nizamiah wrote a Summa Usulica which he gave the title al-mustasfa mim ilm al-Usul to become the control of his students. This book, even today, is a

college textbook and is definitely not a simple book for middle to low school students.¹³ In other sources, the material presented in the teaching of madrasah Nizamiah consists of compulsory and optional subject matter. Compulsory subject matter includes: Al-Qur'an, Prayers, Nahwu Science and Arabic (the basics only), Reading and writing.

While the subject matter which is ikhtiyari (optional) is: numeracy, all knowledge of Nahwu and Arabic, poetry and Arabic history or dates. Why are natural sciences (physics, chemistry, astronomy) and medicine not included in the Nizamiyah madrasa education curriculum. This can be pointed out because the main motive for the establishment of the Nizamiyah madrasa was the politics and ideology of the rulers during the Snowq Dynasty.¹⁴ Madrasah developed in the east such as Iraq, Iran, Syria, Palestine, Saudi Arabia, Egypt, to Spain (Andalusia)¹⁵

Anwar, THOUGHT OF THE PROPOSED FIKIH AL-GAZZĀLĪ (450-505 / 1058-1111) PROPOSED FIKIH, 64.

Nasir, "Madrasah Curriculum," 149.

Anwar, THINKING OF THEAL-GAZZĀLĪ (450-505 / 1058-1111), 65.

Kurniawan, "MADRASAH NIZAMIYAH (Study of Islamic Education Institutions and Curriculum)," 77.

Putra Daulay, Islamic Education in the National Education System in Indonesia, 48.

B. Transformation of Madrasah in Indonesia.

1. Islamic Religious Education in the Age of the Islamic Kingdom

Since the beginning of the development of Islam, education has become the main priority of the Muslim community in the

archipelago. Islamization is the main reason for carrying out Islamic teachings even though in a very simple way. The needs of the Islamic community with education encouraged the Nusantara Islamic community to adopt and transfer existing religious and social institutions into Islamic educational institutions in Indonesia. In Java, Muslims transferred Hindu Buddhist religious institutions to Islamic boarding schools. Minangkabau Muslims took over the surau which was a legacy of the local community to become an Islamic educational institution and in Aceh the meunasah was transferred to an Islamic educational institution.¹⁶ The existence of very rapid Islamization and Islamic education in the archipelago at that time succeeded in forming an Islamic society which encouraged the birth of an Islamic empire in the archipelago. According to history, the first kingdoms in Indonesia were in Aceh, including the Perlak Kingdom / Sultanate. The Peureulak / Perlak Sultanate is a kingdom in Indonesia which ruled around the region Peureulak, East Aceh. Aceh is now mentioned between 840 and 1292. Perlak or Peureulak famous as a perlak timber producing region, type of wood is great for shipbuilding, and therefore the area is known as the State¹⁷ perlak. The Perlak kingdom was active in carrying out Islamic studies and education. Data have not been obtained on how Islamic education is carried out, but it is suspected that education is carried out in the palace mosque for extended families, in mosques, at homes, as well as in suras for the general public. Islamic education learning materials are divided into two levels: first, the basic level which

consists of reading, writing, Arabic, Koran recitation, and practical worship. The second is a higher level with materials of jurisprudence, Sufism, knowledge of kalam, and so on. The sixth king, named Sultan Mahdum Alaudin Muhammad Amin, was known as a sultan who was wise and pious. He is a scholar who founded an Islamic college. The high-level majelis taklim institution which was specially attended by students who were already pious. The institution also teaches and reads religious books of high knowledge, for example the book al-Umm by Imam Shafi'i.¹⁸ Several Islamic kingdoms in the pre-colonial era were: First, the Perlak Kingdom, the Pasai Kingdom, the Aceh Kingdom, and the Siak Kingdom in Sumatra. Second, the Demak Kingdom, the Pajang Kingdom and the Mataram Kingdom in Java. Third, the twin kingdoms of Gowa-Tallo in South Sulawesi and so on.

Ramayulis, History Islamic education, 219.

"3 Kingdoms Influential Islam in Aceh | Republika Online." ¹⁸ Ramayulis, History of Islamic education, 220.

2. Dutch Colonialism Policy towards Islamic Education Institutions

At the end of the 16th century (1596) the Dutch trading company organization Verenigde Oost Indische (VOC) docked its ships at the port of Banten, Replyarat. Initially his intention was to trade, but then his direction changed to dominate the Indonesian archipelago. When Indonesia entered 1627, there were 16 schools providing education to around 1300 students. Ambon became the first place chosen by the Dutch and every year, some Ambonese residents were sent to the

Netherlands to be educated as teachers. Not stopping in Ambon, the Dutch expanded education on the island of Java by establishing schools in Jakarta in 1617.¹⁹ The Dutch East Indies government and Muslims in Indonesia each had different interests. On the one hand, the Dutch East Indies government with all its might tried to strengthen and maintain its power, while on the other hand the Indonesian Muslims also made efforts to escape from the grip of their power, every colonial government always tried to understand the matters of the indigenous population it controlled, so that its policies regarding the natives (*Inlandsch Politiek*) has a great meaning in ensuring the preservation of this power.²⁰ In Indonesia, the Dutch face the fact that most of the population they colonized in the Archipelago was Muslim. The emergence of various resistance such as the Paderi war (1821-1827), the Diponegoro war (1825-1830), the Aceh war (1873-1903) and others, however, could not be separated from this religious teaching. However, due to a lack of proper knowledge of Islam, at first the Dutch did not dare to interfere in this religion directly. The Dutch attitude on the matter "was shaped by a contradictory combination of fear and excessive hope."

In 1882 AD the Dutch government formed a special body in charge of overseeing religious life and Islamic education called *Pristerraden*. Where the person who gives teaching or recitation must ask permission first. This is because the Dutch government is afraid of the possibility of a revival of the indigenous population.²¹ It was only after the arrival of Shouck Hurgronje in 1889 that the Dutch East Indies government had a clear policy regarding the issue of Islam, in which it fought the Dutch fear of Islam so far. He emphasized that in Islam there is no such clergy layer in Christianity. *Kyai* are not *a priori* fanatics. The *pengulu* was subordinate to the native government, and not his superior. Independent clerics are not evil conspirators, because they only

want worship. Even going on the pilgrimage to Mecca does not mean fanatics are rebellious at heart. Looking at the history of the growth and development of *madrasah* in Indonesia, it cannot be separated from the entry of Islam in Indonesia. The phase of *Madrasah* in Indonesia can be divided into three phases. The first phase, since the growth of Islamic education from the beginning of the entry of Islam to Indonesia until the emergence of the renewal era of Islamic education in Indonesia. The second phase, since the entry of ideas for renewal of Islamic education in Indonesia, the Islamic reform movement, namely (1) the desire to return to the Koran and Hadith, (2) the spirit of nationalism against the colonialists; (3) factors strengthen the basis of social,

"This is how Indonesian education was during the Dutch and Japanese Colonial Period - All Pages - Bobo."

Anwar Us and Kompri, *ISLAMIC EDUCATION POLICY IN INDONESIA* (Past, Present and Future), 21.

Gultom, *Islamic Religious Education Policy in Indonesia*, 12.

economic, cultural and political movements; and (4) factors in the renewal of Islamic education spending in Indonesia. The third phase, since the formulation of the Law on the National Education System (Law No. 2 of 1989 and continued with Law No. 20 of 2003).²² In 1932 AD a regulation was issued that could eradicate and close *madrassas* and schools that did not have a permit or provide lessons that were not liked by the Dutch government which was called the *Wilde School Ordonantie*. The *Wilde School Ordonantie* contained, among others: : Schools that are not fully funded by the government are not allowed to do activities. - Only graduates of government schools or subsidized private schools are eligible to teach. The Netherlands has a more structured formal education system for the Indonesian people, namely: *ELS* (*Europeesche Lagere School*) - Primary school for Europeans. Founded in 1817, *Hollandsch Chinese School* (*HCS*) was founded in 1908 for Chinese descent in Indonesia and *HIS* (*Hollandsch-Inlandsche School*) - Primary school for natives founded in 1903.²³

Madrasah Adabiyah was the first madrasa in Miangkabau, even in Indonesia, founded by Syekh Abdullah Ahmad in 1909. This madrasah lived until 1914, then changed to HIS Adabiyah in 1915, which was the first HIS in Miangkabau to include Islamic religious lessons in its teaching.²⁴ This opinion was supported by the compiled team that the History of Islamic Education in Indonesia from the Director General of Body and Body of the Ministry of Religion, which determined that the first madrasah was Madrasah Adabiyah in Padang (West Sumatra). Although the team from the Ministry of Religion of the Republic of Indonesia has determined, there is data that prior to 1909 a madrasa had been established by the Jam'iyatul Khoir organization in 1905 AD, then in Surakarta in 1905 AD Madrasah Manba'ul 'Ulum was founded by R. Hadipati Sosrodiningrat. In Surabaya stands the Nahdatul Wathan Madrasah, Hizbul Wathan Madrasah and Tasywirul Afkar Madrasah. Madrasah in Indonesia developed after the establishment of religious organizations engaged in education, such as Jam'iyatul Khair (1905), Muhammadiyah (1912) by KH Ahmad Dahlan (1869-1923), Al-Irsyad (1913) by Ahmad Ibn Muhammad Surkati al-Anshari (1943), Mathla'ul Anwar (1916) in Banten, Persis (1923) in Bandung by Haji Zamzam (1894-1952) and Haji Muhammad Junus and Ahmad Hassan (1887-1958), Nahdatul 'Ulama (1926) by KH Hasyim, The Tarbiyah Islamiyah Association (1928), al-Jami'atul Washliyyah (1930).²⁵

3. Japanese Colonialism Policy towards Islamic Education Institutions Japanese arrival to the archipelago was welcomed openly by the Indonesian people. Japan came to Indonesia with the spirit of independence and liberation from the Dutch colonial rule. The arrival of the

Japanese was made easier by the anti-Dutch Islamic groups. People in most areas in Java welcomed Japanese troops with joy by raising Japanese and Indonesian flags. Schools in the Dutch era

²² Putra Daulay, Islamic Education in the National Education System in Indonesia, 5. ²³ Hilmi, "EDUCATION MADRASAH (Policies and Madrasah Systems in Indonesia), "7. ²⁴ " Madrasahs and the History of Indonesian Islamic Education [1]. "

Pramusinta, "Konsep Madrasah Dengan Pendekatan Filosofis," 236.

were replaced by the Japanese system. During the Japanese occupation of Indonesia, almost every day was only filled with war training or work. If there are school activities, it is not far from the context of war. Activities that are said to be related to the school include: Collecting stones and sand for war purposes. Cleaning up military workshops and dormitories. Planting yams and vegetables in the school yard to provide food supplies. Every morning obliged to take an oath of allegiance to the Japanese emperor, then train in the military. Plant a castor tree for lubricants. The number of elementary schools (SR) in the Dutch period 21,500 decreased to 13,500 secondary schools 850 to 20 ²⁶ . During the early period of the occupation, almost all schools and madrasahs ceased their activities. If it is found that madrasah or pesantren are still carrying out learning activities, it is because they missed the Japanese intelligence.²⁷

4. Islamic Education Policy in the Early Independence Period

After Indonesia's independence, religious education has received serious attention from the government, both in public and private schools. This effort was started by providing assistance as recommended by the Central National Committee Worker Body (BP-KNIP) on December 27, 1945, which stated: "Madrasah and pesantren which are essentially a source of education and intelligence for the common people who have become entrenched and rooted in Indonesian society in Indonesia. generally, it should get real attention and assistance in the form of guidance and material assistance from the government". The Central Indonesian National Committee (often abbreviated as KNIP) was formed based on Article IV, Transitional Rules, the 1945 Constitution and was inaugurated and began serving from 29 August 1945 to 15 February 1950. KNIP is a Presidential Assistance Body, whose membership consists of leaders - Community leaders from various groups and regions including former Members of the Preparatory Committee for Indonesian Independence.²⁸ The establishment of the Ministry of Religion in the Sjahrir II Cabinet was stipulated by Government Decree No. 1 / SD dated January 3, 1946 (29 Muharram 1365 H) which reads; The President of the Republic of Indonesia, in view of: the proposal of the Prime Minister and the Workers' Body of the Central National Committee, decided: To establish a Ministry of Religion. The formation of the Ministry of Religion at that time was seen as compensation for the tolerant attitude of representatives of Islamic leaders, crossing out seven words in the Jakarta Charter, namely "Divinity with the obligation to carry out Islamic law for its adherents."²⁹

Rohman, "KEBIJAKAN PENDIDIKAN ISLAM MASA PENJAJAHAN JEPANG," 24.

Saifudin and Saepuddin, "Pengaruh kolonialisme Jepang terhadap pendidikan Islam," 169.

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Conclusion

1. Islamic education institutions originate from, Kuttah, Mosque, Shuffah, Ribath, House of Ulama and so on. Because there is a need to fill public positions in government such as judges, secretaries, and others who understand religion which is the basis of government. Then the Islamic educational institutions were transformed into Madrasah Nizamiah.
2. Madrasah developed in the east such as Iraq, Iran, Syria, Palestine, Saudi Arabia, Egypt, to Spain (Andalusia). The needs of the Islamic community with education encouraged the Indonesian Islamic community to adopt and transfer existing religious and social institutions into institutions. Islamic education in Indonesia such as Islamic boarding schools (Javanese), Surau (Minangkabau) and Islamic education at the Royal Palace / Sultan.
3. The subsequent transformation of Islamic education institutions when the policies issued by the Dutch and Japanese governments, made the beginning of references to how Islamic educational institutions were regulated in the Constitution.

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