ELABORATION OF THE HISTORY OF ISLAMIC EDUCATION IN THE DUTCH COLONIAL PERIOD

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Abstrak: Kebijakan pendidikan Islam di Indonesia erat kaitannya dengan proses sejarah yang panjang. Pada awalnya pendidikan Islam di Indonesia mengalami pasang surut, kemudian menunjukkan perubahan-perubahan besar yang luar biasa. Perubahan kebijakan terkait pendidikan Islam di Indonesia ini tidak lepas dari pengaruh kolonialisme. Berangkat dari fakta sejarah yang ada, penelitian ini bertujuan untuk menganalisis kebijakan pendidikan Islam pada masa kolonial Belanda. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif. Data penelitian berupa literatur terkait sejarah maupun kebijakan pendidikan Islam pada masa kolonial Belanda didapatkan melalui pembacaan dan kajian mendalam terhadap berbagai bahan pustaka. Penelitian ini menemukan bahwa hegemoni pendidikan Belanda dalam mengatur kebijakan pendidikan Islam, khususnya yang diusung lembaga pendidikan Islam didasarkan pada nalar politik, ideologis, dan kultural ala kolonialis untuk memaksakan pengaruh pemerintahannya terhadap Muslim Indonesia. Temuan ini menunjukkan bahwa kebijakan pemerintah Belanda merugikan Muslim Indonesia. Kesimpulannya, kebijakan kolonial Belanda terhadap pendidikan Islam di Indonesia adalah dikotomis dan diskriminatif, sehingga membuatnya kaku dan sulit berkembang. Meski begitu, semangat mempertahankan dan memperjuangkan pendidikan Islam di Indonesia terus diwujudkan oleh para ulama. Semangat para ulama ini dibuktikan dengan semakin eksisnya lembaga pendidikan Islam (pesantren dan madrasah) hingga saat ini.

Abstract: Elaboration of the History of Islamic Education in the Dutch Colonial Period. Islamic education policy in Indonesia is closely related to a long historical process. In the beginning, Islamic education in Indonesia experienced ups and downs, then showed extraordinary big changes. These policy changes related to Islamic education in Indonesia cannot be separated from the influence of colonialism. Departing from existing historical facts, this study aims to analyze Islamic education policies during the Dutch colonial period. The research method used is qualitative with a descriptive approach. Research data in the form of literature related to history and Islamic education policies during the Dutch colonial period was obtained through reading and in-depth study of various library materials. This study found that the hegemony of Dutch education in regulating Islamic education policies, especially those carried out by Islamic educational institutions, was based on political, ideological, and cultural reasons in the style of colonialists to impose their government's influence on Indonesian Muslims. These findings show that the Dutch government's policies are detrimental to Indonesian Muslims. In conclusion, the Dutch colonial policy towards Islamic education in Indonesia was dichotomous and discriminatory, which made it rigid and difficult to develop. Even so, the spirit of defending and fighting for Islamic education in Indonesia continues to be realized by scholars. The enthusiasm of these scholars is evidenced by the growing existence of Islamic educational institutions (boarding schools and madrasas) to date.

Keywords: history; policy; Islamic education; dichotomous; discriminatory

Introduction

Education is a conscious effort made by adults to mature students through formal, informal, and non-formal channels.[1] Education is a shared responsibility between schools, households, and communities.[2] The essence of education is the process of passing on values to humans to live life.[3] Without education, it is difficult for humans to develop, especially in terms of knowledge, they will be far behind.[4] Likewise, a country without a strong and high

[1] Adriana Cristina Ferreira Caldana et al., "A Hybrid Approach to Sustainable Development Competencies: The Role of Formal, Informal and Non-Formal Learning Experiences," *International Journal of Sustainability in Higher Education* 24, no. 2 (January 24, 2023): 235–58, https://doi.org/10.1108/IJSHE-10-2020-0420.; Hyunjin Cha and Hyo-Jeong So, "Integration of Formal, Non-Formal and Informal Learning Through MOOCs," in *Radical Solutions and Open Science: An Open Approach to Boost Higher Education*, ed. Daniel Burgos (Singapore: Springer Nature Singapore Pte Ltd., 2020), 135–58, https://doi.org/10.1007/978-981-15-4276-3_9.;

[2] Yao Ydo, "Reaching SDG 4: Our Shared Responsibility and Renewed Commitment to Action," *Prospects* 52, no. 3–4 (December 1, 2022): 223–29, https://doi.org/10.1007/s11125-022-09628-3.; Karen Stansberry Beard and Sara I. Thomson, "Breaking Barriers: District and School Administrators Engaging Family, and Community as a Key Determinant of Student Success," *Urban Education* 56, no. 7 (January 9, 2021): 1067–1105, https://doi.org/10.1177/0042085920987284.; Deborah M. Netolicky, "School Leadership during a Pandemic: Navigating Tensions," *Journal of Professional Capital and Community* 5, no. 3–4 (November 25, 2020): 391–95, https://doi.org/10.1108/JPCC-05-2020-0017.

[3] Setrianto Tarrapa, I Wayan Ruspendi Junaedi, and I Gusti Bagus Rai Utama, "The Legacy of Local Wisdom Education Models for the next Generation of Toraja, Indonesia," *Technium Social Sciences Journal* 21 (2021): 765.; William C. Kyle, "Expanding Our Views of Science Education to Address Sustainable Development, Empowerment, and Social Transformation," *Disciplinary and Interdisciplinary Science Education Research* 2, no. 1 (January 14, 2020): 1–9, https://doi.org/10.1186/S43031-019-0018-5.

[4] Savo Heleta and Tohiera Bagus, "Sustainable Development Goals and Higher Education: Leaving Many Behind," *Higher Education* 81, no. 1 (January 1, 2021): 163–77, https://doi.org/10.1007/S10734-020-00573-8.; Adekunle Oke and Fatima Araujo Pereira Fernandes, "Innovations in Teaching and Learning: Exploring the Perceptions of the Education Sector on the 4th Industrial Revolution (4IR)," *Journal of Open Innovation: Technology, Market, and Complexity* 6, no. 2 (June 1, 2020): 31, https://doi.org/10.3390/JOITMC6020031.

educational foundation, will not progress.[5] In other words, the progress and development of a country are highly dependent on or determined by the quality of education itself.[6]

The development of a nation's education is closely related to the policies of the government in power, both policies in the political and religious fields.[7] In fact, political policies will have a major impact on the world of education.[8] The development of Islamic education in the archipelago was recorded along with the entry of Islam into this region.[9] Islamic education that developed in the archipelago has undergone many major changes.[10] This can be seen in the form of educational institutions which were originally simple with traditional systems that developed into semi-modern educational institutions such as madrasa-based educational institutions.[11]

Education in Indonesia, including Islamic education, has gone through a long and complicated history. Despite progress, it can be said to be quite complicated, mainly related to the development of Islamic education policies.[12] Various efforts to renew the curriculum are attempted to improve the quality and competence of existing human resources as well as to

[5] Maia Chankseliani and Tristan McCowan, "Higher Education and the Sustainable Development Goals," *Higher Education* 81, no. 1 (January 1, 2021): 1–8, https://doi.org/10.1007/S10734-020-00652-W.; Christopher Reimann, "The Education System of the United States: STEM Education in the United States – Progress without a Plan," in *The Education Systems of the Americas*, ed. S. Jornitz and M. Parreira do Amaral (Springer, Cham, 2020), 1–28, https://doi.org/10.1007/978-3-319-93443-3_24-1.; Maria Emília Teixeira, "Without Education, There Is No Progress: Knowing to Grow," *INTED2020 Proceedings* 1 (March 24, 2020): 9330–33, https://doi.org/10.21125/INTED.2020.2579.

[6] Chunhong Zhang et al., "Environmental Impact of Information and Communication Technology: Unveiling the Role of Education in Developing Countries," *Technological Forecasting and Social Change* 178 (May 1, 2022): 121570, https://doi.org/10.1016/J.TECHFORE.2022.121570.; Sri Mulyani Indrawati and Ari Kuncoro, "Improving Competitiveness Through Vocational and Higher Education: Indonesia's Vision For Human Capital Development In 2019–2024," *Bulletin of Indonesian Economic Studies* 57, no. 1 (2021): 29–59, https://doi.org/10.1080/00074918.2021.1909692.; Sanaa Ashour, "Quality Higher Education Is the Foundation of a Knowledge Society: Where Does the UAE Stand?," *Quality in Higher Education* 26, no. 2 (May 3, 2020): 209–23, https://doi.org/10.1080/13538322.2020.1769263.

[7] Sabil Mokodenseho and Peter Riddell, "Islamic Politics And Nationalism In North Sulawesi (1920-1945): The Case Of Sarekat Islam," *Advance*, November 16, 2022, 1–16, https://doi.org/10.31124/ADVANCE.21353658.V1.; Audrey Osler, "Education, Migration and Citizenship in Europe: Untangling Policy Initiatives for Human Rights and Racial Justice," *Intercultural Education* 31, no. 5 (September 2, 2020): 562–77, https://doi.org/10.1080/14675986.2020.1794231.

[8] Sabil Mokodenseho, "Pendidikan Dan Politik: Gerakan Sarekat Islam Di Sulawesi Utara Periode 1920-1950" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020).; Md Mizanur Rahman, "Re-Examining the Nexus between Madrasa Education and Politics in Bangladesh," *South Asia: Journal of South Asian Studies* 43, no. 4 (July 3, 2020): 613–31, https://doi.org/10.1080/00856401.2020.1765506.

[9] A. Suradi, "The Social, Political, and Cultural Perspective of Islamic Education in Palembang Malay: A Continuous Evaluation from the Dutch Colonial Period to Today," *Journal of Ethnic and Cultural Studies* 9, no. 3 (July 1, 2022): 56–71, https://doi.org/10.29333/EJECS/1200.; Delphine Allès and Amanda Tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 9, no. 2 (November 10, 2021): 145–61, https://doi.org/10.1017/TRN.2021.6.

[10] Abdul Malik, "New Variants of Ultra-Conservative Islamic Schools in Indonesia: A Study on Islamic School Endeavor with Islamic Group Movement," *Power and Education*, March 6, 2023, 175774382311630, https://doi.org/10.1177/17577438231163042.

[11] Sabil Mokodenseho and Arif Zamhari, "The Struggle of Islam and Christianity in the Establishment of Educational Institutions in Bolaang Mongondow, North Sulawesi (1905-1942)," *ULUL ALBAB Jurnal Studi Islam* 22, no. 1 (July 8, 2021): 23–48, https://doi.org/10.18860/ua.v22i1.11760.; Burhan Fındıklı, "Rethinking Ancient Centers of Higher Learning: Madrasa in A Comparative-Historical Perspective," *British Journal of Educational Studies* 70, no. 2 (2021): 129–44, https://doi.org/10.1080/00071005.2021.1901853.

[12] Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (2023): 2172930, https://doi.org/10.1080/2331186X.2023.2172930.

enhance regional development as well as national development.[13] The existence of the Indonesian Islamic education curriculum is inseparable from the history that surrounds it. Each period, the curriculum always changes according to the times.[14] The greater the influence of the times, the greater the task of educational institutions. Judging from history, the development of Islamic education has started since the entry of Islam into Indonesia which is estimated to be in the 12th century AD. Azra (d.2022) notes that basically the modernization of the educational curriculum in Indonesia as it currently exists stems from the Dutch Colonial Government in the early 19th century.[15]

The education organized by the Government of the Netherlands East Indies for the indigenous population, who are predominantly Muslim, basically aims to make citizens who serve the interests of the Netherlands and is intended to produce personnel who can be used as a tool to strengthen the position of the colonialists.[16] In that context, educational goals were also directed toward colonial interests.[17] In fact, the content of education was only knowledge and skills that could help maintain colonial political and economic power. Likewise, Islamic education was heavily influenced by the policies issued by the Dutch colonial.

In the history of the journey of the Indonesian nation, it is inseparable from the Muslim community, including in the struggle to expel the colonialists.[18] Muslims as the majority of people in Indonesia certainly have a moral responsibility to organize and develop this country. In the field of education, Islamic leaders established the foundation of Islamic education which in the colonial period was not accommodated by the colonial government. Islamic education was not included as a subject, especially in schools built by the colonial government. Because of this, Islamic leaders established schools and accommodated Muslims to be given Islamic religious education.

Islamic education is an effort and activity carried out in order to convey religious appeals by preaching, conveying teachings, setting examples, training skills, providing motivation, and creating a social environment that supports the implementation of the idea of forming a Muslim personality.[19] The most important basis of Islamic education is the Qur'an, hadith, and *ijtihad*.[20] Establishing the Qur'an and hadith as the basis of Islamic education is not only because of the truth from the perspective of faith alone but also the truth of both which can be proven by reason based on history and human experience.[21]

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[13] Muh. Idris et al., "Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia," ed. Ehsan Rezvani, *Education Research International* 2022 (June 16, 2022): 1–11, https://doi.org/10.1155/2022/6014952.

[14] M. Falikul Isbah, "Islamic Identity, Postcoloniality, and Educational Policy," *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 1 (2020): 65–106, https://doi.org/10.1007/978-981-15-1228-5.

[15] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Prenada Media Group, 2019).

[16] Sabil Mokodenseho, *Sisi Lain Gerakan Sarekat Islam Di Sulawesi Utara Periode 1920-1950* (Surabaya: Jakad Media Publishing, 2020).

[17] Imron Wakhid Harits et al., "Indonesia Education Today: Dating Back Its History of Islam and Imparting European Education System," *Asian Social Science* 12, no. 5 (April 19, 2016): 179–84, https://doi.org/10.5539/ass.v12n5p179.

[18] Habibi Muttaqin, Sabil Mokodenseho, and Febby Widjayanto, "Defending Indonesian Sovereignty through Mass Media: Radio Rimba Raya in the Revolutionary War," *IHiS (Indonesian Historical Studies)* 6, no. 1 (June 4, 2022): 1–18, https://doi.org/10.14710/IHIS.V6I1.13821.

[19] Muh Idris and Sabil Mokodenseho, "Model Pendidikan Islam Progresif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (July 13, 2021): 72–86, https://doi.org/10.18860/JPAI.V7I2.11682.

[20] Moh Padil, "Socio-Philosophical Study of the Ideology of Islamic Education," *Utopía y Praxis Latinoamericana* 26, no. 1 (2021): 256–65, https://doi.org/10.5281/zenodo.4556218.

[21] Tri Na'imah and Ahmad Muhibbin, "Characteristics of Islamic Education Leadership: Literature Review," *Technium Social Sciences Journal* 11 (2020): 59.

Islamic religious education as explained by Idris and Mokodenseho is teaching and training humans, as well as encouraging and getting used to it to adhere to the system of life that comes from Allah SWT through the language of His Messengers, both those that were revealed to them recorded in the Book, as well as those that were delivered by Rasulullah SAW from His God without being accompanied by the Book.[22]

Based on the three types of educational institutions currently developing in Indonesia, namely boarding schools-school-madrasas,[23] only boarding schools are rooted in the original (indigenous) traditions of the archipelago. Schools and madrasas that emerged later were born as a result of interactions with outsiders. Schools are known after the "interaction" of the Indonesian people with the colonialists, while madrasas were born as a response of Muslims in Indonesia to the Islamic renewal movement in the Middle East as well as a counter institution to school institutions formed by the colonialists during the Dutch colonial period.

In the view of the Dutch colonialists, de facto Islamic educational institutions became training centers and cultural centers that were born and institutionalized by Islamic societies that consistently fought against colonialism based on Islamic education, and grounded education based on the adage of humanizing humans. This according to Ziemek is inseparable from the historical fact that the resistance movement against Dutch colonialism was carried out massively by boarding schools driven by Kyai as intellectual actors.[24] Meanwhile, Arif mentions two ways in which boarding schools fought against Dutch colonialism. First, covertly, carried out by being conservative, defensive, and isolationist. Second, open resistance, carried out by being non-cooperative and anti-colonialism. Arif added that this resistance was "jihad" in protecting the nation's religio-cultural identity from the domination of the penetration of the secular education system and the Dutch military invasion.[25]

Islamic education policy in Indonesia cannot be separated from historical processes that have experienced ups and downs. The history of education in Indonesia has undergone extraordinary changes, which cannot be separated from the Dutch colonial era. Thus, the purpose of this study is to analyze Islamic education policies during the Dutch colonial period.

Method

This type of research is library research. The method used is descriptive qualitative method. Qualitative descriptive research is used to describe, explain, and answer in detail the problem under study by studying as many individuals or groups as possible or studying an event.[26] The research data is sourced from library materials after studying a number of relevant kinds of literature related to the existence and policies of Islamic education in the Dutch colonial period. The collected research data were analyzed by descriptive qualitative. This study was compiled by following the steps of Miles and Huberman's research, which began

[22] Idris and Mokodenseho, "Model Pendidikan Islam Progresif."

[23] Azyumardi Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 4, no. 1 (July 8, 2015): 85–114, https://doi.org/10.31291/HN.V4I1.63.

[24] Manfred Ziemek, *Pesantren Dalam Perubahan Sosial* (Jakarta: P3M, 1986).

[25] Mahmud Arif, *Pendidikan Islam Transformatif* (Yogyakarta: LKIS, 2018).

[26] Hyejin Kim, Justine S. Sefcik, and Christine Bradway, "Characteristics of Qualitative Descriptive Studies: A Systematic Review," *Research in Nursing & Health* 40, no. 1 (February 1, 2017): 23–42, https://doi.org/10.1002/NUR.21768.

with the collection, reduction, and presentation of data, as well as drawing conclusions/verification.[27]

Results and Discussion

Islamic Education Pre and Post Colonialism

Since the beginning of the development of Islam, education has been a top priority for the Indonesian Muslim community. Islamization is the main reason for carrying out Islamic teachings even though in a very simple way. The need for Muslims with education encourages Indonesian Muslims to adopt and transfer existing religious and social institutions into Islamic educational institutions in Indonesia. In Java, Muslims transferred Hindu-Buddhist religious institutions into boarding schools.[28] Minangkabau Muslims took over the *surau* which is a traditional heritage of the local community to become an Islamic educational institution.[29] Meanwhile, the *meunasah* was transferred to become an Islamic educational institution in Aceh.[30]

The condition of Islamic education in the Dutch era was very apprehensive. Muslims are constantly subjected to pressure and unpleasant treatment. However, Muslims never gave up and continued to fight until finally Islamic education rose and made progress.[31]

The conquest of the West over the East began with trade. Likewise, the purpose of the Dutch coming to Indonesia was to develop a trading business, namely to obtain high-priced spices in Europe. Apart from wanting to seek wealth and glory, they also spread the teachings of their religion.

The Dutch came to Indonesia for the first time in 1596, under the leadership of C. de Houtman (d.1599), and succeeded in landing at the Port of Banten.[32] However, the Dutch were expelled by the Banten coastal residents because they were rude and arrogant. The Dutch returned to Indonesia led by J.C. van Neck (d.1638) in 1598.[33] The arrival of the Dutch has indeed brought technological advances[34] but the goal is to increase the results of the colony,

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[27] M. B. Miles and A. M. Huberman, *Qualitative Data Analysis (II)* (Newbury Park, CA.: Sage Publication, Inc., 1996).

[28] Azyumardi Azra, Dina Afrianty, and Robert W. Hefner, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," in *Schooling Islam: The Culture and Politics of Modern Muslim Education*, ed. Robert W. Hefner and Muhammad Qasim Zaman (Princeton University Press, 2007), 172–98.

[29] M. H. D. Natsir and Achmad Hufad, "The Function of Surau in Minangkabau Culture," in *Proceedings of the 2nd International Conference on Educational Sciences (ICES 2018)* (Atlantis Press, 2019), 122–25, https://doi.org/10.2991/ICES-18.2019.29.

[30] Moch Khafidz and Fuad Raya, "Dayah and Meunasah in Aceh: Reform in Local Context," *Jurnal Tatsqif* 19, no. 1 (August 3, 2021): 21–40, https://doi.org/10.20414/JTQ.V19I1.3504.; Mulia Rahman, "Traditional Islamic Education Institutions in Aceh," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 4 (November 2, 2021): 8838–47, https://doi.org/10.33258/BIRCI.V4I4.2857.

[31] Azra, "Genealogy of Indonesian Islamic Education: Roles in the Modernization of Muslim Society."

[32] André Murteira, "Portuguese Military Expeditions to Southeast Asia, 1597-1606," in *The First World Empire: Portugal, War and Military Revolution*, 1st ed. (Taylor and Francis, 2021), 137–51, https://doi.org/10.4324/9780429346965-12.; Harryanto Aryodiguno, "Embedded Anti-Chinese Orientations: The Dutch Occupation and Its Legacies," in *Colonial Legacies and Contemporary Studies of China and Chineseness: Unlearning Boundaries, Strategizing Self*, ed. Chih-yu Shih et al. (Singapore: World Scientific Publishing Co. Pte. Ltd., 2020), 121–46.

[33] Ria Winters, "The Dutch East India Company and the Transport of Live Exotic Animals in the Seventeenth and Eighteenth Centuries," in *Animal Trade Histories in the Indian Ocean World*, ed. M. Chaiklin, P. Gooding, and G. Campbell (Cham: Palgrave Macmillan, 2020), 27–63, https://doi.org/10.1007/978-3-030-42595-1_2.

[34] Lourens Jeroen Touwen, *Extremes in the Archipelago: Trade and Economic Development in the Outer Islands of Indonesia 1900-1942* (Leiden: KITLV Press, 2001).

not for the prosperity of the colonized people.[35] Likewise in the field of education, they introduce new systems and methods but only to produce workers who can serve their interests at low wages compared to if they have to bring in workers from the West. What they call educational renewal is Westernization and Christianization,[36] namely the interests of the West and Christianity. These two motives, colored Dutch policy during the colonization of Indonesia.

The arrival of the Dutch to Indonesia was initially motivated by trade, but later it was accompanied by other missions. After coming to power, their policies put a lot of pressure on Muslims, especially the ulama and boarding schools. There are several factors behind this, including; First, Dutch interests always face obstacles from the ulama. In the field of trade, the Dutch saw the role of the ulama in society as having a dual function as preachers and traders, especially after the Crusades, the Dutch still considered the ulama and Muslims a threat. Second, there is a fairly strong bond between the people and the ulama, because they are seen as an Islamic intellectual group, and their influence deepens if they are successful in fostering a boarding school.[37] Third, an undeniable fact acknowledged by the former Governor General of the Dutch East Indies, T.S. Raffles (d.1826) that the ulama has always remained unchanged and was found in every rebellion.[38]

Politically, the role of the Dutch East Indies government in developing education for indigenous people, especially after the implementation of the Ethical Politics (Ethische Politiek) policy not only divide Muslims[39] but also removed educational institutions (boarding school) that refused subsidies from the government to remote areas, so that boarding school were closed from the development of modern education.

The Dutch colonial had a major influence on Islamic education in Indonesia. Imperiumization and missionaries were the two biggest Dutch colonial goals in Indonesia. In developing the da'wah mission, the Dutch colonials were reluctant to forgive natives who studied religion in both *surau* and boarding school. The Dutch colonials often killed indigenous people who were Muslim, including those who studied religion. The big mission carried out by the Dutch colonialists was carried out firmly and did not even hesitate to issue regulations regarding religious learning, especially Islamic education for Indonesian people.[40]

During the reign of Governor-General Johannes Graaf van den Bosch (d.1844) in Batavia (1813-1882), the Christianization mission was carried out by requiring the establishment and implementation of Christian religious education in schools in every area of the Residency.[41] Because of the colonial government's growing fear of Islamic education in Indonesia, they created a special institution to oversee the implementation of Islamic education and religious life in Indonesia called *Priesterraden*.[42]

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[35] Anne Booth, *Economic Change in Modern Indonesia: Colonial and Post-Colonial Comparisons* (Cambridge University Press, 2016).

[36] Muhamad Ali, *Islam and Colonialism: Becoming Modern in Indonesia and Malaya* (Edinburgh: Edinburgh University Press, 2015).

[37] Ernest Henri Philippe Baudet and Izaak Johannes Brugmans, *Politik Etis Dan Revolusi Kemerdekaan* (Jakarta: Yayasan Obor Indonesia, 1987).

[38] Nouruzzaman Shiddiqi, *Jeram-Jeram Peradaban Muslim* (Yogyakarta: Pustaka Pelajar, 1996).

[39] Mokodenseho, *Sisi Lain Gerakan Sarekat Islam Di Sulawesi Utara Periode 1920-1950*.

[40] Moch. Khafidz Fuad Raya, "Sejarah Orientasi Pendidikan Islam Di Indonesia (Dari Masa Kolonial Hingga Orde Baru)," *Jurnal Pendidikan Islam* 8, no. 2 (2018): 228–42, https://doi.org/10.38073/jpi.v8i2.202.

[41] Raya.

[42] Syaifudin Zuhri, "Regimented Islamophobia: Islam, State, and Governmentality in Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 2 (December 26, 2021): 387–422, https://doi.org/10.21043/QIJIS.V9I2.8249.

During the Dutch colonial period, Islamic education was also called Bumiputera, because those who entered Islamic education were all Indonesian natives.[43] At least there were several kinds of Islamic education during the Dutch colonial period. First, the educational system of the transition from Hinduism to Islam; This system is an education system that still combines Hindu and Islamic education systems. This system was carried out in a way, the teacher visited his students, namely the children of the nobility and the Palace. On the other hand, in the ascetic system, the students come to the teacher to his hermitage. As for his students, they were no longer limited to the nobility and palace circles but also included commoners.

Second, the *surau* or *langgar* education system. The education system in the *surau* does not recognize levels or grade levels, students are differentiated according to their respective levels of knowledge, the learning process is not rigid, and students are given the freedom to choose study groups. In the learning process, students do not use desks or blackboards, there are only yellow books which are the main source of learning. The main methods in the learning process at the *surau* are lecture, reading, and memorization methods. The learning material given by a Sheikh is carried out while sitting on the floor in a semicircle. The Sheikh reads the learning material, while the students listen and record some important things on the side of the book he is discussing or by using a special book that has been prepared by the students. Such a system is known as *halaqoh*.

Third, the boarding school education system. The learning method used is the sorogan method, namely individual service in teaching and learning where the Kyai only faces one or a small group of students who are still at the basic level. The procedure is for a student to present a book in front of the Kyai, then the Kyai reads several parts of the contents of the book, then the student repeats the reading until the student really reads well. Students who have mastered old material, they may learn new material. Then, the *wetonan/bandongan* method, or collective service, is a teaching method with a lecture system. In this method the Kyai usually reads, translates, then explains difficult sentences from a book, then the students listen to the Kyai's reading while making explanatory notes in the margins of the book. Finally, the deliberation method, namely the learning method in the form of seminars (discussions) to discuss every problem related to the learning material for students at a high level. This method emphasizes the activeness of the students, that is students must actively study and review the books that have been determined. In that context, the Kyai only gives the necessary directions.

Islamic Education Policy in the Dutch Colonial Period

There are two Islamic education policies during the Dutch colonial period, namely dichotomous and discriminatory. First, the educational dichotomy in question is the conflict between Dutch education (HIS; Hollandsch-Inlandsche School, MULO; Meer Uitgebreid Lager Onderwijs, AMS; Algemene Middelbare School) and Islamic education (boarding school; *dayah*; *surau*).[44] This contradiction can be seen in the sciences that are developed. In

[43] Suriani Suriani et al., "Islamic Education and Colonial Education: Islamic School and Dutch School in Westkust Sumatra in Historical Perspective," in *Proceedings of the Proceedings of The 1st EAI Bukittinggi International Conference on Education, BICED 2019, 17-18 October, 2019, Bukititinggi, West Sumatera, Indonesia* (EAI, 2019), https://doi.org/10.4108/eai.17-10-2019.2289748.

[44] Asnil Aidah Ritonga, "Pertumbuhan Dan Perkembangan Institusi Pendidikan Awal Di Indonesia: Pesantren, Surau Dan Dayah," *Tazkiya: Jurnal Pendidikan Islam* 6, no. 1 (June 7, 2017): 1–22, https://doi.org/10.30829/TAZ.V6I1.147.

Dutch schools, general sciences (secular sciences) were developed. The Dutch government does not teach religious education in the schools they foster.[45]

The Dutch government has a neutral attitude toward religious education in public schools and in ordinances. The general teaching is neutral, meaning that the teaching is given with respect for each other's religious beliefs. Religious instruction may only be given outside school hours. While in Islamic educational institutions, in this case, is boarding school, the education provided is religious education that originates from classical books. Thus, the dichotomy in education was very clear during the Dutch colonial period. In this regard, the two educational institutions (school and boarding school) have different philosophies, which at the same time produce outputs that have different orientations. The sharp difference between religious knowledge and general science led to the emergence of a general education system and a religious education system in the last phase of the 19th century and was continued and strengthened in the 20th century.

The implications of Ethical Politics show that the Netherlands has made reforms in several fields, including education. However, what they call educational renewal is Westernization and Christianization, namely for the benefit of the West and Christianity. It is these two motives that characterize the policies of the Western colonialists in Indonesia. Second, discriminatory policies. The policy pursued by the Dutch towards Indigenous people was indeed carried out in a very extreme way, namely by seeking as simple a low education as possible for Indonesian children and slowing down the birth of schools that were on a par with European children. This was in contrast to the policies of other colonizers such as the Spanish who had established universities in the Philippines in the early 16th century for indigenous peoples, the British had opened universities in India in the 17th century. While the Netherlands only established high schools in the 2nd decade of the 20th century, this also happened due to the pressure of the emergency situation caused by World War I. In addition, the Dutch Government also instilled discrimination in education for Dutch children with education for indigenous children.[46]

The Dutch government provides discriminatory treatment of Islamic education in Indonesia. Among the discriminatory practices is that the Dutch Government established a special agency to oversee religious life and Islamic education. Dualistic discrimination, namely differentiating the use of the language of instruction for education between the Dutch and the natives, where the Dutch use Dutch while the natives use Malay. Centralistic, namely that education as a whole is regulated and determined by the Dutch.

The aim of education for the Natives was to produce graduates who could become second-class Dutch citizens who could meet the needs of Dutch civil servants or employees of private companies. The Teacher Ordinance was enforced in 1905. The Ordinance required every Islamic religious teacher to ask for and obtain permission before carrying out their duties as a religious teacher. This ordinance is felt by religious teachers to be very heavy, especially for religious teachers who do not yet have school administration. The negative impact resulting from this ordinance is that it can be used to suppress Islam which is strengthened on the grounds of security stability.[47]

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[45] Mokodenseho and Zamhari, "The Struggle of Islam and Christianity in the Establishment of Educational Institutions in Bolaang Mongondow, North Sulawesi (1905-1942)."; Zuhairini Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2004).

[46] Mokodenseho, *Sisi Lain Gerakan Sarekat Islam Di Sulawesi Utara Periode 1920-1950*.

[47] Nadzrah Ahmad, "'Ulama' Tiga Serangkai' and Their Contribution towards Reviving Islamic Education in the Early Post-Colonial Indonesia," *Journal of Islam in Asia* 18, no. 2 (October 24, 2021): 122–43, https://doi.org/10.31436/JIA.V18I2.1055.

The next development was in 1905, the policy was finally repealed, because it was deemed no longer relevant, and was replaced by the 1925 ordinance, which only required religious teachers to notify, not ask for permission.[48] The Dutch government issued a new regulation that people giving Islamic recitations must first obtain permission from the Dutch government, and the regulations put more emphasis on Islamic education that not all Kyai can teach recitation unless they have received a recommendation.[49] Furthermore, in 1932 AD a regulation was issued that could eradicate and close madrasas and schools that did not have permits or taught lessons that the colonialists did not like.[50]

The following classifies the forms and types of Islamic educational institutions during the Dutch colonial period in the early and mid-20th century:

1. Islamic educational institutions (boarding schools) which still adhere completely to the culture and traditions of the boarding school, which teach classic books;
2. Educational institutions, or Islamic schools, which apart from teaching general sciences as their main subject matter, also teach religious sciences;
3. Educational institutions (madrasas), adopt the boarding school and school system by presenting a new system, namely there are elements taken from the boarding school and there are also elements taken from the school.[51]

The existence of madrasas was also driven by the dissatisfaction of the Muslim community with the current state of education. Traditional Islamic education was considered to be less systematic and did not provide sufficient pragmatic skills, while attending Dutch-style schools was feared to expand the character of secularism so it had to be balanced with a more systematic Islamic education.

The establishment of educational institutions based on Islam, on the one hand, was an effort to anticipate the development of schools established by the Dutch colonial government, and on the other hand, it was in line with the growth and development of the Indonesian nation's political movement. Islamic education figures realize how important (religious) education is to foster the younger generation. They worried that the influence of the ulama and Islamic thought would disappear from the younger generation with the establishment of schools by the Dutch colonial government which officially took a neutral stance towards religion.

In relation to these various policies, Nasution stated that colonial politics was closely related to them in general, namely politics which was dominated by the ruling class and was not driven by ethical values with the aim of fostering political maturity and independence of the colonies. Nasution mentions several characteristics of the politics and educational practices of the colonial government, particularly in the Netherlands. [52] First, extraordinary discrimination in the provision of education for Indonesian children. Second, discrimination in education by emphasizing the sharp differences between Dutch education and Indigenous schools. Third, strong social control. Fourth, the limited goals of Indigenous schools and the

[48] Syamsul Kurniawan, "Sukarno's Thought on the Importance of Reintegration of Religion and Science in Pesantren Education in Indonesia," *Journal of Indonesian Islam* 12, no. 2 (December 1, 2018): 219–46, https://doi.org/10.15642/JIIS.2018.12.2.219-246.

[49] Fajar Syarif, "The History and Development of Madrasa in Indonesia," *Tsaqofah Dan Tarikh* 5, no. 1 (July 31, 2020): 23–40, https://doi.org/10.29300/ttjksi.v5i1.2856.; Mokodenseho, *Sisi Lain Gerakan Sarekat Islam Di Sulawesi Utara Periode 1920-1950*.

[50] Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern System," *TSAQAFAH* 11, no. 2 (November 30, 2015): 223–48, https://doi.org/10.21111/TSAQAFAH.V11I2.267.

[51] Sofyan Rofi, *Sejarah Pendidikan Islam Di Indonesia* (Yogyakarta: Deepublish, 2016).

[52] S. Nasution, *Sejarah Pendidikan Indonesia* (Jakarta: Bumi Aksara, 2001).

role of schools in producing labor important factors in the development of education. Fifth, the principle of concordance causes schools in Indonesia to be the same as those in the Netherlands. Sixth, there is no systematic education planning for indigenous children's education.

Conclusion

Islamic education in Indonesia during the colonial period was under a lot of pressure from the colonialists. However, with the patriotism and jihad in the way of Allah which was owned and inflamed by the Islamic fighters, they were able to fight against the invaders in various ways, including the implementation of Islamic education. The development of Islamic education has supporting factors as well as inhibiting factors. The determination that is embedded in the spirit of Muslims for the truth is carried out as a support for the development of Islamic education. While the policies implemented by the colonialists were an inhibiting factor. For the Dutch Government, education is not only pedagogical-cultural but also pedagogical-political. The existence of boarding school during the Dutch colonial era was sometimes caused by special policies on the implementation of education imposed by the Dutch colonial government which were meant to be used as powerful instruments to reduce and defeat the influence of Islam in Indonesia. However, no matter how harsh and discriminatory the policies at that time were, in the end, it inspired the ulama to combine the two existing education systems in the form of madrasas so that the younger generation of Muslims avoided the influence of Westernization and secularization infiltrated by the Dutch colonialists.

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