THE DEVELOPMENT OF ISLAMIC EDUCATIONAL THOUGHT IN INDONESIA

Khojir
Universitas Islam Negeri Sultan Aji Muhammad Idris
khojir@uinsi.ac.id

Ahmad Faishal Shalihudin
Universitas Islam Negeri Sultan Aji Muhammad Idris
sholeh14101999@gmail.com

Nela Syntha
Universitas Islam Negeri Sultan Aji Muhammad Idris
nelasyntha@gmail.com

Winda Islamitha Nurhamidah
Universitas Islam Negeri Sultan Aji Muhammad Idris
islamithawinda@gmail.com

Abstract

The development of educational thought in Indonesia is experiencing quite rapid dynamics. The dynamics of thought cannot be separated from the context of time and its surrounding circumstances. The purpose of writing this article is to examine the dynamics of the development of Islamic educational thought in Indonesia and to analyze the characteristics of educational thought in Indonesia. This research is in the library category with a historical-philosophical approach. Data collection is done by searching the literature in journals, books, research reports, magazines, etc. Analysis of data using content analysis. The research results show that the political situation colors the dynamics of the development of thought in Indonesia, the figures' backgrounds, and socio-culture. The characteristics of educational thought during the pre-independence era were embryonic and focused on dealing with colonialists.

Keywords : *Development, Thoughts on Islamic Education, Pre-Independence and Post-Independence and Reformation*

Abstrak
Perkembangan pemikiran Pendidikan di Indonesia mengalami dinamika yang cukup pesat. Dinamika pemikiran tersebut tidak lepas dari kontens waktu dan situasi yang mengitarinya. Tujuan penulisan artikel ini yaitu untuk mengkaji dinamika perkembangan pemikiran pendidikan Islam di Indonesia, menganalisis karakteristik pemikiran pendidikan di Indonesia. Penelitian ini kategori library research *dengan pendekatan historis-filosofis. Pengumpulan daya dilakukan dengan penelusuran literatur dari jurnal, buku, laporan penelitian, majalah dan sebagainya. Analisis analisis data menggunakan content analisis. Hasil penelitian bahwa dinamika perkembangan pemikiran di Indonesia diwarnai oleh situasi politik, latar belakang tokoh dan sosial budaya. Karakteristik pemikiran pendidikan pada masa pra kemerdekaan bersifat embrio dan fokus pada menghadapi penjajah. Pada masa kemerdekaan, karakteristik pemikiran pendidikan coraknya memperkuat kemerdekaan dengan mendirikan berbagai lembaga pendidika Islam. Pada pasca kemerdekaan karakteristik pemikiran pendikan Islam mencari bentuk dan format sistem pendidikan. Sedangkan pada masa Orde Baru dan Reformasi corak pemikirannya mengarah kepada upaya mendapatkan pengakuan Sistem Pendidikan Indonesia. Sedangkan pada masa reformasi karateristik pemikirannya fokus pada pengintegrasian ilmu umum dan ilmu agama.*

Kata Kunci : Perkembangan, Pemikiran Pendidikan Islam, Pra Kemerdekaam dan Pasca Kemerdekaan.dan Reformasi

A. INTRODUCTION

The development of educational thought in Indonesia cannot be distinguished from its socio-historical context. Indonesia is a country where the majority of the population embraces Islam. Marcopolo has heard that Muslims make up the majority of the population in Indonesia. The truth of this statement needs to be tested; this is comparable to the uncertainty when Islam entered Indonesia and the emergence of various theories. The theory of the entry of Islam into Indonesia is related to the entry of sailors and traders from the East who brought the influence of Islam. The establishment of the first Islamic empire in the 13th century strengthened the development of Islam in the archipelago, which had started in the 7th century.

Islam is developing very rapidly, with all its dynamics and challenges. Given these challenges, various thoughts and movements arose in Indonesia starting in the 19th century. These thoughts and movements include, for example, the movement and thought of "modernism by Muhammadiyah, Al-Irsyad, and Islamic Unity (Persis).(Anwar Tiar Bachtiar, 2017) including Nahdlatul Ulama, which was founded by Hasyim Asyari.

Since the beginning of Islam, Islamic education has been one of the most important things for Muslims to do.This is in line with Islamic education activities that were born and grew with the development of Islam in Indonesia. Ideally, the goal of the Islamic education process contains Islamic values that must be achieved in the educational process based on Islamic teachings. (Rohman & Hairudin, 2018) The purpose of Islamic education is the depiction of Islamic values that are to be embodied

in the students in order to have a good character and a character that is ready to live in the digital era.(Kambali et al., 2019)

As the next generation of civilization, the state and religion should have an important role and task in carrying on the ideals of previous educators. The development of ways of thinking in making decisions is understood as the line of destiny along which this nation will be taken. So, it's important to go with the way most people think in order to generalize and understand how people think. This will help you update your way of thinking so that it's more relevant and in line with the current situation. This study looks at how Islamic educational thought has changed over time in Indonesia, as well as how it has changed during the pre-independence, post-independence, order, and reform periods.

. Education from an Islamic perspective seeks to combine the two main dimensions of education in the hope that the next generation will have a perfect personality. In general, the idea emerged that, in practice, Islamic education should place more emphasis on religious and moral aspects as well as intellectual aspects. The emphasis is comprehensive and pays attention to all human potential, including intellectual, psychological, social, and spiritual potential, in science and other aspects of languages, which are adapted to the times and the needs of the community where education is carried out. as a concept of hadlari education, integrative education, by internalizing the principles of revelation and Islamic ethics.(Bashori, 2017)

B. RESEARCH METHOD

This research includes library research, which means that information is collected in a systematic way from several books or other scientific works that are related to the research theme. Collecting data is done by going to the library and getting information from books or other sources, like articles, as well as the results of past research that is relevant to the theme.

This research approach is *historical and philosophical*. An *historical perspective is* needed in order to trace the traces of Islamic educational thought. Meanwhile, *philosophy* used to find the meaning and pattern of thought by correlating with contemporary thought. Data analysis was performed with *content analysis* using an interactive model, namely communicating with various data sources and then categorizing and interpreting it to find new meaning in the data.

C. DISCUSSION

The history of Islamic education in Indonesia can't be separated from the history of Islam in Indonesia and the struggle of Muslims against colonialists and for the development of Islam.When looking at the history of Islamic education in Indonesia, it is important to start with historical facts or events that have to do with the growth and development of both formal and informal Islamic education in Indonesia.

Indonesia experienced political colonization from the Netherlands for 350 years and Japan for 3 years, 5 months prior to independence. Practically, during the pre-independence period, it was in the two colonial countries. During the time, when the Dutch controlled Indonesia, Islamic education was not able to develop properly because educational policies were discriminatory.(Hoddin, 2020). However, when they took over power from the Dutch, they allowed Muslims to develop education. Automatically,

due to the transfer of colonies, what had become a discriminatory rule by the Dutch was no longer valid during the colonial period. The energy and thoughts of the nation's leaders were focused on fighting the colonialists. However, this is not an "empty" educational thought. Scholars' such as Ahmad Dahla and, Hasyim Asy'ary with the pesantren education system and Shaykh Burhanudin with the surau education system.

Based on Hasnida's mapping, Islamic education during the Dutch era had three types, namely education for the transition of the Hindu-Buddhist system, the surau system and the pesantren system (Hasnida, 2017). (Saputra, 2019).

Based on Hasnida's mapping, Islamic education during the Dutch era had three types, namely education for the transition of the Hindu-Buddhist system, the surau system and the pesantren system (Hasnida, 2017). Judging from the response, there are several types, namely traditional pesantren education that is non-cooperative and non-accommodating, and adopts the Dutch education system without paying attention to the values of Islamic teachings. The response of pesantren is not excessive because pesantren refer to the Qur'an and hadith to fight or jihad against infidels. On the other hand, the thinking of the pesantren community did not favor being led by infidels. The reason that could be accepted was also because the Dutch were tormenting the Indonesian people. With a high spirit of jihad in accordance with Islamic teachings, the santri fought to expel the invaders in order to fight for independence (Saputra, 2019)

Noting the Dutch policy of discrimination against Islamic education certainly has an impact on the development of Islamic education thought, namely educational thought under pressure and cannot develop properly. This is natural, because in the Dutch perspective, if Muslims get quality education, they have the potential to fight against the Dutch. Although politically Islamic education is under pressure, Islamic leaders and santri still organize resistance to Dutch education.(Mubin & Aziz, 2020). At least Islamic education (pesantren, surau, langgar) as a stronghold and driver of independence. (Anam, 2017)

So during the Japanese occupation, Muslims were more free to develop education. Discriminatory regulations from the Dutch era were no longer applied to Mysiopia. Muslims warmly welcomed Japan's presence because it took on the role of Asia's defender of Islam. On the other hand, to accommodate the aspirations of Japanese Muslims, they also formed the Office of Religious Affairs (Shumubu).(Syarif, 2019) With Shumbu, Islamic education began to enter Karisedenan. Practically, the thoughts of the clergy regarding education are more developed and can be included in educational institutions in the regions. National figures who were born into the Islamic boarding school environment continued to struggle within the framework of the Islamic religion by maintaining ideologies, politics, and ideals that were willing to sacrifice body and soul for the sake of competition. (Sudarmono, 2018)

Religious figures as well as national figures who fought within the framework of Islam, such as Hasyim Asyari. Apart from being a thinker, Hasyim Asyari is also a practitioner who manages Islamic boarding schools. As a thinker, Hasyim Asyari

produced several books, which were collected in Irshad *al-Isyari*. The collection of books is on ethical or moral education (Rohmah, 2020), the teacher's code of ethics (Munandar, 2020) Sufim, the beliefs of ahl al-Sunnah, and others. (Khoiriyah, 2017) Hasyim Asyari's thinking was certainly based on the empirical conditions at that time, so it was very contextual to the conditions of his time. Hasyim Asya'ri's thinking was furthered by the establishment of Nahdlatul Ulama. In Nahdlatul Ulama, Hasyim Asyari could provide thoughts on national insight and his attitude towards the colonizers.(Fadli & Sudrajat, 2020)

The next figure who colored the thought of Islamic Education in Indonesia was Ahmad Dahlan. Ahmad's thinking was more directed towards educational reform, although it could not be separated from political influence. Ahmad Dahlan was more inspired by the reforms in Egypt. Some aspects that were carried out were the educational institutional system, the pesantren system became a school, including general subjects in madrasas, changes in wetonan-sorogan learning methods to be more varied, an open and tolerant attitude to life in education.. (Mustapa, 2017) Ahmad Dahlan's spirit of thought produced results, namely, enough to influence the rejection of education in Indonesia (Lenggono, 2018) Although the two figures had different views and thoughts on education, they made an enormous contribution to education in Indonesia. Ahmad Dahlan contributed to the modernization of education, while Hasyim Asyari's contribution was a commitment to building nationalism through Islamic boarding school education that is based on the nation's religious and cultural values. (Nurhadi, 2017)

Post-Independence, the education system in Indonesia was dualistic. *First, there is the Islamic education system, which grows and changes along with Islamic society. This system is a mix of different educational styles, including those from the West. Second,* the education system that is regulated and is a legacy of the Dutch government is in the form of public schools that do not accommodate religious learning. Because of this dualism, an education system with two sides came into being (Kurniyat, 2018) However, as time went on, the educational dichotomy in Indonesia began to thin out with the birth of the National Education System Law Number 20 of 2003. The mandate in this law is that Islamic education is part of the National Education System and has a fairly flexible movement (Awwaliyah & Baharun, 2019)

History records that after the proclamation, there were at least three types of Islamic education in Indonesia, namely: madrasah, pesantren, and religious education in public schools. In the next process, institutionally, Islamic education institutions are divided into three types, namely formal, non-formal, and informal Islamic education institutions. (Bafadhol, 2017). The concept of Islamic education during the independent Indonesian period was characterized by a dualistic educational model: *First*, the education and teaching system in public schools is secular, does not recognize religious teachings, and is a legacy from the Dutch colonial government. *Second*, an Islamic education and teaching system grows and develops among Islamic societies, both with

an isolated-traditional pattern and a synthetic pattern of building, and the main control over the implementation of national education is held by nationalist figures. Like Ki Hajar Dewantara trying to integrate Eastern and Western academic traditions, Willem Iskandar in Tapanuli as a hero of Bumi Putra education, even a teacher of Dutch nationality, Van Rijrekorvel and his students staged Trunojoyo's struggle. (Yanuari, 2015)

In the Old Order period, which lasted from 1945 to 1966. In this period, educational activities in the country were more directed towards strengthening the values of nationalism, national identity, and building the ideological foundations of the life of the nation and state. The main goal of education in this period was nation and character building and the main control of national education was held by nationalist figures. Such as Ki Hajar Dewantara trying to integrate Eastern and Western academic traditions, Willem Iskandar in Tapanuli as a hero of Bumi Putra education, even a Dutch teacher Van Rijrekorvel with his students staged Trunojoyo's struggle.(Romadi, 2018).

During this period, the curriculum was based on Pancasila, known as the "1947 Lesson Plan" which was only implemented in 1950. This curriculum prioritizes character education, awareness of the state and society. Therefore, the government's policy towards Islamic education was better than that of the pre-independence (colonial period). The journey of the curriculum cannot be separated from the journey of the nation.(Bashori, 2018). This can be seen in the decision made by the Working Committee of the Central Indonesian National Committee (BP-KNIP) which proposed to the PP&K ministry on December 29, 1945, that religious education be part of the national education curriculum taught in junior high schools. This decision was the first step in Indonesia's post-independence history.

In 1947, the government set up the Religious Teaching Advisory Council (MPPA), which was led by Ki Hadjar Dewantara of the Ministry of Education. *system among them* and also the concept of the trieducation center, which is also a boarding system that is very suitable for military education, resulting in the decision that religious education, through the 1947 curriculum, which was valid until 1952, was included in every level of education, starting from the People's School curriculum, junior high school curriculum, and high school curriculum.(Hoddin, 2020)

During the New Order era, education was not the main goal. The New Order prioritized economic advancement and development as its main objectives and pursued them through a military-dominated administrative structure. In order to reach this goal, the field of economics, which includes tools for analyzing macroeconomics and microeconomics, became the spearhead, even though it was ignored during the time of the Old Order. The New Order period is also known as the Constitutional Order and the Development Order. Specifically, it aims to build a complete human being, and create balance between spiritual and physical aspects of life to create a better life.

Basically, education is an attempt to design the future of humanity, and a generation that advances a nation with the concept and implementation of education must take into account various factors. Likewise, the concept of education applied in Indonesia is never separated from political elements and government policies. The spirit of the times during the New Order era was the spirit of fighting and liberation, so it grows strong,

but this spirit is systematically weakened and finally becomes completely paralyzed. The spirit of the times that existed during the New Order was the spirit of "serving the rulers."

The development of Islamic education during the New Order era grew rapidly, as did the development of other religions. Several Islamic education programs, such as a TVRI program that taught Arabic, the MUI, MAN PK, the preaching program, and others, helped Islamic teaching grow. (Heni, 2015)

At this time, Islamic educational thought, driven by Harun Nasution, tried to give itself its own color and style. Thoughts in the fields of theology, philosophy, mysticism, and law dominate quite a lot, especially in university studies. Harun Nasution's style of thought is very much seen as adopting cosmopolitan (Western) intellectual and academic traditions, while almost completely inheriting the foundations of medieval Islamic thought. (Chailani, 2019) Based on Gus Dur's thoughts as president in the New Order era, Islamic education can be categorized as traditionalist, and non-modern. According to his thoughts, there are many brilliant ideas built on the basis of religion, modernity, and rationalism that make a person think ultra-traditional, rational, liberal cultural, and actual.(M. Ma'aruf, 2020).

On November 18, 1912, 8 Dzulhijjah 1330 H, an Indonesian Muslim named Ahmad Dahlan started a group called Muhammadiyah. Ahmad Dahlan founded Muhammadiyah as an Islamic reform organization in Indonesia. Muhammadiyah is one of the largest organizations in Indonesia. The AD/ART says that one of the goals and aims of the Muhammadiyah organization is to support the Islamic religion so that a true Islamic society can be made. For example, inspired by Muhammad Abduh's thoughts on the integration of religious and general education in the education system. His ideas have had a very broad impact on the recent course of Islamic history, including the renewal of Islamic thought in Indonesia.(Bahri & Oktariadi, 2018) While the emergence of modern Islam can be seen through the influence of the reform movement carried out by Islamic reformers including Muhammad Abduh, namely a number of Indonesian pilgrims who study with their students in Mecca, or through their thoughts published in the magazine *al-Urwah al-Wusqa* and his book of interpretations of al-Manar. The young pilgrim is KH. Ahmad Dahlan, a founder of Muhammadiyah who later developed Muhammad Abduh's thoughts in Indonesia. (Komaruzaman, 2017)

Jamaluddin al-Afghani sparked the Pan-Islamism political movement, in order to call for the unity of the Muslim Ummah while remaining in their respective countries and gathering strength to stem Western hegemony (Materialism), which was also accompanied by the development of science. (Abidin, 2015) Jamaluddin Al-Afghani shows that there are many ideas of modernization of thought in Islam that cover all fields, including the field of returning to the Koran and calling for monotheism. From education, Al-Afghani started schools and taught with his extraordinary rhetorical abilities. In the political and economic fields, meanwhile, al-Afghani sparked Muslims' desire to break free from colonialism and woke up a sense of nationalism. As a vessel

for modernization, Jamaluddin Al-Afghani founded Pan-Islamism and published the magazine *Urwatul Wusqa* (Alam, 2018)

During the reform period, Islamic education was actually related to the idea of reforming Islamic thought, which was developing at the time. Indonesian Islamic Education has a big effect on the most important part of the process of intellectual reform among Muslims around the world. Islamic education reform cannot be separated from the issue of reforming Islamic thought. The emergence of a renewal movement in Islamic thought, one of which is based on awareness of the decline and even backwardness of Islam in all its aspects, including in the aspect of education. (Sya'adah et al., 2019)

The issues that emerged during the reformation period were about improving the quality of Islamic education, restructuring madrasas. His style of thinking is modern and religious in advancing Islamic education. The idea that was carried out was the institutional vision of Islamic education, human resource development, and modern management in Islamic education. (Kamal & Nata, 2017). On the other hand, issues of knowledge integration are starting to develop. The anxiety of thinkers in Islamic education about this problem is because the scent of dichotomy is still strong. Some figures care about solving this problem, for example, Abdullah with the epistemological concept of interconnection integration (Diu, 2018) Azyumardi Azra with the modernization of Islamic education (Barus, 2017) Imam Suprayogo with the "Scientific Tree" (Darwis & Rantika, 2018)

D. CONCLUSION

Based on the results of research and discussion, there are several findings: *First, how Islamic educational thought has changed over time is affected by political factors, colonial policies, educational background, and the situation. Second*, the characteristics of Islamic educational thought in the pre-independence period, namely, a tendency toward liberation from colonialism by not being accommodative or cooperative with the colonial education system, In the post-independence period, his thinking was more about strengthening national values and fostering religious-based nationalism. During the New Order period, Islamic educational thought tried to gain recognition from the government due to the inheritance of the dichotomous Dutch education system. During the reform period, the characteristics of Islamic educational thought focused on efforts to integrate knowledge.
.

*Reference
Abidin, Z. (2015). Formasi dan Rekonstruksi Politik Islam Abad 19. *Tasâmuh*, *13*(1), 1–22.
Alam, D. M. N. (2018). *Pan Islamisme Jamaluddin Al-Afghani dalam perspektif politik Islam*. UIN Raden Intan Lampung.
Anam, S. (2017). Karakteristik Dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau Dan Meunasah Di Indonesia. *JALIE; Journal of Applied Linguistics and Islamic Education*, *1*(1), 146–167.

Anwar Tiar Bachtiar. (2017). *Pertarungan Pemikiran Islam di Indonesia*. Pustaka Al-Kautsar.

Awwaliyah, R., & Baharun, H. (2019). Pendidikan Islam dalam sistem pendidikan nasional (Telaah epistemologi terhadap problematika pendidikan Islam). *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran*, *19*(1), 34–49.

Bafadhol, I. (2017). Lembaga pendidikan islam di indonesia. *Edukasi Islami: Jurnal Pendidikan Islam*, *6*(11), 14.

Bahri, S., & Oktariadi. (2018). Konsep Pembaharuan dalam Perspektif Pemikiran Muhammad Abduh. *Al-Mursalah*, *2*(2), 32–38.

Barus, M. I. (2017). Modernisasi Pendidikan Islam Menurut Azyumardi Azra. *Jurnal Al-Karim STAI-YAPTIP Pasaman Barat*, *2*(1), 1–12.

Bashori, B. (2017). Paradigma baru pendidikan islam: konsep pendidikan Hadhari. *Jurnal Penelitian*, *11*(1).

Bashori, B. (2018). Sejarah Perundang-Undangan Pendidikan Islam di Indonesia. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, *23*(1), 92–112. https://doi.org/10.24090/insania.v23i1.2009

Chailani, M. I. (2019). Pemikiran Harun Nasution tentang Pendidikan dan Relevansinya dengan Pendidikan di Era Modern. *Manazhim:Jurnal Manajemen Dan Ilmu Pendidikan*, *1*(2), 45–60.

Darwis, M., & Rantika, M. (2018). Konsep Integrasi Keilmuan dalam Perspektif Pemikiran Imam Suprayogo. *Fitra*, *4*(1).

Diu, A. (2018). Pemikiran M. Amin Abdullah Tentang Pendidikan Islam dalam Pendekatan Integrasi-Interkoneksi. *Jurnal Ilmiah Al-Jauhari: Jurnal Studi Islam Dan Interdispliner*, *3*(1), 1–15.

Fadli, M. R., & Sudrajat, A. (2020). Keislaman dan kebangsaan: telaah pemikiran KH. Hasyim Asy'ari. *Khazanah: Jurnal Studi Islam Dan Humaniora*, *18*(1), 109–130.

Hasnida, H. (2017). Sejarah Perkembangan Pendidikan Islam di Indonesia pada Masa PRA Kolonialisme dan Masa Kolonialisme (Belanda, Jepang, Sekutu). *Kordinat| Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, *16*(2), 237–256.

Heni, Y. (2015). Kebijakan pendidikan Islam Masa Orde Baru. *Jurnal Tarbiya*, *1*(1), 175–194.

Hoddin, M. S. (2020). Dinamika Politik Pendidikan Islam Di Indonesia; Studi Kebijakan Pendidikan Islam Pada Masa Pra-Kemerdekaan Hingga Reformasi. *Jurnal Ilmiah Iqra'*, *14*(1), 15–30.

Kamal, H., & Nata, A. (2017). Pemikiran Pendidikan A. Malik Fadjar. *Ta'dibuna: Jurnal Pendidikan Islam*, *6*(1), 49–71.

Kambali, K., Ayunina, I., & Mujani, A. (2019). Tujuan Pendidikan Islam dalam Membangun Karater Siswa di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata). *Risâlah, Jurnal Pendidikan Dan Studi Islam*, *5*(2, Sept), 1–19.

Khoiriyah, R. (2017). Revitalisasi Pendidikan Islam Dalam Perspektif Kiai Hasyim Asy'Ari. *Jurnal Islam Nusantara*, *1*(2), 156–170.

Komaruzaman, K. (2017). Studi Pemikiran Muhammad Abduh Dan Pengaruhnya Terhadap Pendidikan Di Indonesia. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *3*(01), 90–101.

Kurniyat, E. (2018). Memahami dikotomi dan dualisme pendidikan di Indonesia. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, *14*(1).

Lenggono, W. (2018). Lembaga pendidikan muhammadiyah (telaah pemikiran KH Ahmad Dahlan tentang pembaruan pendidikan Islam di Indonesia). *Islamadina: Jurnal Pemikiran Islam*, *19*(1), 43–62.

M. Ma'aruf. (2020). Tipologi pemikiran Gus Dur Tentang Pendidikan Islam. *Jurnal Kajian Keislaman Dan Pendidikan*, *12*(1), 76–92.

Mubin, F., & Aziz, A. (2020). Politik Pendidikan Islam Indonesia: Perlawanan Pesantren Terhadap Hegemoni Pendidikan Barat Era Kolonialisme Belanda. *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam*, *3*(1), 123–136.

Munandar, S. A. (2020). KH Hasyim Asy ' ari and the Teacher Code of Ethics : Thought Study KH . Hasyim Asy ' ari on Ethics Education and Its Relevance to Modern Education in Indonesia. *Journal Manajemen Pendidikan Islam Is Icensed Under.*, *4*(1), 114–142.

Mustapa, L. (2017). Pembaruan pendidikan Islam: Studi atas teologi sosial pemikiran KH Ahmad Dahlan. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, *2*(1), 90–111.

Nurhadi, R. (2017). Pendidikan Nasionalisme-Agamis dalam Pandangan K.H. Ahmad Dahlan dan K.H. Hasyim Asyfari. *Jurnal Studi Islam*, *12*(2).

Rohmah, S. (2020). Concept of Moral Education According to KH. Hasyim Asy'Ari in the Book of Adabul'Alim Wal-Muta'alim. *JIEBAR: Journal of Islamic Education: Basic and Applied Research*, *1*(2), 154–167.

Rohman, M., & Hairudin, H. (2018). Konsep tujuan pendidikan islam perspektif nilai-nilai sosial-kultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *9*(1), 21–35.

Romadi, R. (2018). Menelisik Peran Guru Dalam Pembumian Nasionalisme Awal Abad XX. *Journal of Indonesian History*, *7*(1), 62–70.

Saputra, I. (2019). Resolusi Jihad: Nasionalisme Kaum Santri Menuju Indonesia Merdeka. *Jurnal Islam Nusantara*, *3*(1), 205–237.

Sudarmono, M. A. (2018). Eksistensi Pesantren dalam Pengembangan Pendidikan Islam di Indonesia. *El-Muhbib: Jurnal Pemikiran Dan Penelitian Pendidikan Dasar*, *2*(1), 53–68.

Sya'adah, A., Saputra, B. A., Jannah, M., & Mahfud, C. (2019). Sejarah reformasi pendidikan Islam di Indonesia. *Ta'dibuna: Jurnal Pendidikan Islam*, *8*(1), 38–46.

Syarif, M. (2019). Politik Pendidikan Jepang dan Pengaruhnya terhadap Pendidikan Islam di Indonesia. *TARBIYA ISLAMIA: Jurnal Pendidikan Dan Keislaman*, *8*(2), 247–266.

Wasehudin, W. (2018). Eksistensi Pendidikan Islam Pasca Reformasi. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *4*(01), 85–100.

Yanuari, B. (2015). Perkembangan Islam Di Indonesia Pasca Kemerdekaan. *Historia*, *3*(2), 75–82.

Abidin, Z. (2015). Formasi dan Rekonstruksi Politik Islam Abad 19. *Tasâmuh*, *13*(1), 1–22.

Alam, D. M. N. (2018). *Pan Islamisme Jamaluddin Al-Afghani dalam perspektif politik Islam*. UIN Raden Intan Lampung.

Anam, S. (2017). Karakteristik Dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau Dan Meunasah Di Indonesia. *JALIE; Journal of Applied Linguistics and Islamic Education*, *1*(1), 146–167.

Anwar Tiar Bachtiar. (2017). *Pertarungan Pemikiran Islam di Indonesia*. Pustaka Al-Kautsar.

Awwaliyah, R., & Baharun, H. (2019). Pendidikan Islam dalam sistem pendidikan nasional (Telaah epistemologi terhadap problematika pendidikan Islam). *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan Dan Pengajaran*, *19*(1), 34–49.

Bafadhol, I. (2017). Lembaga pendidikan islam di indonesia. *Edukasi Islami: Jurnal Pendidikan Islam*, *6*(11), 14.

Bahri, S., & Oktariadi. (2018). Konsep Pembaharuan dalam Perspektif Pemikiran Muhammad Abduh. *Al-Mursalah*, *2*(2), 32–38.

Barus, M. I. (2017). Modernisasi Pendidikan Islam Menurut Azyumardi Azra. *Jurnal Al-Karim STAI-YAPTIP Pasaman Barat*, *2*(1), 1–12.

Bashori, B. (2017). Paradigma baru pendidikan islam: konsep pendidikan Hadhari. *Jurnal Penelitian*, *11*(1).

Bashori, B. (2018). Sejarah Perundang-Undangan Pendidikan Islam di Indonesia. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, *23*(1), 92–112. https://doi.org/10.24090/insania.v23i1.2009

Chailani, M. I. (2019). Pemikiran Harun Nasution tentang Pendidikan dan Relevansinya dengan Pendidikan di Era Modern. *Manazhim:Jurnal Manajemen Dan Ilmu Pendidikan*, *1*(2), 45–60.

Darwis, M., & Rantika, M. (2018). Konsep Integrasi Keilmuan dalam Perspektif Pemikiran Imam Suprayogo. *Fitra*, *4*(1).

Diu, A. (2018). Pemikiran M. Amin Abdullah Tentang Pendidikan Islam dalam Pendekatan Integrasi-Interkoneksi. *Jurnal Ilmiah Al-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, *3*(1), 1–15.

Fadli, M. R., & Sudrajat, A. (2020). Keislaman dan kebangsaan: telaah pemikiran KH. Hasyim Asy'ari. *Khazanah: Jurnal Studi Islam Dan Humaniora*, *18*(1), 109–130.

Hasnida, H. (2017). Sejarah Perkembangan Pendidikan Islam di Indonesia pada Masa PRA Kolonialisme dan Masa Kolonialisme (Belanda, Jepang, Sekutu). *Kordinat/ Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, *16*(2), 237–256.

Heni, Y. (2015). Kebijakan pendidikan Islam Masa Orde Baru. *Jurnal Tarbiya*, *1*(1), 175–194.

Hoddin, M. S. (2020). Dinamika Politik Pendidikan Islam Di Indonesia; Studi Kebijakan Pendidikan Islam Pada Masa Pra-Kemerdekaan Hingga Reformasi. *Jurnal Ilmiah Iqra'*, *14*(1), 15–30.

Kamal, H., & Nata, A. (2017). Pemikiran Pendidikan A. Malik Fadjar. *Ta'dibuna: Jurnal Pendidikan Islam*, *6*(1), 49–71.

Kambali, K., Ayunina, I., & Mujani, A. (2019). Tujuan Pendidikan Islam dalam Membangun Karater Siswa di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata). *Risâlah, Jurnal Pendidikan Dan Studi Islam*, *5*(2, Sept), 1–19.

Khoiriyah, R. (2017). Revitalisasi Pendidikan Islam Dalam Perspektif Kiai Hasyim Asy'Ari. *Jurnal Islam Nusantara*, *1*(2), 156–170.

Komaruzaman, K. (2017). Studi Pemikiran Muhammad Abduh Dan Pengaruhnya Terhadap Pendidikan Di Indonesia. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *3*(01), 90–101.

Kurniyat, E. (2018). Memahami dikotomi dan dualisme pendidikan di Indonesia. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, *14*(1).

Lenggono, W. (2018). Lembaga pendidikan muhammadiyah (telaah pemikiran KH Ahmad Dahlan tentang pembaruan pendidikan Islam di Indonesia). *Islamadina:*

Jurnal Pemikiran Islam, *19*(1), 43–62.

M. Ma'aruf. (2020). Tipologi pemikiran Gus Dur Tentang Pendidikan Islam. *Jurnal Kajian Keislaman Dan Pendidikan*, *12*(1), 76–92.

Mubin, F., & Aziz, A. (2020). Politik Pendidikan Islam Indonesia: Perlawanan Pesantren Terhadap Hegemoni Pendidikan Barat Era Kolonialisme Belanda. *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam*, *3*(1), 123–136.

Munandar, S. A. (2020). KH Hasyim Asy ' ari and the Teacher Code of Ethics : Thought Study KH . Hasyim Asy ' ari on Ethics Education and Its Relevance to Modern Education in Indonesia. *Journal Manajemen Pendidikan Islam Is Icensed Under.*, *4*(1), 114–142.

Mustapa, L. (2017). Pembaruan pendidikan Islam: Studi atas teologi sosial pemikiran KH Ahmad Dahlan. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, *2*(1), 90–111.

Nurhadi, R. (2017). Pendidikan Nasionalisme-Agamis dalam Pandangan K.H. Ahmad Dahlan dan K.H. Hasyim Asyfari. *Jurnal Studi Islam*, *12*(2).

Rohmah, S. (2020). Concept of Moral Education According to KH. Hasyim Asy'Ari in the Book of Adabul'Alim Wal-Muta'alim. *JIEBAR: Journal of Islamic Education: Basic and Applied Research*, *1*(2), 154–167.

Rohman, M., & Hairudin, H. (2018). Konsep tujuan pendidikan islam perspektif nilai-nilai sosial-kultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *9*(1), 21–35.

Romadi, R. (2018). Menelisik Peran Guru Dalam Pembumian Nasionalisme Awal Abad XX. *Journal of Indonesian History*, *7*(1), 62–70.

Saputra, I. (2019). Resolusi Jihad: Nasionalisme Kaum Santri Menuju Indonesia Merdeka. *Jurnal Islam Nusantara*, *3*(1), 205–237.

Sudarmono, M. A. (2018). Eksistensi Pesantren dalam Pengembangan Pendidikan Islam di Indonesia. *El-Muhbib: Jurnal Pemikiran Dan Penelitian Pendidikan Dasar*, *2*(1), 53–68.

Sya'adah, A., Saputra, B. A., Jannah, M., & Mahfud, C. (2019). Sejarah reformasi pendidikan Islam di Indonesia. *Ta'dibuna: Jurnal Pendidikan Islam*, *8*(1), 38–46.

Syarif, M. (2019). Politik Pendidikan Jepang dan Pengaruhnya terhadap Pendidikan Islam di Indonesia. *TARBIYA ISLAMIA: Jurnal Pendidikan Dan Keislaman*, *8*(2), 247–266.

Wasehudin, W. (2018). Eksistensi Pendidikan Islam Pasca Reformasi. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *4*(01), 85–100.

Yanuari, B. (2015). Perkembangan Islam Di Indonesia Pasca Kemerdekaan. *Historia*, *3*(2), 75–82.