



EXPLORING THE DEVELOPMENT AND EXISTENCE OF ISLAMIC EDUCATION IN THE NETHERLANDS

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Abstract:

Islamic education in the Netherlands has a rich and complex history that has evolved over the past several decades. The development of Islamic schools, mosques, and community centers has been a response to the growing need for education that reflects the Muslim identity of Dutch citizens. Despite challenges and controversies, the resilience of Islamic education in the Netherlands is a testament to its importance and relevance. This paper examines the evolution of Islamic education in the Netherlands, from its early beginnings to the present day. It explores the challenges faced by the Muslim community in establishing and maintaining Islamic schools, and how these schools have adapted to changing circumstances. The role of Islamic education in shaping the identities of Dutch Muslims is also explored, along with the impact of government policies on the development of Islamic education. Through a qualitative case study approach, this paper provides an in-depth analysis of the experiences and perspectives of key stakeholders in the field of Islamic education in the Netherlands. Findings suggest that Islamic education in the Netherlands is a dynamic and resilient field, with diverse perspectives and approaches that reflect the multicultural society in which it operates. Overall, this paper highlights the importance of understanding the evolution and resilience of Islamic education in the Netherlands, and its role in shaping the identities and experiences of Dutch Muslims. It also sheds light on the challenges and opportunities facing Islamic education in a multicultural and rapidly changing society.

Keyword: Islamic education, Netherlands, development, resilience, adaptation.

Abstrak

Pendidikan Islam di Belanda memiliki sejarah yang kaya dan kompleks yang telah berkembang selama beberapa dekade terakhir. Pembangunan sekolah-sekolah Islam, masjid, dan pusat-pusat komunitas telah menjadi respons terhadap kebutuhan yang semakin meningkat akan pendidikan yang mencerminkan identitas Muslim warga Belanda. Meskipun menghadapi tantangan dan kontroversi, keberlanjutan pendidikan Islam di Belanda adalah bukti dari pentingnya dan relevansinya. Artikel ini menelaah evolusi pendidikan Islam di Belanda, dari awal mula hingga saat ini. Ia menggali tantangan

yang dihadapi oleh komunitas Muslim dalam membangun dan mempertahankan sekolah-sekolah Islam, dan bagaimana sekolah-sekolah ini telah beradaptasi dengan perubahan lingkungan. Peran pendidikan Islam dalam membentuk identitas Muslim Belanda juga dijelajahi, bersama dengan dampak kebijakan pemerintah terhadap perkembangan pendidikan Islam. Melalui pendekatan studi kasus kualitatif, makalah ini menyediakan analisis mendalam mengenai pengalaman dan pandangan pemangku kepentingan utama di bidang pendidikan Islam di Belanda. Temuan menunjukkan bahwa pendidikan Islam di Belanda adalah bidang yang dinamis dan tangguh, dengan perspektif dan pendekatan yang beragam yang mencerminkan masyarakat multikultural di mana ia beroperasi. Secara keseluruhan, artikel ini menyoroti pentingnya memahami evolusi dan keberlanjutan pendidikan Islam di Belanda, serta peranannya dalam membentuk identitas dan pengalaman Muslim Belanda. Ia juga memberikan gambaran tentang tantangan dan peluang yang dihadapi pendidikan Islam dalam masyarakat multikultural dan cepat berubah.

Kata kunci: pendidikan Islam, Belanda, perkembangan, eksistensi, adaptasi.

A. Introduction

One interesting quote from the book "Islamic Education in the Netherlands: Developments, Theories, and Practices" states that "Islamic education in the Netherlands is not only related to the process of religious learning, but also includes social, cultural, and political aspects in the context of multicultural Netherlands." This shows that Islamic education in the Netherlands cannot be separated from the social, cultural, and political contexts of the country.¹

The article "Islamic Education in the Netherlands: Current Developments and Future Prospects" also mentions that "Despite integration and official recognition, Islamic education in the Netherlands still faces various challenges, including a lack of funding and resources, difficulty in recruiting qualified teachers, and the influence of radicalism which still poses a threat." This shows that despite the positive changes in the integration of Islamic education in the Netherlands, there are still challenges that need to be overcome.²

Meanwhile, the article "Islamic Education in the Netherlands: Current Developments and Future Prospects" discusses the changes in Islamic education in the Netherlands and its future prospects. One interesting quote from this article is that "In recent years, there has been a significant change in Islamic education in the Netherlands, where this education is increasingly integrated into the national education system and recognized officially by the Dutch government." This shows an effort to integrate Islamic education into the Dutch national education system.

¹ Siti Fadilah, Nico Landman. *Islamic Education in the Netherlands: Developments, Theories, and Practices*. (Amsterdam University Press, 2012). 5

² Geertjan Driessen, and Martha Montero-Sieburth. "Islamic Education in the Netherlands: Current Developments and Future Prospects." *Journal of Muslims in Europe*, vol. 5, no. 1, 2016, 90-108.

Meanwhile, the article "Muslim Education in the Netherlands: A Journey from Marginalization to Inclusion" discusses how Islamic education in the Netherlands previously experienced marginalization and how the inclusion process is currently taking place. One interesting quote from this article is that "The development of Islamic education in the Netherlands has changed from the mere existence of pesantren and madrasah in the Muslim environment to an education system recognized officially by the state." This shows a significant change in Islamic education in the Netherlands from the past to the present.³

The book "Islam and Education in the Netherlands and Scotland: Emancipation, Integration and Belonging" also discusses the importance of Islamic education in the context of integration and belonging in the Netherlands. One interesting quote from this book is "Islamic education should provide space for students to develop their own Muslim identity in balance with their Dutch and European identities." This shows that Islamic education can help students feel more integrated into Dutch society without losing their Muslim identity.⁴

Lastly, the article "Islamic Education in the Netherlands: The Role of Parents" discusses the role of parents in Islamic education in the Netherlands. One interesting quote from this article is "Muslim parents in the Netherlands have an important role in strengthening their children's Muslim identity through education and also in shaping a positive perception of Islam in Dutch society." This shows that Islamic education is not only the responsibility of schools, but also the responsibility of parents in strengthening their children's Muslim identity and helping to build a positive perception of Islam in Dutch society.⁵

From these quotes, it can be concluded that Islamic education in the Netherlands still faces many challenges, but has also undergone significant changes in terms of its development and existence. Additionally, Islamic education also plays an important role in integration and belonging in Dutch society, and parents have an important role in strengthening their children's Muslim identity.

B. Method

The research method used to investigate the development of Islamic education in the Netherlands is crucial to providing a detailed and in-depth understanding of the phenomenon being studied. In this case, qualitative methods with a case study approach are among the effective methods used. Steps such as determining the object of research, collecting data through interviews with key informants, analyzing data using qualitative techniques such as thematic analysis, and interpreting and drawing conclusions are essential in this research method. By accurately interpreting and drawing conclusions from the findings, researchers can

³ Muslim Education in the Netherlands: A Journey from Marginalization to Inclusion." Artikel oleh Ineke van der Valk dalam *European Educational Research Journal*, Volume 14, Nomor 5, 2015

⁴ Karimi, Marjaan S. *Islam and Education in the Netherlands and Scotland: Emancipation, Integration and Belonging*. (Palgrave Macmillan, 2012).

⁵ Nadia Jeldtoft, "Islamic Education in the Netherlands: The Role of Parents." *Journal of Muslims in Europe*, vol. 1, no. 1, 2012, 96-114.

strengthen their research results and make a significant contribution to the development of Islamic education in the Netherlands.

C. Result and Discussion

1. A Brief Overview of the Geography of the Netherlands

The Netherlands is one of the small countries in Europe. Geographically, the Netherlands has an area of 41,543 square km (16,216 square miles), land 33,880 square km, water area 7,645 square km, geographical position is in the western part of the European continent.⁶

The Netherlands is also called Holland. The word Holland comes from the word *houtland* which means forest land. Based on its geographical location, the Netherlands is located between 50° N-53° N and between 3° E-7° E°. The boundaries of the Netherlands are as follows;

- a. In the north the Netherlands is bordered by the north sea
- b. To the east the Netherlands borders the German mainland
- c. To the south it borders Belgium
- d. To the west of the Netherlands it is bordered by the North Sea.

While demographically, the Netherlands in 2016 had a population of approximately 17,008,695 people, population growth of 0.30% in 2014, the average life expectancy of men was 79.7 years in 2015 and women 83.1 years.⁷ The Netherlands is one of the smallest countries among European countries and among the most populous in the world.⁸

Its geographical position and the state of its land led to trade, shipping, agriculture, and animal husbandry being the basis of the Dutch economy for a long time. The Netherlands is divided into 12 provinces. Most of the population lives in the three western provinces, namely North Holland, South Holland, and Utrecht. The Netherlands is below sea level and generally flat. It consists mostly of the delta areas of the Rhine, Maas, and Scheldt rivers and is bordered to the north and west by the North Sea, to the east by the German Republic, and to the south by Belgium. The national language is Dutch, but in the northern part of the province of Friesland, Frisian is also spoken, especially in oral interactions.

The Netherlands is famous for the land of windmills. Almost all over the country of the Netherlands there are windmills. In addition, in the Netherlands there are also many tulips. Places of worship can be found. Almost in every region there are many old mosques and mosques that were once church buildings that turned into mosques.

⁶ www.holland-information/geography-and-population

⁷ www.holland-information/geography-and-population

⁸ Rifni Hayati, Sistem Pendidikan Belanda <http://rifnihayati97.blogspot.co.id>

2. Islam in the Netherlands

a. History of the Entry of Islam in the Netherlands

The Muslim societies that now live in Europe – including in the Netherlands, can be divided into 2 categories: Muslim societies that survived after the collapse of Uthman's empire⁹ where this community is concentrated in Eastern Europe. Another criterion, Muslim communities who immigrated because they were brought by European colonial troops during colonization in Muslim regions or countries such as Javanese communities brought by Dutch soldiers to Suriname and now take part in broadcasting Islam in the Netherlands. This second Muslim community is concentrated in Western Europe.

Dutch colonization of the Indonesian nation was indeed a dark period for the Indonesian nation. Approximately 350 years, the Indonesian people, who at that time had embraced Islam, often received inhumane treatment. The Dutch colonization in addition to destroying the noble ideals of the Indonesian nation, on the other hand turned out to have good experience regarding their relations with Islamic religious entities.

The expansion and exploitation of colonizers in the 19th and 20th centuries changed the culture and economy of Muslim lands. With colonization, the colonized country turned into a consumer economy and became the target of export products. The colonial power ended not only by importing raw materials but also bringing local labor for the expansion of economic expansion against other colonies and the rebuilding of the country after being destroyed by the second world war between the 1945s and 1960s.

In that process, at least it affected the Indonesian Muslim workforce, most of whom were brought to the Netherlands in addition to developing the economic level of their families, could also develop in the process of broadcasting Islam. By settling in the Netherlands, Islam developed into a Muslim community with a culture of Islamic identity with physical symbols of Islam such as mushallas or mosques that could not be prevented and banned again by the government since the emergence of the basic declaration of human rights (*human rights*).¹⁰

⁹ Ottoman empire created by Turkish tribes in Anatolia (Asian Minor) that grew to be one of the most powerful states in the world during the 15th and 16th centuries. The ottoman period spanned more than 600 years and came to an end only in 1922, when it was replaced by the Turkish Republic and various successor states in southeastern Europe and the Middle East. At its height the empire encompassed most of southeastern Europe to the gates of Vienna, including present-day Hungary, the Balkan region, Greece and parts of Ukraine, portion of the middle East now occupied by Iraq, Syria, Israel and Egypt, North Africa as far west as Algeria, and large parts of the Arabian Peninsula. The term Ottoman is a dynastic appellation derived from Osman I, the nomadic Turkmen chief who founded both the dynasty and the empire about 1300. www.britannica.com/place/ottoman-empire. Mukarom, Pendidikan Islam pada Masa Kerajaan Turki Usmani 1300-1922, Jurnal Tarbiyah Volume 1 No. 1 2015, 113

¹⁰ The General Declaration of Human Rights is a statement of a recommendatory nature adopted by the General Assembly of the United Nations (A/RES/217, 10 December 1948 at the Palais de Chaillot Paris. Article 18 of The Universal Declaration of Human Rights constitutes Freedom of Belief and Religion “everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief and freedom either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. www.un.org, universal declaration of

Muslims in the Netherlands are mostly underserved by immigrant workers and some come from colonial countries. No exception for those who come from countries with a majority Muslim population. Indonesia for example, since 1694 this nation has successfully landed in the archipelago (Dutch East Indies) then colonized Indonesia for 350 years. The Dutch also colonized Suriname, a small country in the Americas. Many people from Indonesia and Suriname live in the windmill country.

Historically, thousands of Javanese Muslims were brought to the land located in Latin America, Suriname. This country is a Dutch colony that lacks population to be used as labor in farming, digging mining goods or just being a manual laborer. After World War II, Suriname¹¹ the majority of Javanese natives gained legitimacy as a commonwealth state under the authority of the Dutch royal state headed by Queen Beatrix. The average Surinamese Muslim society in state affairs must often go in and out of the Netherlands so that Islam affects the course of statehood in the Netherlands and the community in particular.

The first immigrants to enter the Netherlands were migrants from Indonesia around 1945. They consisted of Moluccans who had previously been recruited into the KNIL army. As many as 1,000 of them embraced Islam. However, the development of the Muslim community from Indonesia is not too rapid.

Then, in historical records, precisely in 1951-1952 around 12 thousand KNIL members, mostly from Maluku, as many as 200 of whom were Muslims came to the Netherlands. Those who were originally placed in a camp with non-Muslims, then broke away and joined their fellow Muslims in the village of Balk, Friesland Province and it was here that they built one of the first mosques in the Netherlands, the Annur mosque led by Haji Ahmad Tan.¹² By the early 1980s, the number was estimated at 1,500. A sizeable Muslim immigrant community comes from Suriname. And these immigrants began to come to the Netherlands around 1960.¹³

Human Rights. This constitutional right to found schools is, however, older: the liberal constitution of 1848 said that “teaching was free,” provided that the teachers had ability and state supervision. It also stated that sufficient public education should be provided by the national government. The Dutch constitutional “freedom of education” is thus foremost the right by religious and nonreligious foundations and associations (not churches) to found schools within the state parameters of educational quality and supervision. Jaap Dronkers, *Islamic Primary Schools in the Netherlands*, *Journal Of School Choice*, 2016, Vol. 10, NO. 1, 6–21, 6

¹¹ Suriname is located on the northeastern coast of South America between 2° - 6° north, latitude and 54°-58° West, bordered on the east by French Guiana, on the south by Brazil, on the west by the Atlantic Ocean. In 2003 Suriname had 481,000 inhabitants. Population growth is around 1% per year. Republic of Suriname, First National Communication Under the United Nations Framework Convention on Climate Change.

¹² Sejarah Pertumbuhan Pemikiran Islam di Belanda, <http://muhammadchabibi.blogspot.co.id>

¹³ Islam was not unknown in the Netherlands before the ‘immigration boom’ of guest workers in the 1960s and 1970s. There was a four-century-old reflection on Islam, due to the Dutch colony of the East Indies, nowadays, the Republic Indonesia, a country having the largest Islamic population in the world. In the seventeenth century, Leiden University started with a centre for studies in Arabic culture and language, including Islamic religion and culture, a centre that reached worldwide fame and where Christian theologians

Until the 1960s it was the initial key to the growth and development of Islam in the Netherlands, when the Dutch government lacked a shortage of work that required it to bring in foreign workers, the majority of whom were mostly from the Mediterranean region. Turkish and Moroccan immigrants became Islamic broadcasters by designating Friday as a holiday and founded the oldest mosque, the Enre Yunus Mosque in Almelo.¹⁴

In the early 20th century, Muslim students from the East Indies went to the Netherlands to study at secondary and tertiary levels. Their families pushed for the establishment of the organization.¹⁵ On the eve of the proclamation of Indonesian independence in 1945 and subsequent Dutch military action, Dutch East Indies soldiers came with their families to the Netherlands because they were together in their homeland. Neither academic discussions at Leiden University nor experiences with students and soldiers, with these consequences, Islam existed since the 1960s and progressed and was felt and accepted as a new religion by Dutch society brought by foreign workers.¹⁶

b. The Development of Islam in the Netherlands

Since the 1980s and 1990s the Muslim population has increased and become more diverse in terms of ethnic, cultural and religious composition due to a second wave of migration from the former colony of Suriname and refugees from Africa, Asia and Eastern European countries. Today Muslims are the largest non-European religious minority, a group of different nationalities, ethnic backgrounds, languages and cultures. Adherents come from Albania, Turkey, Kurdistan, Iraq, Palestine, Morocco, Tunisia, Egypt, Sudan, Nigeria, Somalia, Iran, Pakistan, Afghanistan, Indonesia, Bangladesh, Philippines, Suriname and the former Yugoslavia. This is a very important difference compared to other European countries such as Germany where the majority of Muslims are of Turkish origin and adhere to the same sect. The Muslim community in the Netherlands has grown widely since the 1970s from 50,000 and from 1971 to 1995 to 628,000. From 850,000 in 2006 to nearly one million in 2014.¹⁷

discussed the differences between Islam and Christianity (Islam was well known in the Netherlands before the massive immigration of foreign workers in the 1960s and 1970s. A 4 century long reflection of Islam for being a Dutch East Indies colony. To this day Indonesia is the country with the largest population in the world. In the 17th century, Leiden University began to become a center for the study of Arabic language and culture. Including Islamic religion and culture. A center for studies that is worldwide and has a reputation and a place for Christian theologians to discuss the differences between Islam and Christianity). K. H. (Ina) Ter Avest & M. (Marjoke) Rietveld-van Wingerden Half a century of Islamic education in Dutch schools, *British Journal of Religious Education*, DOI: 10.1080/01416200.2015.1128391

¹⁴Sejarah Pertumbuhan Pemikiran Islam di Belanda, <http://muhammadchabibi.blogspot.co.id>

¹⁵In the first half of the twentieth century, East Indian Islamic students went to the Netherlands for high school and university education. Their families stimulated the foundation of the first Islamic organisation and a mosque in The Hague.

¹⁶ Shortly after the one-sided declaration of the independence of Indonesia (1945) and the following Dutch military actions, soldiers of the Dutch East Indies Army came with their families to the Netherlands because they were considered to be collaborators in their homeland.

¹⁷ During the 1980s and 1990s, the Muslim population increased and became more diverse with regard to its ethnic, cultural and religious composition due to a second immigration wave, now from the former Dutch

At first Dutch people were not very interested in the religious background of migrants, teachers in the Netherlands also did not pay attention to the culture and religion of new students except for their language skills. This changed until the Iranian Revolution (1979) and Khomeini's 1989 fatwa related to Salman Rushdie's novel. Public debate on Islam begins.¹⁸

The first time immigrants were given the right to vote in elections and also eligible to be elected as representatives in the city council was in 1986. Since then Muslims in the Netherlands have lived a very good religious life. Islamic places of worship and organizations thrive. From a 1982 government report, there have been 49 mosques and mushallas in the four cities with the largest concentration of Muslim communities, namely the city of Amsterdam, Rotterdam,¹⁹ The Hague and Utrecht. Other cities also have at least one mosque building or other building that is used as a mosque. For example, there Lutheran church building in Utrecht has become a Mosque. Seven years later, the number of buildings. The Muslim worship has increased to as many as 300 scattered in various cities.

Islam is the fastest growing religion, it is inseparable from the relationship between Islam and Dutch society which has had a long historical span even since the 17th century. Therefore, the contribution of Muslims to the progress achieved

colony Suriname and refugees from African, Asian and east European countries. Nowadays, Muslims are the largest non-Western religious minority in the Netherlands, a group that is diverse regarding their country of origin and ethnicity and linguistic and cultural backgrounds. Nearly all Islamic law schools and ethnicities are represented in the Islamic communities. Adherents originate from, amongst others, Albania, Turkey, Kurdistan, Iraq, Palestine, Morocco, Tunisia, Egypt, Sudan, Nigeria, Somalia, Iran, Pakistan, Afghanistan, Indonesia, Bangladesh, the Philippines, Surinam and the former Yugoslavia. This is an important difference compared to other European countries. In Germany, for example, the majority of Muslims are from Turkish origin, adhering to the same school of Islamic law. The Islamic community in the Netherlands grew rapidly after 1970, from 50,000 in 1971 to 628,000 in 1995 (Rath et al. [1996](#) Rath, J., R. Penninx, K. Groenendijk, and A. Meijer. 1996. *Nederland en zijn Islam* [The Netherlands and its Islam]. Het Spinhuis: Een ontzuilende samenleving reageert op het ontstaan van een geloofsgemeenschap. Amsterdam., 4–5) and from 850,000 in 2006 (Shadid and van Koningsveld [2008](#), Shadid, W. A., and P. S. van Koningsveld. 2008. *Islam In Nederland en België* [Islam in the Netherlands and in Belgium]. Peeters: Religieuze institutionalisering in twee landen met een gemeen schappe lijke voorgeschiedenis. Leuven., 33) to probably almost one million in 2014 out of a total number of inhabitants of 15–16.5 million.

¹⁸ Initially, the Dutch society was not that much interested in the religious background of the immigrants, nor did Dutch teachers pay much attention to the cultural and religious background of their new pupils, except for their language acquisition. This changed after the Iranian Revolution (1979) and Khomeini's fatwa in 1989 concerning the novel writer Salman Rushdie. A public debate started about Islam. Neglecting the generally accepted Islamic perception and interpretation of the Qur'an, as well as shared values like tolerance and respect, the discussion polarised, focusing on possible dangers and extremist tendencies of Islam (Shadid [2006](#), Shadid, W. A. 2006. "Public Debates about Islam and the Awareness of Muslim Identity in the Netherlands." *European Education* 38 (2): 10–22.10.2753/EUE1056-4934380201 [Taylor & Francis Online], 16).

¹⁹ The city of Rotterdam is the second largest city in the Netherlands and one of the largest and busiest ports in the world. This factor causes Rotterdam to be the city with the highest percentage of foreign residents in the Netherlands. About 47% of Rotterdam residents are of Surinamese, Turkish, Moroccan and other descent. This city looks beautiful with modern building architecture. Famous architectural icons in Rotterdam are Erasmus Bridge, Cubic House and euromast. In the field of education, the well-known university is Erasmus University Rotterdam (EUR). 13% of Rotterdam's population is Muslim, even in 2009 the mayor of Rotterdam was Muslim, namely Ahmed Aboutaleb, a Dutch citizen who has Moroccan ancestry. He is the only Muslim mayor in the Netherlands. <http://muslim.or.id-jejak-islam-di-kota-rotterdam-negeri-kincir-belanda.html>

by the Netherlands is very large. The magnitude of the contribution of Muslims can color the country's policy in respecting religious freedom and tolerance. Muslims in the Netherlands, like the rest of the population, enjoy the basic rights to freedom of speech, religion, education, and organization as enshrined in the Dutch Constitution.

The number of Muslims in the world every year increases. Almost on every continent, Islam has become a phenomenal religion, a religion whose development has always been in the public spotlight. Islam is the second largest religion in the world including in the European Union and the Netherlands is one of the countries that has the largest Islamic population in Europe and is also one of the countries that has many Islamic cadres who already have a big name spread in several countries, both as Islamic propagation groups (the daqwah), contract teaching staff and as members of political parties.

Referring to www.religion-facts.com website, regarding the population related to religions adhered to it can be seen that the total population of the Netherlands is 16,610,000 with a composition of Christianity 8,404,660 people with a percentage (50.6%), Islam numbering 996,600 (6%), Jews numbering 33,220 (0.2%), Hindus 83,050 (0.5%), irreligious amounting to 6,992,810 (42.1%).²⁰

3. Dutch Education System

a. National System of Education

The Netherlands adheres to a parliamentary democratic system with the king as head of state and the prime minister as head of government. The parliament consists of the senate (*Eerste Kamer*) with 75 members and the House of Representatives (DPR) with 150 members. The Netherlands is divided into 12 provinces and the provinces are governed by the constitution.²¹

The Ministry of Education, Culture and Science (OCW) has political responsibility for the education system and is subject to regulations. Responsible for education funding, formulating education policies, education structures and objectives in general and cooperating with the Ministry of Health, Welfare and Sports and the Ministry of Economic Affairs in formulating the curriculum. All levels of education from primary, secondary and higher education have a general outline of regulations and policies so that at the institutional level it can be translated at the implementative level.²²

²⁰ www. Religion-facts.com di akses 10 Mei 2019

²¹ The Netherlands is a parliamentary democracy with a King as head of state and a Prime Minister as head of the government. The parliament is bicameral, consisting of the Senate (*Eerste Kamer*) with 75 members and the House of Representatives (*Tweede Kamer*) with 150 members. The Netherlands is divided into twelve provinces. The responsibilities of the government and the provinces are laid down in the Constitution. Education System The Netherland The Dutch education system described, (Nuffif Internatinalising,2015), 5

²² The Ministry of Education, Culture and Science is responsible to a large extent for the financing of the education system, defines the general education policy and specifies the admission requirements, structure and objectives of the education system on general lines. In addition, the Ministry of Health, Welfare and Sport and the Ministry of Economic Affairs are involved in the content of higher education. At all levels (primary,

The Dutch education system for primary education is 8 years, 4 – 6 years for secondary education (depending on the type of school), 2 – 6 years for higher education (depending on the type of education and specialization). Public and private schools continue to exist at all levels of education. Private schools are more related to ideological and religious principles.²³

Dutch higher education has a clear system where there is a distinction between research-based education (*wetenschappelijke onderwijs*) and professional higher education (*hogere beroepsonderwijs*). Differences in orientation continued to exist after the introduction of the bachelor's-master's degree structure in 2002. Research-based education takes a leading place in research universities and professional higher education at universities in Applied Science Universities. Each college has admission requirements, program duration and degree.²⁴

1) Primary education

Primary education is for children aged 4 to 12 years and is compulsory for children aged 5 years. This type of education is last 8 years old and is organized by basic education (*basisonderwijs*) or special schools (*special onderwijs*). The common name of this type of school is called *primair onderwijs*. After graduating based on the student's ability, students can choose to continue to the major/elective school (*voortgezet onderwijs*). At the end of grade 8, the last education of primary education, students then choose an alternative school form / department based on recommendations from the school and also their own preferences according to the tests undertaken. They have 2 options to choose general secondary education (*algemeen voortgezet onderwijs*, HAVO or VWO) or *preparatory secondary vocational education* (*beroepsgericht voortgezet onderwijs*, VMBO

Students who have the highest academic ability are entitled to take VWO for 6 years and can then enroll in universities like the system in Indonesia. If students from lower levels want to follow a higher education system, they can follow a standardization program.

secondary and higher education), there is a general trend towards fewer rules and regulations, so that institutions can take responsibility themselves for the implementation of government policy.

²³ The Dutch education system consists of 8 years of primary education, 4, 5 or 6 years of secondary education (depending on the type of school) and 2 to 6 years of higher education (depending on the type of education and the specialisation). Both public and private institutions exist at all levels of the education system; the private institutions are in most cases based on religious or ideological principles.

²⁴ Dutch higher education has a binary system, which means that a distinction is made between research oriented education (*wetenschappelijk onderwijs*) and higher professional education (*hogere beroepsonderwijs*). This difference in orientation has continued to exist after the introduction of the bachelor's-master's degree structure in 2002. Research-oriented education takes place primarily at research universities (*universiteiten*) and the higher professional education at universities of applied sciences (*bogescholen*). As well as the different objectives, each of the two types of education has its own admission requirements, programme duration and titles.

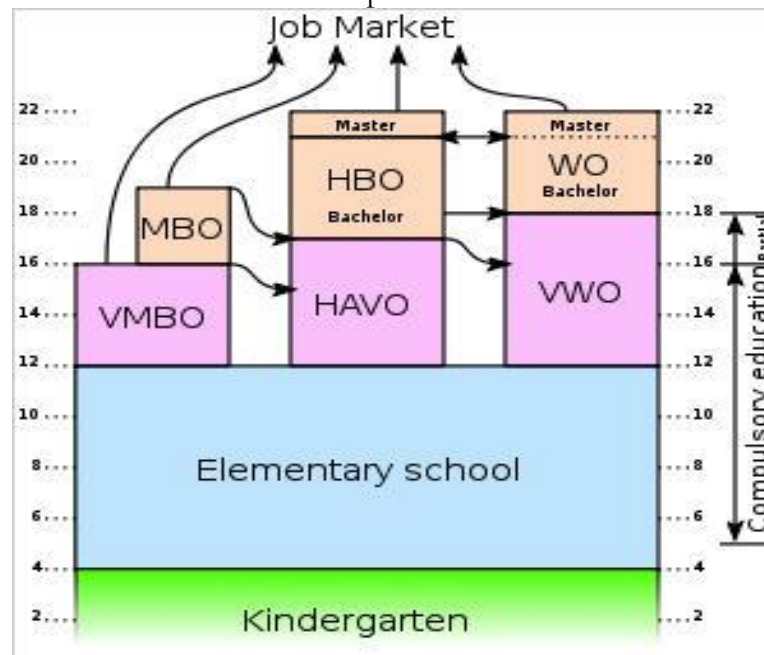
2) Secondary education

When children graduate from *primary/elemental school*, their fate has been determined from here. They are about to take some kind of exam. The results of the exam will be divided into 3 levels, namely VMBO, HAVO and VWO. If students have low academic ability, they are directed to attend VMBO for 3 years and MBO for a year. After graduating from MBO students can go straight to work.

3) General secondary education (HAVO or VWO)

If the student has good academic skills, then he can attend HAVO for 5 years. After graduating from HAVO, students can attend HBO. In Indonesia it is equivalent to universities as well. But what distinguishes universities and HBO is that HBO uses applied sciences more.

In general secondary education (*algemeen voortgezet onderwijs*) there are 2 types of education, namely education before PT (*voorbereidend wetenschappelijk onderwijs*, VWO) with a study period of 6 years and upper secondary education (*hoger algemeen voortgezet onderwijs*, HAVO) for a maximum of 5 years. The study program in general secondary education includes national examinations on 7 subjects (VWO) or 6 subjects (HAVO). If you have graduated at VWO or HAVO then diploma education has been obtained.²⁵



Adopted from <https://www.google.co.id>

²⁵ Within general secondary education (*algemeen voortgezet onderwijs*), there are two types of education : pre-university education (*voorbereidend wetenschappelijk onderwijs*, VWO) with a study duration of 6 years, which can be taken at a *gymnasium*, *atheneum* or *lyceum* (a combination of *gymnasium* and *atheneum*) and senior general secondary education (*hoger algemeen voortgezet onderwijs*, HAVO), which lasts 5 years. The study programme in general secondary education concludes with a national examination in 7 subjects (VWO) or 6 subjects (HAVO). If the examination is passed, the *VWO* or *HAVO diploma* is awarded.

b. Islamic Education System

For 20 years in the 20th century, there were 2 models of non-Christian religious education, namely Hinduism and Islam. Hindus entered the Netherlands through their former colony Suriname (northern Latin America) which originated in India, the abolition of slaves in the 19th century. On the eve of Suriname's independence, a number of Hindus moved to the Netherlands thanks to their Dutch passports. Among the Surinamese migrants are many Muslims who come from India. But these migrants are dwarfed by other Muslim migrants who have arrived since the 1960s as foreign workers from Turkey and Morocco, the majority of whom have settled with their families in western Europe. Other small groups of migrants come from Afghanistan, Iraq and Somalia.²⁶

There are 2 Islamic secondary schools in Rotterdam and Amsterdam. Both have been closed by the authorities (Education) due to quality and administrative issues.²⁷ In 2008 an Education inspection found problems in the Islamic primary education sector in the Netherlands. Quality problems are not only in terms of education, but creep up to, for example, the board that plays by the rules. Teachers must have a certificate to teach.²⁸ Previously one in 5 Islamic schools in the Netherlands was recorded as having poor quality, even at 7.5% rated very poor.²⁹

All Islamic primary schools have both male and female students. Schools with a co-education pattern are the standard of schools in the Netherlands. A class filled only by male or female students will never exist. Classes in Islamic schools are mixed between boys and girls but in some subjects like swimming and gymnastics, children are not mixed.³⁰ Nevertheless, there have been attempts to separate male and female students. This is one of the problems in the implementation of Islamic school education

²⁶ During the last 20 years of 20th century, two types of non-Christian religious schools were founded: Hindu and Islamic.² Hinduism came to the Netherlands via their former colony Suriname (North Latin-American) where they were imported from British-India after the abolishment of slavery in the 19th century (as in the British parts of the Caribbean). Before or shortly after the independence of Suriname, substantial numbers of Hindus migrated to the Netherlands, thanks to their Dutch passports. Among the Surinamese migrants were Muslims, who also originated from British-India (34,000).³ But the number of these Surinamese migrants was dwarfed by the large numbers of Islamic migrants coming since the 1960s as guest workers from Turkey (285,000) and Morocco (296,000), of which the majority settled themselves with their families in Western Europe. Later smaller groups of migrants came from Afghanistan (31,000), Iraq (27,000), and Somalia (20,000). Jaap Dronkers, *Islamic Primary Schools in the Netherlands*, Journal of School Choice, 2016, Vol. 10, No. 1, 6–21, 10

²⁷ There were two Islamic secondary schools founded as well (in Rotterdam and Amsterdam), but both were closed by the Dutch educational authorities due to their insufficient quality and administrative problems. After this failure the Christian School Foundation in Rotterdam decided in 2014 to establish an Islamic secondary school under its legal umbrella and auspices.

²⁸ www.hidayatullah.com, Mutu Sekolah Islam di Belanda makin meningkat

²⁹ www.hidayatullah.com, Mutu Sekolah Islam di Belanda makin meningkat

³⁰ All Islamic primary schools have both male and female pupils, a bit less of the latter. Co-education is standard in the Netherlands and only-boys or only-girls schools do not exist. Also classes in Islamic school are mixed, but some lessons (swimming, gymnastics) will not be mixed.

in the Netherlands. The Islamic school was accused of obstructing the integration of its students into Dutch society. Boys are separated from girls from the age of 4, even though in the Netherlands there is an *Actief Burgerschap Law* (a law that stipulates schools to actively integrate).³¹

There is no easy explanation for the success of Islamic primary school foundations and the failure of Islamic secondary schools. Setting up a secondary school is more difficult because they have to get a certain amount of tracking, more administrative burden and also a larger number of students.³² The Netherlands has always had no Islamic schools. But today in the Netherlands we can find Islamic schools with Islamic teaching models, Islamic subjects and Islamic atmosphere. Islamic schools in the Netherlands have only existed since 2000. There are 37 Islamic primary schools and one junior high school in Rotterdam started in August 2000 that are recognized and financed by the state. Two high schools are the Islamic college Amsterdam which has been established since 2001, and the *Pesantren Ibn Ghaldun* in Rotterdam. As for Islamic universities, there are only four institutions that have been established since 2005 and are considered official by the Dutch government. And in 2006, the number of Islamic elementary schools has increased to 47 elementary schools with study programs that still follow the national curriculum.³³

Despite much criticism, Islamic education in the Netherlands is growing rapidly. In 2010 about 9,000 children entered Islamic schools, in 2011 the number increased by almost 11,000. According to Islamic School Director Yusuf al-Tuntas of the Joint Islamic School Board (ISBO), if parents used to choose government-owned public schools, now they enroll their children in Islamic schools. According to Jaap Dronkers, an education expert from Maastricht University, the quality of schools also plays a role. Islamic schools now perform better than public schools. In recent years, Islamic schools have been heavily criticized for their low exam results. But now educational inspections are seeing the quality of Islamic schools improving. In the Netherlands there are now 49 Islamic schools.³⁴

But the lack of lecture institutions in the Netherlands did not dampen the flow of Islamic thought in the country of windmills, instead it became an orbiter of scholars from various countries under the guidance of famous Islamic thinkers such as Abu Hamid Nasr Zaid who had taught at Laiden

³¹ <https://www.google.co.id/amp/s/muhshodiq.wordpress.com/2009>

³² There is no easy explanation for the successful foundation of Islamic primary schools and the failure of secondary schools. Perhaps founding a secondary school is more difficult, because they must contain a number of hierarchal tracks (from grammar school to vocational training) with more specialized teaching, more administrative burdens, and more pupils. (Driessen & Merry, 2006).

³³ Islam In Nederland. [Http://www.euro-islam.info/country-profiles/the-netherlands/](http://www.euro-islam.info/country-profiles/the-netherlands/) .

³⁴ www.beritabelanda.com

University.³⁵ For universities, there is the privately funded Islamic University Rotterdam (IUR) and the European Islamic University in Schiedam as well as several small training institutes. There is also a four-year training program at the Amsterdam Faculty of Education to train teachers for secondary schools.³⁶

D. Conclusion

One of the manifestations of the development of Islam in the Netherlands can be seen from the tendency of the establishment of Islamic schools. Islamic schools in the Netherlands are experiencing significant development. The birth of these Islamic schools is a reflection of the Muslim community on the need for religious education for its children, which this need cannot be met by government schools. Islamic education in the Netherlands has undergone significant changes in terms of its development and existence. There have been positive changes in the integration of Islamic education into the national education system and official recognition by the Dutch government, but challenges remain that need to be overcome such as lack of funds and resources, difficulties in recruiting qualified teachers, and the influence of radicalism which is still a threat.

In addition, Islamic education also has an important role in integration and ownership in Dutch society by providing space for learners to develop their Muslim identity in balance with their Dutch and European identity. Parents also have an important role in strengthening their children's Muslim identity and helping to build a positive perception of Islam in Dutch society.

³⁵Muhammad Luthfi Aulia. *The development of Islam in the Netherlands*. 2011. <http://perkembangan-islamdi-belanda.html>

³⁶ Islam In Nederland. <Http://www.euro-islam.info/country-profiles/the-netherlands/> .

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The responsibilities of the government and the provinces are laid down in the Constitution. Education System The Netherland The Dutch education system described, (Nuffif Internatinalising,2015), h. 5