

Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue

Hery Noer Aly¹, Shodiq Abdullah², M Rikza Chamami³, Fihris⁴, Kasim Yahiji⁵, Supiah⁶, Mujahid Damopolii⁷, Nur Ainiyah⁸, Aulia Rahma Ritonga⁹

Abstract

The presence of Islam religion in Indonesia follows a very diverse and dynamic pattern considering the styles and the changes during the period of Dutch and Japanese colonization, the post-independence and post reform periods. The present study reviews the Islamic education system in Indonesia during the colonial period in terms of relevancy and continuity. A thorough literature review on the the Islamic education system during the Dutch and Japanese colonial times was performed and the collected data was analyzed and processed. The study followed a phenomenological approach that involves an in-depth analysis and evaluation data coordination

¹ Department of Islamic Education Faculty of Islamic Education and Teacher Training State Islamic University of Fatmawati Sukarno, Bengkulu, Indonesia, hery.noer.aly@gmail.com

² Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

³ Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

⁴ Department of Islamic Education, Faculty of Education and Teacher Training, State Islamic University Walisongo, Semarang, Indonesia

⁵ Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

⁶ Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

⁷ Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

⁸ Department of Islamic Education, Faculty of Education and Teacher Training, State Institute for Islamic Studies Sultan Amai Gorontalo, Gorontalo, Indonesia

⁹ Universitas Sumatera Utara, Medan, Indonesia, 20222

system and draws conclusions after an intense interpretation stage to get relevant answers to the problems. In conclusion, the Islamic education system, such as madrasas and Higher Education as well as other Islamic boarding schools, has not encounter a lot of changes after Indonesia gained independence where several madrasas, Islamic tertiary institutions and Islamic Education were carried out in the independence era. The Republic of Indonesia supports state operational funding and is managed by non-governmental organizations. Hopefully, these findings will be beneficial in the future studies of other Islamic education systems in Indonesia.

Keyword: Reviewing, Colonial Period, Islamic Education, Education System.

Introduction

Understanding and analyzing the Indonesian Islamic education system during colonialism is a deliberate attempt to mature students' learning experiences through formal, informal, and non-formal channels. This effort is still relevant to continue understanding and viewing how crucial Islamic civilization's history in the past and present times (Fakhrudin, 2019). Schools, homes, and communities are all responsible for the history of Islamic Education. The history of Islamic Education shows that Indonesian Muslims have upheld education since Islam was founded. In addition to the importance of education, the interest in Islamization encourages and motivates Muslims to carry out Islamic studies, even if in a simple way and small scale. The halaqah method provides teaching in mosques, prayer rooms, and even the houses of the clergy. Current Islamic Education has undergone changes and developments throughout the years. The Islamic Ummah has four kinds of responsibilities as God's creatures who serve as caliphs on earth: self-responsibility, which is exemplified by cultivating one's natural potential from birth so that one can survive in the ark of one's life; social responsibility, which is exemplified by cultivating a spirit of ukhuwah with other people to create an atmosphere of complementarity and support in this life so that they can live a more advanced and prosperous life (Lubis, 2017).

Naturally, these four types of responsibilities need to be balanced and harmonious through instilling awareness of human identity. Otherwise, there will be a variety of upheavals that will cause chaos. This awareness will emerge through education (Hanemann, 2021). However, it is not as simple as turning the palm of a hand to manage education because, if it is mismanaged, the results will not be as expected, especially if the error is made intentionally, as was the case with education by the Dutch and Japanese colonialists before independence. The present education system in Indonesia is still in

disarray due to the effects and consequences of the colonizer's education. Several Islamic empires ruled Indonesia before the Dutch and Japanese colonizers' arrival, and their educational systems were distinct from those of the Dutch and Japanese. The condition of Islamic Education in Indonesia was put under pressure following the arrival of colonialists due to policies that were enacted in opposition to the objectives of education. Islamic Education in Indonesia grows and develops along with the entry and development of Islam in the archipelago and the education system previously formed by Islamic kingdoms. It is interesting to study more to understand better (Kosasih et al., 2021).

From a historical perspective, Muslim leaders and education in Indonesia cannot be separated from the struggle against colonialist education. It is recognized that most Indonesian Muslims have achieved success not only through military resistance but also by fighting sincerely to devote themselves to the interests of their Islamic religion (Amri et al., 2017). It is important to note that the growth and development of Islamic Education in Indonesia are mentioned in the history of Islamic Education in Indonesia, both formally and casually. Because what is studied is done using a systematic approach, it is clear that every scientific field needs a systematic approach that can motivate, actualize, and function all mental abilities—material, intuitive, and supported by physical skills in order to achieve the targeted result. This paper considers two problem formulations based on reading and comprehending historical information, precisely the nature of Islamic Education during the Dutch colonial period. In addition to, the state of Islamic Education during the Japanese colonial era (Anshori et al., 2022).

Research Method

In the methods section, the study reviews the available literature and scientific evidences published between 2010 and 2022. The aim is to review the Islamic education system in the colonial period and, at the same time, study the previous and present development continued to this day Tolchah, M., & Mu'ammara, M. A. (2019). A phenomenological approach which, among other things, involves a data coding system, a thorough evaluation of in-depth integration, and concluding with valid data handles answering the problems of this study (Ashaari et al., 2012). The data search efforts are carried out electronically. In other words, this study prioritizes secondary data from publications that are evidence of relevant scientific field studies to support the answers to the research questions examined. This study is fully designed in descriptive qualitative in order to review and evaluate scientific evidence about the Islamic education system during the colonial

period and independence time.. This includes the method and material sections carried out, from formulating the background and problems, searching for data online, explaining data, and concluding the study results. The qualitative design of the literature review paper, this design has been implemented according to what we planned (Antunes et al., 2014).

Result and discussion

Education in the Dutch Times

During the Dutch colonial period, Islam entered Indonesia through trade routes that started from Aceh, the tip of the island of Sumatra, before the Dutch arrived (Kloos, 2021). Since the 7th century, Muslims from Arabia, Persia, and India traded in the Indian archipelago. In carrying out their da'wah mission by teaching and practicing Islamic teachings, traders showed compassion for the community, including the nobility. The instructions are straightforward, starting with teaching Islam with the shahada as its foundation before developing it through teaching "fiqh with the Syafii school of thought" (Setiawati, 2020). This teaching method is referred to as the khalaqa system in Islamic Education. A pesantren then emerges from the system. While the most common way to develop Islamic training was underway, the Dutch Government came to colonize Indonesia in 1619 when Jan Pieter Coen was involved in Jakarta. After that, the Dutch established colonies in various parts of Indonesia at once, and it became clear that the Dutch came to Indonesia for political, economic, and religious reasons (Tuhri et al., 2020).

When the Dutch arrived in Indonesia, they had to deal with the fact that Muslims were the majority of the people they colonized there. The Dutch were highly concerned about the possibility of a Muslim uprising (Franklin, 2020). The Dutch initially resisted directly interfering with Islam because of their lack of knowledge, which caused Islam to be highly feared. The Dutch colonialists, however, saw these conditions and concluded that if Islam were allowed to grow and spread further, it would endanger their presence because Islam is a religion that despises all colonialism and oppression. As a result, the Dutch government benefited from the emphasis placed on Islamic Education's long-term viability when formulating policies regarding the subject.

On the other hand, the Dutch colonial government's political aspiration was to preserve the colony. In keeping with this pattern, educational policies viewed Islam as a threat that must be overcome. Western training was figured out as an element that will obliterate the force of Islam in Indonesia. Toward the end of the nineteenth century,

Snouck Hurgronje was hopeful that Islam would not have the option to rival Western schooling. This religion is viewed as frozen and a hindrance to advance, so it should be adjusted by expanding the degree of local advancement (Kaufmann, 2010).

This expectation has not considered the element of Islam's capacity to safeguard itself in this country nor the variable of Islam's ability to assimilate external powers to work on itself. There is, by all accounts, sufficient motivation to be hopeful (Khan et al., 2020). The goal state of Islamic training back then was to ensure it would not have the option to confront the predominance of the West, as it would not have the opportunity to battle against Christian schooling, which was undeniably further developed in all fields, and would not have the option to manage the pilgrim government's prejudicial disposition. Notwithstanding, it later turned out that the State of this religion was created to be unique in those estimations and expectations. The belief that the provincial government was an "unbeliever government" that colonized their religion and country was profoundly imbued in the personalities of the santri. The pesantren, which was the focal point of Islamic instruction around then, took an enemy of the Dutch mentality. According to Muslims, the frontier government was often blamed for being Christian, while different government strategies were centered around their interests and to their benefits (Inalcik, 2013).

This added to the gap between the provincial government and the santri local area. The Dutch colonialists stifled and acted severely on the rigorous exercises of the Muslims group. Activity brings forth a response. With every one of its deficiencies and shortcomings, Muslims attempted to protect themselves, and afterward, they found success. The Diponegoro War illustrates a significant opposition, including numerous strict figures and various understudies. Similar to the Paderi war, the Aceh war, and others. Islam suggests joining together and cooperating (Woodward, 2010).

The conquest of the West over the East

Trade routes were the first factor in the western world's conquest of the eastern world. Like the Dutch who came to Indonesia to develop a trading enterprise and acquire costly European spices. They did not just want money; they also wanted to be famous and spread the word of their doctrines of religion (O'BRIEN, 2012). Under Cornelis de Houtman's leadership, the Dutch made their first foray into Indonesia in 1596, landing at the Port of Banten. In 1598, Jacob van Heck, the leader of the Dutch, made a second visit to Indonesia. Although the Dutch's arrival brought technological advancements; their primary objective was not the prosperity of the colonized people but rather the improvement of the colonies' financial standing. In education, they also introduced novel systems and methods, but only to produce labor

that could serve their interests at lower wages than if they had to bring in Western labor (Francl et al., 2012).

Westernization and Christianization, also known as western and Christian interests, have influenced Dutch policy for approximately 3.5 centuries—three features of Islamic Education during the colonial era: Unique and individualistic subculture. Process of collective learning (band organ, mangaji tudang, or yellow book) Individual learning process (sorogang) In addition to the Islamic above Education, the following characteristics of Dutch general Education include: intentionally creating differences to maintain social gaps. Education was designed with natives in mind to be as low as possible. The complexity of the bureaucracy made it difficult to implement changes in Education. An orientation in the western style is required at all schools. There is no orderly instruction plan and the availability of workers was the goal of education. In 1819, Governor General Van den Capellen took the initiative to plan the establishment of a native elementary school to assist the Dutch government (DeBernardi, 2012).

The following is from his circular letter to the Regent: For native people to comply with state laws and regulations easily, it is thought to be crucial to quickly enact a government regulation that ensures an even distribution of reading and writing skills." The purpose of establishing an elementary school at that time is outlined in the heart of the circular letter above. It was thought that Islamic religious education in mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government 1. In Latin, the students at the Islamic boarding school are still regarded as illiterate. Therefore, it is evident that madrasas and pesantren are regarded as pointless and inefficient. Because of their low enrollment, indigenous schools are referred to as "village schools" and are intended to compete with madrasas, Islamic boarding schools in the village. Fear, a sense of religious obligation, and a sense of colonialism drove the Dutch government's policy toward the majority Muslim Indonesian population. In 1925 A.D., the government imposed even stricter rules on Islamic religious Education, stating that not all individuals (kyai) were permitted to instruct students in the Quran. The growing movement of Islamic Education organizations like Muhammadiyah, the Islamic Syarikat Party, and Al-Irsyad, among others, may have caused this regulation (Minardi, 2019).

Prohibition of religious schools

In 1932 M. also issued a regulation that could eradicate and close Madrasas and schools that did not have permission or taught lessons that the government did not prefer, which was called the Wild School Ordinance (wilde school ordinance). This regulation was issued after the emergence of the nationalism-Islamism movement in 1982 A.D., in

the form of a youth oath. In the near future (Dwyer, 2018). Islamic Education will be paralyzed or in ruins, however the opposite situation can be witnessed historically. At that time, the Islamic community in Indonesia was akin to rainwater or a flood that was difficult to contain—dammed here, overflowing there. The spirit of Islam was still well preserved; the clerics are non-cooperative with the Dutch.

The Netherlands withdrew from a place close to the Netherlands. They forbade the culture brought by the Dutch by adhering to the hadith of the Prophet Muhammad, which means: "Whoever resembles a group, he belongs to that group" (HR. Abu Dawud and Imam Hibban). They stick to the Qur'anic verse Al-Maidah verse 51, which means, "O you who believe, do not take Jews and Christians as (your) leaders" It was very influential during the Dutch colonial period: K.H. Agus Salim, Hj. Rangkyo Rasuna Said, Ki Hajar Dewantara The three figures above played a massive role in the development process (Fawcett, 2021). of Indonesian Education and independence. K.H. Agus Salim is a national figure who has an excellent educational background as his primary education was taken at Europeesche Lagere School (ELS) which was specifically for European children. Then, Agus Salim continued his Education at the Hoogere Burgerschool (HBS) in Batavia. Because of his intelligence, Agus Salim became the best HBS graduate in the Netherlands East Indies in 1903 (Dougherty, 2016). The role of K.H. Agus Salim In the struggle for Indonesian Independence, was as follows: Became deputy chairman of the Sarekat Islam in 1921, In addition he became a Volkraad member in 1921-1924 and founded the Jong Islamitien Bond organization in 1925. K.H. Agus Salim also became a member of the Nine BPUPKI committee in formulating the basis of the Indonesian State. One of his messages was, "The way of the leader is not an easy way; leading is a way of suffering. " Hj. Rangkyo Rasuna Said is a female figure who has played an important role in Indonesia when fighting for independence, especially in education and politics. Rasuna Said's main struggle was the equal rights between men and women, especially in education. This native Minangkabau woman came from a noble and literate family. (Zamzami, 2019).

Building Muslim resistance

In 1930, the Association of Indonesian Muslims was established in Bukittinggi. In 1923, they set up a Thawalib school in Padang to help women become more aware of politics and society (Kabir, 2007). In 1937, the weekly magazine Menara Poetry was published. It frequently composed analysis of the Indian government - Dutch through her distributed magazine, so she is the primary lady in Indonesia because of cannot stand discourse. Rasuna Said wanted women to be more than that, just as Kartini fights for women's rights

to be free of isolation and traditional constraints. Indonesian women had a role in the fight for independence and must have contributed to the discussion of nationality (Rodin & Huda, 2020). Ki Hajar Dewantara is of noble descent and was born in Yogyakarta on May 2, 1889. He has prioritized obtaining an education since childhood. The first time he went to ELS, an elementary school for children from Europe and the nobility. He continued his Education at STEVIA after ELS. STEVIA was established with the intention of training native doctors during the Dutch East Indies colonial era (Kaptein, 2014).

In the struggle for Indonesian independence, Ki Hajar Dewantara played the following roles: Dr. Cipto Mangunkusumo and E.F.E. Douwes Dekker co-founded Partij on December 25. Participated in the Budi Utomo organization's early stages. Through his writings, "Als ik een Nederlander was" (If I Were a Dutchman), many people criticized the government of the Dutch East Indies (Ridwan, 2016). The Taman Siswa school was established on July 3, 1922. These national figures played an active role in the struggle for Indonesian independence. During the VOC era, when Indonesia was a trading partnership (company), the condition of Education remained within commercial objectives and interests. During the 17th to 18th century A.D., Indonesian education had to be under strict VOC supervision and control, in contrast to the conditions in the Netherlands, where educational institutions were managed freely by religious organizations (Rope, 2017).

Thus, even though the association of instruction was as yet completed by strict gatherings (the congregation), they were still VOC representatives who got rank imprints and pay rates. This demonstrates that religious (Protestant Christian) education was prevalent at the time. The educational system during the VOC era included; Basic Schooling Third Latin School Seminarium Theologicum (Theological School), Academie der Marine (akademie der Dienste) and School for Chinese (Al Qurtuby, 2016). Islamic Education Institutions that have traditionally developed and taken root since the early stages of Islam's entry into Indonesia have established Islamic Education for the Muslim community. It not managed by the VOC. The Dutch East Indies finally passed directly to the Dutch royal government at the end of the 18th century, when the VOC went bankrupt. Education began to receive more attention than it had in the past (Procter-Smith, 2018).

A portion of the standards taken on by the Dutch government as the reason for its strategies in the field of schooling includes: Maintaining separation or not favoring one side with one specific religion, making sure that students are in harmony with their surroundings so that they can live independently or support colonial interests in the future

(Drhimeur 2020). The education system is governed by social strata, particularly in Java; The goal of education was to cultivate a social elite that could serve as supporters of the colonial government's political and economic dominance. As a result, the politics of Indonesian reciprocity, also known as the ETIS policy, emerged in 1901 (Ichwan et al., 2020). Van Deventer created this policy, later referred to as the Van Deventer Trilogy; Education, Immigration, and Irrigation are the three main categories of ETIS politics. The topic of conversation is Education or Education.

During the Dutch colonial era, Indonesia's education system generally fell into two categories: European Children's Schools and Indigenous Children's Schools (Shaturaev, 2021). These categories were as follows. Schools for children in Europe, including; Hoogere Burger School (HCS), is equivalent to SMP / SMA for five years, and Europesche Lager School (ELS) is equivalent to SD. in the current year (Sukmayadi & Yahya, 2020). Schools for indigenous children include; The Hollandche Inlandche School (HIS), which is equivalent to SD (7 years); The Meer Uitgebreed Lager Onderwijs (MULO), which is equivalent to SMP (3 years); and The Algemeene Middelbare School (AMS), which is equivalent to SMA (3 years). Working for yourself, the government, or Continuing military education in the Indies pursuing Higher Education in the Netherlands (Melino, 2011). Islamic education during the Japanese colonial era in 1942 under the motto "Great East Asia for Asia and the motto New Asia." In response to the defeat of the Dutch East Indies government in World War II, Japan expelled the Dutch East Indies government. During the Japanese colonial period, from 1942 to 1945, Islamic education began because the Dutch were not the only ones attempting to rule Indonesia. After attacking South Sumatra in February 1942, Japan attacked Java, forcing the Netherlands to surrender in March 1942. Since then, Japan has implemented several education policies with broad implications, particularly for the independence-era education system (Kosim & Muqoddam, 2021).

These are the substitution of Dutch for Indonesian as the instructional language of choice. The abolishment of the social class-based education system during the Dutch colonial era and its subsequent integration into the educational system. Japan gave the impression that it is friendly to Islam (Colombijn, 2013). As a result, Islamic Education could move around more freely than it did during the Dutch colonial era. The following are a few of the Japanese policies that appeared to benefit Indonesian Muslims: In the Dutch era, the office for religious affairs led by Dutch orientalist was called the Islamistische office. The Japanese made it a Mumbai office led by the Ummah. Islam itself, specifically K.H. Hasyim Asy'ari of Jombang in the Sumuka region. Enormous Islamic live-in schools frequently got visits and help

from the Japanese government. State-funded schools were given personal instruction whose items are indistinguishable from strict examples. Under K.H. Zainal Arifin's leadership, a Hezbollah line that taught Muslim youth basic military arts training was allowed to form by the Japanese government (Shofwan & Farantika, 2022).

Islamic Education in Japan's colonial days

The Japanese government approved the establishment of an Islamic college in Jakarta under the direction of K.H. Wahid Hasyim, Kahar Muzakkir, and Bung Hatta. They allowed nationalist leaders and clerics to form the Defenders of the Homeland (Esenbel, 2011). Brill., which became the TNI's forerunner during independence, allowed the Indonesian A'la Islamic Council (MIAI) to continue functioning despite its subsequent dissolution and replacement by the Indonesian Muslim Syuro Council (Masyumi), which included the two major Islamic organizations of N.U. and Muhammadiyah. The aim of the Japanese government to give concessions to the Muslim people group was so the strength of the Muslim people group and patriots could be cultivated to support the more noteworthy East Asia war driven by Japan. Japan declared plans to lay out a typical flourishing climate for More noteworthy East Asia in 1940. Over the following eight regions, Japan would become the central sphere of influence: Malaysia, Indonesia, Manchuria, Mainland China, the Muangtai Archipelago, and Asia Russia. The name of this prosperous environment is HAKKO I CHI-U (Kingston, 2019).

Japan oversees education in Indonesia in the context of global history that necessitates substantial military support. This interest cannot be separated from it. Thus, it can be said that Japanese support for military victory in the Pacific War significantly impacted education during the Japanese occupation (Williams, 2014). During World War II, it got worse, and the Allies were putting more and more pressure on Japan. Prior to the end of World War II, it became abundantly clear that the Indonesian people and outside enemies were opposing Japan. In Indonesia, the Japanese colonialists presented themselves as arbitrary and harsher than the Dutch colonialists from a military and social-political perspective. Indonesia's natural wealth was forcefully taken to pay for the Greater East Asia War. As a result, the people were hungry and did not have enough food or clothes. Additionally, for the sake of war, the populace was assigned to Romusha or forced labor. Japan set up people's defense agencies like Haiti, Peta, Keibodan, and Seinan so that people's physical and mental suffering worsens (Tanu, 2014).

As a result, the Defenders of the Homeland group in East Java and others launched a rebellion in addition to religious leaders' opposition. Alim Ulama/Muslims likewise utilized this Japanese conviction to

ascend in disobedience to Japan itself (Anshori et al., 2022). In Jakarta, an Islamic high school was established on July 8, 1945. The Japanese were unaware that Muslims had sufficient potential to advance in the field of education or fight against colonialists because they had numerous opportunities to advance Islamic Education during the Japanese era. For all social classes, there was only one kind of lower school: public school for six years, known as "Kokumin Gakko," or the Nippon Indonesia School, at the time (Orebaugh, 2016). The village school was renamed the first school, and it still exists.

Additionally, the teaching level rises to ; Folk school for six years, including the first school; Middle school for three years; High school for three years (Japanese high school). Educational objectives were changed to provide free labor (romusha) and soldiers to support Japan's interests in wars. As a result, students must undergo rigorous indoctrination and military and physical training. Activities have nothing to do with education and take the place of learning. Various school-based activities took the place of the learning process, including for the war, collecting stones and sand; cleaning military workshops and dormitories; planting vegetables and tubers in the school yard for food supplies; to plant jatropa trees for lubricant. Before teaching, an educator must first attend education and training in instilling ideology and a spirit of war. The implementation of this is centered in Jakarta for three months. Education is trained to have a warrior spirit (Mangan, 2012).

Students learned the Japanese language and military-themed songs to instill the Japanese spirit. During the Japanese era, education was very nervous and even worse than it was under the Dutch colonial administration. Quantitative evidence suggests that the trend is downward considering schools, students, and teachers (Alt 2020). The use of Indonesian as the official language even though each type of school uses Indonesian as the official language of instruction, these schools were also used to teach people about Japanese culture. The fundamental goals of Muhammadiyah during the Japanese colonial period was to emphasize on the principles of the struggle for da'wah Islamiyyah and Amar ma'ruf nahi Munkar Indonesische Nadelanshe School, which Muhammad Syafi'i (1899–1969) pioneered, which aimed to teach children to reason, work earnestly, form people with character, and instill unity to create a truly Islamic society (Saputra, 2021).

Before it became a political party, Nahdlatul Ulama's goal was to uphold the four schools of thought and work for the Muslim community (Sulhan & Khoiruddin, 2017). People's defense agencies like Haihoo, Pet Keibodan, Seinan, and others were established in Japan. In order to make the physical and spiritual suffering of the

people even more unbearable, there were rebellions led by the Peta group in Blitar, East Java, and others, as well as by religious scholars, and many Kyai were detained and imprisoned by the Japanese. Every day, school students were told to exercise, line up, do volunteer work (Romusha), and sing. This neglected the world of education as a whole. The madrasas in Islamic boarding schools, which were not under the direct supervision of the Japanese government were lucky. Islamic boarding schools can still provide quality education. Pressure from the Japanese army, including daily threats of rifles and bayonets against Muslims throughout Indonesia, hampered education during the Japanese colonial era (Al-Ansi et al., 2019).

Although unsuccessful, numerous Muslims opposed the Japanese treatment. Even though their hearts remained monotheistic to Allah SWT, many Indonesian citizens became victims (Widodo, 2021). In such a circumstance, Islamic live-in schools have worked as a space to sharpen the mindset of the understudies, with the goal that they will become contenders and legends during the progressive period to guard freedom after August 17, 1945. The male and female students joined Hezbollah, Sabil Muslimat, and Sabilillah as paramilitary forces. From the Hizbullah Sabilillah and Sabil Muslimat warriors, they enlisted in the Indonesian Public Armed force in battling for Autonomy and Pancasila. Government schools could offer Islamic Education during the Japanese colonial era. However, the ruling government did not provide funding for creating these lessons. Including teachers who instruct, the Japanese government did not pay a salary (Martin, 2019).

What is Still Relevant to Continue

The Islamic education system during the Dutch colonial period did not experience significant changes. The sense that colonizers did not interfere directly with implementing Islamic Education in Indonesia, starting from the pesantren system until it finally developed and madrasas were born (Azra, 2015). Thus the influence of the Dutch government's policies on Islamic Education in Indonesia was to limit the activities of school movements, organizations, and Islamic figures. The lesson learned was that Islamic leaders increasingly united to fight against the Dutch colonial government with their principles. The growth and spread of Islam during the colonial period experienced a slight reduction because the colonialists brought a new religion. Apart from that, there was also the Divide et Impera politics among the citizens of the Muslim kingdom, so there was a split in the Muslim kingdom. The impact of Western colonization in education, among others could be noticed from the emergence of educated groups in Indonesia. The Indonesian people could read and write to become workers in Dutch companies. During the Dutch colonial era, education

was aimed at developing the capabilities of the native population as quickly as possible through Western Education (Ekasari et al., 2021).

The aim for this western educational practice was to prepare the natives to become a new middle class capable of serving as "pangreh Praja." In the Islamic education system during the western colonial era, the Dutch colonizers had issued a very detrimental policy to the Muslims, namely the ordinance, where education must first obtain permission from the government, and wild schools had to ask for permission first (Jannah, 2022). The impact of Dutch colonialism on the education received by the Indonesian people was the construction of schools and the provision of education for the people, which eventually gave birth to educated groups or young intellectuals so that they could know about developments in the outside world. After the Ethical Politics, the Dutch colonial government established schools with a western education system. The goal of the Dutch colonial government in establishing the school was to meet the demand for labor in the private and government sectors. With the aim of spreading education during the Dutch colonial period, more emphasis was placed on meeting the needs of the Dutch government, namely the availability of cheap labor for colonial hegemony and spreading Western culture (Zaman, 2018).

Conclusion

We can conclude that the purpose of the study, which intends to review the Islamic education system of the colonial period in Indonesia and what is relevant and is still being continued to this day, has obtained results, including that Islamic Education during the Dutch Government where it was completed for uneven interests. The Dutch only introduced new systems and methods intending to produce low-wage workers who could serve their interests. It was impossible to separate one-sided interests—westernization and Christianization—from education reforms. These two motivations have influenced Dutch policy for roughly 3.5 centuries. It was thought that Islamic religious education in places like mosques, prayer rooms, and Islamic boarding schools did not help the Dutch government. The level of indigenous or indigenous-only village schools is designed solely to compete with village madrasas and Islamic boarding schools.

Nevertheless, Islamic Education by the Ulama continues despite its traditional nature: individual or group instruction. Comparing the period of Japanese Administration to the Dutch colonial administration, Islamic Education was more widely accepted and allowed to flourish and further spread during the Japanese colonial period. Even though, in the end, the Japanese took over the education

system and implemented one that was focused on the needs of the war natives of this nation. The development of education in Indonesia, both formal education and non-formal and informal, was colored and patterned by the Dutch or Japanese colonial periods. An understanding of the ancestors' struggles with various parties and groups to establish the archipelagic State of the Republic of Indonesia, whose sovereignty must be preserved, has been influenced by past events.

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