HISTORY OF ISLAMIC CIVILIZATION IN INDONESIA IN THE

ERA OLD ORDER PERIOD (1945-1966)

BAIQ WAHYU DINIYATI HIDAYATILLAH

PASCASARJANA UIN MAULANA MALIK IBRAHIM MALANG

ayudiniyati1205@gmail.com

ZULFI MUBARAQ

PASCASARJANA UIN MAULANA MALIK IBRAHIM MALANG

zulfi@pips.uin-malang.ac.id

ABSTRACT

The history of Islamic civilization in Indonesia during the Old Order period (1945-1966) is very important to study, because at that time Indonesian figures began to try to improve the form of national and state order, especially in education. This paper aims to understand three things, firstly the conception of the ideological form of Islamic religious education. Second, the form factor of the ideology of Islamic religious education. Third, the implication of the form of ideology of Islamic religious education. This type of research is library research using primary and secondary data sources from journals that have been selected and are relevant to the title. The most important findings in research on the history of Islamic civilization during the Old Order era include three things. First, the development of the ideology of Islamic education has experienced ups and downs in the educational process. Second, Islamic education policies in Islamic boarding schools, madrasas or other institutions provide a forum for the community to carry out education without discriminatory policy behavior. Third, religious teaching materials in practice have not been fully implemented, on the grounds that Indonesia is not an Islamic country and the political instability of the conflict between nationalists and Islamists has a direct impact on the journey of education; As a result, the implementation of religious education is underestimated by the government. So that pesantren and madrasa could not become national education at that time. The contribution of this research can provide new insights about flexibility and progressiveness for the development of Islamic education.

Keywords: *Islamic, Civilization, Indonesia, Old Order 1945-1966.*

INTRODUCTION

The history of Islamic civilization is very important to study, especially after Indonesia's independence during the Old Order era, because after the proclamation, Indonesian figures began to try to improve the form of national and state order, especially in education[1]. Education has a relationship with the arrival of Islam in Indonesia, it began to develop because Islamic teachings were studied and then became the government's attention, from here a learning process arose[2]. This is corroborated for three reasons: First, historically that Islam during the Old Order era had an influence on the formation of Islamic boarding schools as a source of people's intelligence in shaping the personality traits of intellectual scholars[3]. Second, philosophically, the Old Order era has its own essence and uniqueness in the development of Islam, marked by important events as a form of ups and downs in Islamic education policies[4]. Third , sociologically, in that era the government determined that all levels of society had the right to receive teaching and education, without a system of social class[5].

Various previous writings and research on the history of Islamic civilization during the Old Order era have three tendencies: First, the social aspect, the role of the student movement in addressing the transition of government from the Old Order to the New Order[6]. The second aspect is ideological, the conflict in the formulation of state ideology in the old order[7]. The three aspects of politics, post-colonial political dynamics from independence to the end of Soekarno's rule, who was obsessed with

[1] Muhammad Hasan Baidlawie, "Perkembangan Pendidikan Agama Islam Masa Orde Lama" (Kajian Kebijakan Pendidikan Agama Islam Tahun 1945-1966)," *Photosynthetica* 2, no. 1 (2018): 1–13.

[2] Muhammad and Aidil Sudarmono, "Tinjauan Sejarah Pendidikan Islam Masa Orde Lama," *Molecules* 2, no. 1 (2020): 1–12..

[3] Syeh Hawib Hamzah and Iain Samarinda, "Syamil" 2, no. 1 (2014): 1–14.

4 Shoni Rahmatullah Amrozi, "Sejarah Pendidikan Islam di Indonesia; Perspektif Sejarah Kritis Ibnu Kholdun," Kuttab 4, no. 1 (2020), https://doi.org/10.30736/ktb.v4i1.105.

5 Salsabiil Rihhadatul Aisy and Hudaidah Hudaidah, "Pendidikan Indonesia di Era Awal Kemerdekaan sampai Orde Lama," Edukatif : Jurnal Ilmu Pendidikan 3, no. 2 (2021): 569–77, https://doi.org/10.31004/edukatif.v3i2.327.

6 Jeffry H P Manalu et al., "Peranan Gerakan Mahasiswa dalam Peristiwa Berakhirnya Pemerintahan Orde Lama Di Kota Medan (1965-1966)," 1966, 5310916..

7 Amos Sukamto, "Ketegangan Antar Kelompok Agama Pada Masa Orde Lama sampai Awal Orde Baru," Indonesian Journal of Theology 1, no. 1 (2013): 25–47, https://doi.org/10.46567/ijt.v1i1.90.

becoming the absolute ruler in Indonesia, forced the Masyumi party to dissolve on August 17, 1960 [8]. The three literatures only focus on universal social, ideological and political discussions. As for this paper, it will discuss something that is different from the above tendency, emphasizing more on the ideological aspect of education in government circles which has an impact on the development of old order Islamic education. Education is an aspect that occupies an important position that cannot be separated from life[9]. Islamic education in the old order era has special development dynamics that are important to study[10].

Studies on the history of Islamic civilization during the Old Order has three objectives: First, to understand the conception of the ideological form of Islamic religious education during the Old Order era in Indonesia. At the beginning of independence, the government showed concern for education, as evidenced by placing efforts to educate the nation's life and as a national goal. Religious education during the Old Order era was handled by a special field that dealt with religious education problems, namely the Religious Education section. His duties are to provide religious instruction, provide general knowledge in madrasas, and provide education for religious teachers and state Islamic judges. Second , want to understand the ideological form of Islamic religious education . These factors consist of two factors, namely progressive and regressive. The third is to understand the implications of the form of the ideology of Islamic religious education . There is controversy over the conflict between secular nationalist ideological schools and religious (Islamic) ideological schools in deciding policies, resulting in an impact on government policies that have not made Islamic education an educational institution that is integrated into the national education system.

There are three reasons for writing arguments about the History of Islamic Civilization during the Old Order era: First, theoretically the foundation and vision

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[8] Jainuddin Jainuddin, "Islam Dan Politik Orde Lama; Dinamika Politik Islam Pasca Kolonial Sejak Kemerdekaan sampai Akhir Kekuasaan Soekarno," SANGAJI: Jurnal Pemikiran Syariah Dan Hukum 3, no. 2 (2019): 225–43, https://doi.org/10.52266/sangaji.v3i2.470.

[9] Munir Yusuf, "Pengantar Ilmu Pendidikan," Lembaga Penerbit Kampus IAIN Palopo, 2018, 126.

[10] Zulkifli Tanjung, "History of the Development of Islamic Education in Indonesia (A Case Study of Old Order and New Order Governments (1945-1998)" 14 (2022): 4765–72, https://doi.org/10.35445/alishlah.v14i4.2610.

of education during the Old Order era was expected to be able to lead to clear education[11]. Second, ideologically the debate between Muslim groups religious and political ideologies hold the view that state and religion cannot be separated and Islam is required to become the basis of the state after independence, while national political groups with their secular ideology want and demand Pancasila as the basis of the state[12]. Third, philosophically, in essence Islamic education during the Old Order period was not given much attention by the government, because the Old Order era in Indonesia was in a weak state and there were problems with elite Islamic politics which caused the government to be suspicious and displeased with Muslims. , so that a cold war broke out between the government and elite Islamic figures, which in turn had an impact on not paying attention to Islamic education in Indonesia[13].

LITERATURE REVIEWS

History in the sense of etymology means everything related to past lives Vanya Karunia Mulia Putri, "Pengertian Sejarah Secara Etimologi dan Terminologi," *Sekolah*, no. 2014 (2022): 4–5., while in terminology it is an important event that occurs at a certain time, as a center and source of information about something that has happened. In Arabic civilization is *al-Hadharah* namely culture. Civilization is used for advanced culture in the form of science, technology, building arts, fine arts, and the state system Syamruddin Nasution, "Sejarah Peradaban Islam," 2013. From the results of activities carried out by humans and having high value in the order of life Tenny Sudjatnika, "Nilai-Nilai Karakter Yang Membangun Peradaban Manusia | Sudjatnika | Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam," *Al-Tsaqafa*, 2017. Islam is a religion revealed by Allah through Muhammad SAW with all its teachings in the Al-Qur'an and Hadith, which regulate relationships with God, fellow human beings and relationships nature. Mohammad Ilyas, "Banjarmasin 2019 M / 1440 H," *Hadits*

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[11] Fadli, Muhammad Rijal; Kumalasari, Dyah. Sistem Pendidikan Indonesia Pada Masa Orde Lama (Periode 1945-1966). Agastya: Jurnal Sejarah dan Pembelajarannya, 2019, 9.2: 157-171.

[12] Khasanah, U., & Herina, H. (2019, March). Membangun karakter siswa melalui literasi digital dalam menghadapi pendidikan abad 21 (revolusi industri 4.0). In Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI Palembang.

[13] Aisy, Salsabiil Rihhadatul: Hudaidah. Pendidikan Indonesia di era awal kemerdekaan sampai orde lama. Edukatif: Jurnal Ilmu Pendidikan, 2021, 3.2: 569-577.

Sebagai Sumber Sejarah Nabi Muhammad, 2019, 2019. The history of Islamic Civilization is a description of the life of Muslims in the past who experienced progress in better aspects of life and internally cannot be separated from *hablumminallah* and *hablumminannas* Bima Heryanto Gunadi, made Aristia Prayudi, and Putu Sukma Kurniawan, "Penerapan Prinsip Habluminallah dan Habluminannas Sebagai Konsep Pengendalian Internal Pada Pengelolaan Keuangan Masjid," *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha* 11, no. 1 (2020): 89–100. with periodization, chronology, chronicle and historiography AS Anwar Sanusi, "Pembelajaran Daring di Masa Pandemi, Solusi Atau Masalah?," *International Assosiation For Public Participation*, 2020, 1.

The history of Islamic civilization has seven elements Muhammad Supartono Widyosiswo, "Pengertian Pusat Kebudayaan," *Africa's Potential for the Ecological Intensification of Agriculture* 53, no. 9 (2004): 1689–99.. First , religion is a religious ceremony, which is an element in humans to carry out religious actions, giving rise to sacred conceptions in life (Liputan6.com) belief in the existence of God as the Almighty. Second, social organization, because human awareness to organize and community life is governed by customs. Dewi Sallamah and Dinie Anggraeni, "Antropocene : Jurnal Penelitian Ilmu Humaniora Peran dan Implementasi Nilai-Nilai Pancasila dalam Berkehidupan Di Era," *Jurnal Penelitian Ilmu Humaniora* 1, no. 8 (2021): 4–9.Third , Knowledge , Islam classifies knowledge based on a hierarchy. Al Kindi divides knowledge into two, namely *divine science* and *human science*[14]. The four sources of livelihood are because human desires and passions are unlimited. The Industrial Society makes its education and skills to find a job. Fifth, technology and equipment, technological elements are used by the community in the form of objects used as living equipment[15]. The six languages, language can explain human incomprehension. Thus increasing human knowledge, perpetuating culture

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[14] Abubakar Madani, "Pemikiran Filsafat Al-Kindi Abubakar Madani 1," Pemikiran Filsafat Al-Kindi IXX, no. 2 (2015): 106–17.

[15] Maryati Bachtiar, "Nilai Strategis Seni Teater Tradisional Randai Kuantan Singingi Riau Sebagai Salah Satu Budaya Melayu (Kajian Terhadap Hak Atas Kekayaan Intelektual)," Volume 6 NO. 1, Agustus 2015-Januari 2016 6, no. 1 (2019): 1–20.

and expanding thinking. Seventh Art, Art is born after human needs are met to meet satisfying needs[16].

Order comes from the Latin "Ordo" means row, arrangement, class, order or rule. So that the order is interpreted as a part that has many elements arranged through certain principles. So that a well-organized unit arises[17]. The term Old Order emerged when Indonesia entered the New Order, referring to the education system in Indonesia from 1945-1966[18]. The Old Order was not the original name of this government, because Soekarno never mentioned that the government he led was called the Old Order, but it was Soeharto who set the name of the Old Order. The Old Order was the designation for Indonesia under the leadership of President Soekarno. as head of government. The old order period is often referred to as the guided democracy era. Due to the presidential decree of 5 July 1959 ending constitutional instability, the democratic system was dominant in the role of the president. This democracy is not real democracy but a form of authoritarianism. Soekarno's democracy ended with the birth of the 30 September PKI Movement (G30SPKI).

Soekarno was born in the village of Lawang Saketan, Surabaya, June 6, 1901, Thursday Pon 18 Safar 1831[19]. The couple's child Raden Soekemi Sosrodihardjo and Ida Ayu Nyoman Rai. At first, he was named Kusno Sosrodihardjo[20]. Due to frequent illness, Soekarno changed his name from Kusno to Soekarno[21]. Soekarno was a descendant of the priyayi class Javanese nobility. Soekarno's formal education began in 1907, entering the People's School in Tulungagung, Soekarno was less interested in studying at that place, then entered elementary school at HIS and then to

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[16] Jimin Budiyono and Totok Sumaryanto F, "Seni Merupakan Kebutuhan Hidup Manusia," GETER : Jurnal Seni Drama, Tari dan Musik 2, no. 2 (2019): 35–40, https://doi.org/10.26740/geter.v2n2.p35-40.

[17] Antoro, W., Sanusi, A., & Asih, P. (2020). The effect of profitability, company size, company growth on firm value through capital structure in food and beverage companies on the Indonesia stock exchange 2014-2018 period. International Journal of Advances in Scientific Research and Engineering (IJASRE), 6(9), 36-43.

[18] CNN.com.

[19] AS Anwar Sanusi. "Pembelajaran Daring di Masa Pandemi, Solusi Atau Masalah?" International Assosiation For Public Participation, 2020.

[20] Kasenda, P. (2010). Soekarno Young: Biography Of Thought 1926-1933. Jakarta: Community Bamboo.

[21] (gramedia.com).

Europesche Legore School in Mojokerto finished in 1916. Then he continued his studies at the *Hogore Burger School in* Surabaya[22] and finished his education at the Technical College (THS) Bandung 1928. Apart from being the Proclaimer of Indonesia, he is known as an architect who has had a lot of influence on architectural design[23] and wrote the book "Sarinah"[24]. June 21, 1970 was declared dead due to illness at the Gatot Subroto Army Hospital in Jakarta, with the status of a political prisoner[25].

The development of education means guidance given deliberately to students. Subsequent developments interpret education as a person's attempt to influence someone to reach a higher level[26]. Everything that is done gradually in a person who refers to the method and system is called education. The term Islamic education etymologically consists of two words, namely education and Islamic. Education is often referred to in various terms such as *al tarbiyah, al ta'dib, al-taklim and al-riyadoh* . Each of these terms has a different meaning according to the context in which it is used. However, it has the same meaning in certain circumstances, namely education[27]. In simple terms, Islamic education is referred to as education based on Islam. Thus the values of Islamic teachings underlie the educational process[28]. Guidance process that includes physical and spiritual according to Islamic religious dogma in order to form the main personality according to Islamic norms so as to get happiness in the afterlife.

The development of Islamic education as part of national education requires a policy that favors Islamic education, the government is expected to be able to treat Islamic education with general education equally. Islamic education policies are expected to be able to assist Islamic education in Indonesia in solving life, nation and

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[22] Dahm, B. (1987). *Sukarno And The Struggle For Independence*/ Bernhard Dahm ; Translator, Onghokham. Jakarta: Institute For Economic And Social Education And Information Research.
[23] (Wikipedia.com).
[24] Sukarno. (2020). *Sarinah*. Bung Karno Foundation & Media Pressindo.
[25] (Kompas.com).
[26] Sudirman. (1987). *Educational Sciences*. Bandung: CF Youth Karya.
[27] Gunawan, H. (2014). Islamic Education Theoretical Studies and Thought Figures. Bandung: PT Juvenile Rosdakarya.
[28] Junariyah. (2018). *The Concept of Gender In The Perspective of Islamic Education.* Http://Repository.Uinbanten.Ac.Id/2141/.

state problems[29]. Charles stated that there are five kinds of educational policies, namely first, goals, second, plans, third, program. Fourth Decision (decision). Fifth, Effects. Every education policy has an impact on the decision making of policy makers; both the national level and regional level[30]. There are four basic paradigms of the education system within the Islamic framework[31]. The first is Islam, putting the curriculum, strategies and objectives based on Islamic aqeedah and Islamic nafsiyah[32]. Second, education is directed at developing faith as a quality of access to human resources with quality and integrity. Third, education is aimed at generating goodness. Fourth, exemplary is an inseparable part of education.

METHODS

Research on the History of Islamic Civilization during the Old Order era has a wide range of research. Moreover, the old order period was from 1945-1966. The years are 21 years apart. So there will be a lot of aspects that can be studied in that scope. So this research has limitations. The limitations of this research object focus on educational aspects. Which is further focused on the context that influenced the development of Islamic education during the Old Order . The object of analysis discussed is; First, the concrete form of the ideology of Islamic education during the old order. The existence of Islamic education consists of various things that influence the existence of Islamic education, consisting of Islamic education containers or policies that are in it. Second, the form factor of the ideology of Islamic education during the old order. The factors consist of supporting factors and inhibiting factors of the ideological form of Islamic education from the Third, Implications of the ideological form of Islamic education during the Old Order period. Both in terms of quantity, quality and existence. Compiled from literature relevant to research.

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[29] Anwar, Saiful. "Orba Dan Reformasi." Al I'tibar : Jurnal Pendidikan Islam 6, no. 2 (2019): 87–91.

[30] Arwildayanto. (2018). Educational Policy Analysis Theoretical, Explorative, And Applicative Studies. Bandung: Cv Scholar Press.

[31] Anwar, Saiful. "Orba Dan Reformasi." Al I'tibar : Jurnal Pendidikan Islam 6, no. 2 (2019): 87–91.

[32] Hutapea, A. (2016). The Concept Of Islamic Personality According To Shaykh Taqiyuddin An Nabhani. Http://Repository.Uinsu.Ac.Id/7382/ Skripsi Thesis, State Islamic University Of North Sumatra, Medan.

This type of research is library research . Which is defined as a research activity that is used by collecting information and data with the help of various materials in the library such as reference books, similar previous research results, articles, notes, and various journals related to the problem to be solved. This research is a theoretical study, references and scientific literature related to culture, values and norms that develop in the social situation studied[33]. Activities are carried out systematically to collect, process, and conclude data with certain methods or techniques to find answers to problems faced through library research[34]. There are two types of data, namely primary and secondary. Primary data consists of articles and journals, and up-to-date books. Meanwhile, secondary data is obtained from books, archives, reports, government or private publications, journals, scientific articles, and others, both published and unpublished[35].

The source of information on library research is through primary and secondary data. Primary data. Primary data is the main data used in research which can be described as a type of data that has been obtained directly from the first party of the research subject. It is known that this secondary data has processed and provided good by party primary data collector. Where is the researcher will get the data already so , which can be data about a product, structure, history, and other data relevant to research[36]. Secondary data is interpreted as data who have arranged in form document obtained written _ from previous literature nor from the internet[37]. The information in this paper comes from informants, namely researchers in previous studies. Research informants are people who can provide information, which can be people, objects or an institution. The informants for this research are objects, namely books, articles, news publications, scientific research, theses and so on.

Research stages in the literature consists of: topic selection, information exploration, determining the research focus, collecting data sources, preparing data

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[33] Sugiyono. (2015). *Combination Research Methods (Mix Methods)*. Bandung.
[34] Khatibah, K. (2011). *Libraries and Information. Iqra': Journal Of Library And Information,* 36-39.
[35] Syafnidawaty. (2020). *Primary Data.* Https://Raharja.Ac.Id/2020/11/08/Data-Primer/..
[36] Muhammad Abrar Kasmin Hutagalung, "Analisa Pembiayaan Gadai Emas Di Pt. Bank Syari'ah Mandiri Kcp Setia Budi," *Jurnal Al-Qasd Islamic Economic Alternative* 1, no. 1 (2019): 116–26.
[37] Mutiara Simbar et al., "Analisis Pengendalian Persediaan Bahan Baku Kayu Cempaka Pada Industri Mebel Dengan Menggunakan Metode EOQ (Studi Kasus Pada UD. Batu Zaman)," in *Cocos*, vol. 5, 2014.

presentation and preparing reports. Meanwhile, the research stages according to Zed is choosing ideas, information, focus, reading material, making notes, reviewing, writing reports by selecting research topic ideas, searching for topic information, emphasizing research focus, searching for reading material, making research notes, reviewing reading, classifying reading and starting to write reports. Data collection techniques can also be done by means of editing techniques, which are a process carried out to collect data by checking the data obtained[38]. Organizing technique, which is a process systematic in collecting, recording, and presenting facts from research data[39]. Founding technique, which is a process of finding research results which is considered as a follow-up analysis of the results of organizing data so that conclusions are obtained from the data to be the answer to each problem formulation in research Monica.

The data analysis technique used in this library research is to use the Miles and Huberman data analysis method[40]. Data analysis activities in this model include the following: data reduction, data display and conclusion drawing/verification. This technique can be used by researchers to study human behavior indirectly through analysis of their communications such as: textbooks, essays, newspapers, novels, magazine articles, songs, advertising images and all types of communication that can be analyzed[41]. Then carried out on data applications in other models data reduction (data reduction), data display and *conclusion drawing/* verification[42]. An example of content analysis research related to education is put forward[43]. This research was conducted to find out the concept of the form of ideology of Islamic Religious Education during the old order. Most research in the field of education is intended to seek answers directly. It doesn't lead to any particular aspect.

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[38] Icep Irham Fauzan Syukri, Soni Samsu Rizal, and M Djaswidi Al Hamdani, "Pengaruh Kegiatan Keagamaan Terhadap Kualitas Pendidikan," Jurnal Penelitian Pendidikan Islam,[SL] 7, no. 1 (2019): 17–34.

[39] Marinda Agesthia Monica, "Analisis Hukum Islam Terhadap Pinjaman Uang Elektronik Shopee Pay Later Pada E-Commerce" (UIN Sunan Ampel Surabaya, 2019).

[40] Mirshad. (2014). Equation Of Al-Ghaza's And Abraham Maslow's Models Of Consumption Motivation Models. Surabaya: Thesis: UIN Sunan Ampel Surabaya.

[41] Wallen, F. &. (2007). How To Design And Evaluate Research In Education. Singapore: Mcgraw Hill.

[42] Mirshad. (2014). Equation Of Al-Ghaza's And Abraham Maslow's Models Of Consumption Motivation Models. Surabaya: Thesis: UIN Sunan Ampel Surabaya.

[43] Arikunto. (2000). Research Management. Jakarta: Rineka Cipta.

RESULTS

The concrete form of the ideology of old order Islamic religious education in Indonesia can be seen from three forms. First, Islamic Boarding Schools and Madrasas . Along with the development of Islam, general teaching of religious insights in Indonesia utilizes mosques, surau, and langgar. The special development of Islamic education occurred because of the existence of pesantren, this was the forerunner to the emergence of madrasas[44]. In Indonesia, madrasas are specified as schools, the curriculum is related to Islamic studies[45]. Second, Islamic Education in public schools. The 1951 Ministry of Religion Decree stated that religious education was given to public schools for 2 hours a week[46]. Third Islamic Education Policy, proven by the establishment of the Ministry of Religion with the task; 1. Providing religious instruction in public and private schools, 2. Providing general knowledge in madrasas; 3. Holding PGA and PHN[47]. This policy is a form of the government's increasing attention to Islamic education[48]. based on Pancasila as a national characteristic identity whose embodiment is institutionalized as a worldview system[49].

Based on the explanation above, it is understood that Islamic Education is not only to balance the ideology of world education, but also to lead to an educational identity in accordance with the character of Indonesian culture. Under Soekarno's rule, the government provided free space for education for the advancement of the Indonesian nation, just and prosperous both spiritually and materially, with the spirit of Pancasila based on socialism. Islamic boarding schools are said to be the oldest educational institutions in Indonesia as a means of educating the common people. Then the development of Islamic education after the pesantren is madrasas,

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[44] Khoirul Huda, "Problematika Madrasah Dalam Meningkatkan Mutu Pendidikan Islam," Jurnal Dinamika Penelitian 16, no. 2 (2016), https://doi.org/10.21274/dinamika.2016.16.2.309-336.

[45] (Wikipedia.com).

[46] Candra Kirana et al., "Candra Kirana Sekolah Tinggi Ilmu Tarbiyah Raudhatul Ulum" 5 (2020): 20–34.

[47] Nasir S, "Prinsip-Prinsip Pendidikan Islam: Universal, Keseimbangan, Kesederhanaan, Perbedaan Individu, dan Dinamis" 7, no. 2 (2020).

[48] Supardi U. S., "Arah Pendidikan Di Indonesia Dalam Tataran Kebijakan dan Implementasi," Jurnal Formatif: Jurnal Ilmiah Pendidikan MIPA 2, no. 2 (2012): 111–21.

[49] Zulkarnain, Z. (2017). Philosophical Curriculum Of Old Order History Subjects. Historia: Journal.

synonymous with Islamic teaching which is carried out 6 hours a week, madrasas continue to be paid attention to by the government and their pioneering cannot be separated from the hard work of religious leaders Ahmad Dahlan, Hasyim Asy'ari and Muhammad Yunus. Religious education is also not only studied in madrasas but in public schools with several conditions for parents to grant permission to take part in religious education, and some even stipulate that religious teaching does not affect grade level. The existence of an Islamic education policy gives authority to Islamic education in forming education that is able to compete with general education.

Various literature on the concrete form of Islamic religious education during the old order can be seen from the following descriptions: First, Islamic education in pesantren and madrasah. This is similar to the argumentation, which says that madrasah and pesantren education is carried out in accordance with the ideals of the Indonesian nation, placing it as the basis for teaching materials as well as in practice. Second, Islamic education in public schools, this is in line with Robiatul's argument[50]. Which states that the position of Islamic education in the national education system includes Islamic education as a religious subject, starting from elementary school to university, and has increased towards clear and maximal in its implementation in accordance with the philosophy of the state. Third, the existence of an Islamic education policy, it is also mentioned in the article which states that the existence of an Islamic education policy is recognized as a component of national education in Law No. 4 1950, that religious schools receive recognition from the Minister of Religion, but the implementation of Islamic education has not been maximized. Hamzah and Samarinda, "Syamil."

The factors that influenced the form of the ideology of Islamic religious education during the Old Order were divided into two. First, the progressive factor (Supporting) consists of two factors namely first, Islam is given a place in the paradox configuration of the world of politics[51]. Second, adjustment of the ideal foundation

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[50] Robiatul Adawiyah, "Pendidikan Islam Dalam Sistem Pendidikan Nasional," Cendekia: Jurnal Kependidikan dan Kemasyarakatan 12, no. 1 (2018): 103, https://doi.org/10.21154/ cendekia .v12i1.370.

[51] Ilmi, N. (2020). Islamic Relationship And Government Politics Of Susilo Bambang Yudhoyono (Study of Laws With Sharia Nuances For The Period 2004-2014). Dissertation.

of educational goals with the ideals of an independent Indonesia[52]. Second, the regressive factor is the form of the ideology of Islamic education; First, the government ignores Islamic education because Indonesia is not an Islamic country. Second, the dominance of school dualism is quite prominent, namely religion and public schools. Third, because there is a debate between political Islam and politics regarding the basis of the state and the position of Islam in the state[53] Islamic education in this case is represented by meunasah, surau and pesantren education which are believed to be the oldest education in Indonesia. The development of post-independence Islam, education has received top priority in society, besides because of education, it is also an Islamization interest that encourages Muslims to carry out Islamic teachings and requires a place for its implementation[54].

In fact, in the post-independence past, Soekarno expected an educational system that was socially just and comprehensive in accordance with the ideals of an independent Indonesia. Unfortunately, the political instability at that time required that the Islamic education system had not experienced development in its totality, in order to build a national sense of the nation. The form factor of the ideology of Islamic education is due to the following reasons: first, Muslims and Islamic figures made a major contribution to the formation of the independence of the republic of Indonesia, with the background of the kyai as a national figure who was able to mobilize the people against the colonialists for an independent Indonesia. Second, the form of Islamic education as education that is developed with fundamental values in the Al-Qur'an and Hadith, makes Islamic education important to pay attention to. So Islamic education policy needs to be formulated. Third, the formulation of an outline of Islamic religious education aims to improve the quality of Islamic education, especially the quality of Islamic boarding schools and madrasas which must be improved for the better. Islamic educational institutions in the old order consisted of Madrasah Ibtidaiyah, Tsanawiyah, Aliyah, Religious Teacher Schools and District Judge Education (PHIN**).**

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[52] Nata, A. (2003). *Media Education Management*. Jakarta: Prenada.

[53] Angriani, SS (2022). "The Role Of Islamic Organizations In The Development And Application Of Islamic Law In Indonesia. Article.

[54] Muhammad Sabarudin, "Pola dan Kebijakan Pendidikan Islam Masa Awal dan Sebelum Kemerdekaan," TARBIYA: Jurnal Ilmu Pendidikan Islam 1, no. 1 (2015): 139–74.

Various writings that discuss the factors behind the occurrence of the ideology of Islamic education in the long period are as follows: First, the factor of the idea of reforming the Islamic world, aims to facilitate and facilitate education providers and the community to be able to develop education innovatively to achieve the direction of national education both through Islamic boarding schools and madrasah institutions, evidenced by the inclusion of the general curriculum in the madrasah curriculum[55]. Second, Wahid stated that Islamic policy was formed so that the rulers of the Old Order regime gained sympathy from the majority of Muslims after the failure of Islamic groups to make Islam the philosophy of the State. so that the government takes the initiative to advance education in Indonesia[56]. Third, education in langgar langgar and madrasah madrasas is recommended and accelerated in accordance with the BPKNIP decision which states that madrasas receive government attention and assistance[57]. Orientation The Ministry of Religion is responsible for fostering and developing religious education.

There are three positive implications: First, the quantity of Pre-Independence Islamic Education is characterized by Islamic boarding schools, mosques, prayer rooms and others. Second, the quality of post-proclamation Islamic education occupies a very important position in the education system; religious schools, madrasas and Islamic boarding schools were designated as the model of National education based on the 1945 Law. And third, the existence of Islamic religious education has received recognition from the Minister of Religion and is considered to fulfill the obligation to study by establishing a curriculum of 30% religious lessons in public schools. There are three negative implications. First, the separation of the relationship between formal Islamic education and non-formal education. Second, the majority of enthusiasts are the lower middle class, the implementation is also limited, according to colonial regulations, Islamic teaching is carried out with the approval of the colonial government, they have the authority to close madrasas they

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[55] Aisyah Nursyarief, "Pendidikan Islam di Indonesia Dalam Lintasan Sejarah (Perspektif Kerajaan Islam),"Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan 17, no. 2 (2014): 256–71, https://doi.org/10.24252/lp.2014v17n2a8.

[56] Wahid, MA (2019). *Islam And Political Struggles In Indonesia*. Journal Of Prophetic Politics.

[57] Rusydiyah, AM (2017). *Innovative Learning Design: From Theory To Practice*/ Ali Mudlofir, Evi Fatimatur Rusydiyah. Jakarta : Rajawali Press.

don't like. Third, the existence of changing madrasas into schools has resulted in Islamic tertiary institutions being separated from the education levels below them, and only alumni from Islamic boarding schools who are appropriate to teach Islamic knowledge[58].

After Indonesian independence on August 17, 1945, the Government immediately took action to renew Islamic education marked by the implementation of religious learning in government schools to achieve better educational goals in improving the quality of human resources which had long been discriminated against by the colonialists. A number of Islamic figures have recommended the importance of religious education and teaching in schools. However, it should be noted that the provisions for teaching religion in schools began with a debate on whether religious education should be a compulsory subject or a non-compulsory subject. It happened on October 26, 1949. After the debate was over, the status of religious education in schools was only voluntary. This is similar to what happened in the debate between nationalists and Islamists in determining the philosophy of the state and failing to make Islam the basis of the state, as well as the failure of Islamists to make Islam a compulsory subject in schools. However, the position of religious education in public schools which was previously only taught in elementary schools extended to the following secondary schools.

Much literature discusses the implications of ideological forms in the development of Islamic education during the Old Order. **First** , Islamic religious education is officially recognized in public schools, implemented from elementary, junior high, high school and even to tertiary institutions, but its position is not yet fully mandatory, only optional. This is mentioned in the article which states that religious subjects in public schools are optional, because at the implementation level, student guardians have the authority to determine policies whether or not students can take religious lessons[59]. **Second,** it is confirmed by Manizar's opinion; The importance of Islamic religious education in schools, at a practical active level, religious subjects have not yet appeared in the curriculum, seen in the lesson plans

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[58] Basri, S. (2022). The Development Of Islamic Education In Indonesia. Articles,122.
[59] Kosim, M. (2014). *Islamic Religious Education Policy. Kasra: Article Tarbiyah STAIN Pamekasan.*

for public schools in 1946 which were prepared based on the 1946 PK and K ministerial decrees[60] chaired by Ki Hajar Dewantara which did not include subjects religion[61]. **The three** opinions of Anwar stated that the development of Islamic schools had metamorphosed to keep up with the times, resulting in the same model of religious and general teaching[62].

DISCUSSION

Based on this paper, it can be concluded that the history of Islamic civilization in Indonesia during the Era Old Order period (1945-1966) which focused on education had three results: **First,** the concept of the ideological form of Islamic religious education during the Old Order era in Indonesia. Consists of three concrete forms. 1) Existence of Islamic Boarding Schools and Madrasas. 2) Islamic education in public schools, 3) The formation of Islamic education policies. **Second,** there are three factors in the form of Islamic education ideology: 1) Muslims and their leaders have played a big role in fighting for independence. 2) The form of Islamic education as education is in accordance with the Al-Qur'an and Hadith. 3) The formulation of an outline of Islamic education aims to improve the quality of Islamic education . **Third** , the implications of the ideological form of Islamic education consist of three implications; 1) Pre-independence Islamic education was characterized by limited implementation. 2) Defined as a model of National education 3) Receiving recognition from the Minister of Religion is considered fulfilling the obligation to study. So overall Islamic Education in Indonesia has developed rapidly, it's just that the practice has not been optimally implemented

This paper reflects three things: **First,** the history of Old Order Islamic Civilization in 1945-1966 shows that the government began to pay attention to and provide clarity to the process of Islamic education in Indonesia, recognizing its

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[60] Manizar, E. (2017). Optimization Of Islamic Religious Education In Schools. Tadrib, Vol. 3, No. 2 , 252-277.

[61] Conscience, FS (2022). Ki Hajar Dewantara: Islamic Religious Education As A Process Of Social Transformation. Nusantara: Journal of Indonesian Education, 2(1) Https://Doi.Org/10.14421/Njpi.2022.V2i1-6 , 87–106.

[62] Saiful Anwar, "Orba Dan Reformasi," Al I'tibar : Jurnal Pendidikan Islam 6, no. 2 (2019): 87–91.

existence through the formulation of Islamic education policies by establishing the Ministry of Religion chaired by Ki Hajar Dewantara, however the level of practice is still unclear, it is evident that the government's attention is directed more towards public schools than madrasah. **Second,** Therefore, Islamic education during the Old Order was not fully maximized, but the existence of Islamic education experienced rapid development from before independence. The previous policy was discriminatory and did not support the development of Islamic education, suppressing the existence of Islamic education by limiting its movement.

Third, then the old order led by Soekarno gave a new breath to Islamic religious education with policies in the realm of its application providing freedom of education system rules according to people's aspirations based on Pancasila as the philosophy of the Republic of Indonesia followed by curriculum development from the beginning of independence until the end of the old order

The results of this study show the meaning of three things, the history of Islamic Civilization during the Old Order period is important to study, especially in the field of education, the educational element taken by researchers is the context that influences the development of education, namely; **First** , the ideological form of the development of Islamic education in Indonesia. The ideological form of the development of Islamic education determines the order of the nation and state, especially in improving the quality of intellectual and moral human resources in Indonesia. **Second** , if education in Indonesia is clear and structured, the government can direct it to achieving the next strategy. **Third,** after independence, the direction of education became clearer and clearer after the issuance of an Islamic education policy based on Pancasila and the 1945 Constitution which explained the Islamic education system in Indonesia, then the next generation followed the direction of Islamic education in subsequent years with all forms of reform in institutions Islamic education, be it religious schools (madrasas) or non-institutional ones such as violating places of recitation and very positive impacts are felt for the development of madrasas

Based on this article, the following implications are put forward: **First,** theoretically this paper is expected to be able to broaden the body of knowledge and become one of the references to explore the historical picture of Islamic civilization

during the Old Order period 1945-1966, especially related to Islamic education. As well as being able to make a major contribution to Islamic education in Indonesia. As previously written, the implications of the ideological form of Islamic education are seen from the quantity of pre-independence Islamic education marked by the teaching of Islamic boarding schools, mosques and prayer rooms. **Second,** practically this paper is also expected to be a useful tool in implementing Islamic education. as a forum for the spread of Islam which has a certain curriculum, because it has a significant role in education. The Islamic education curriculum in schools consists of various aspects: Qur'an hadith, Aqidah, Morals, Fiqh and Islamic History which aims to direct students to have spiritual beliefs. **Third,** institutionally, the results of this paper are expected to provide information as a basis for consideration, support, and contributions to Islamic education enforcers.

This paper when compared with other findings there are similarities and differences. In terms of differences, of course research related to the history of Islamic civilization in the Old Order era is different from the colonial period. **First,** during the pre-independence period, Islamic education was characterized by colonial pressure to limit religious movements in the field of education, so that Islamic reform movements emerged from Islamic figures, represented by meunasah, surau and pesantren education[63]. **Second,** in this study it was stated that the Dutch colonial government severely limited the activities of madrasas and teachers who taught at madrasas due to feelings of fear towards Muslims who had begun to develop[64]. **Third,** the education policy of the Dutch colonial government was a mission of Christianization and the distinctive mission of Japanese education policy was none other than to lead the Indonesian Muslim nation[65]. From these differences, of course, we can see the similarity of the research so that it has links with other research, namely the same as discussing the field of Islamic education ideology .

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[63] Sabarudin, "Pola Dan Kebijakan Pendidikan Islam Masa Awal dan Sebelum Kemerdekaan."

[64] Rohman, A. (2016). The Role Of Islamic Guidance And Counseling In. *Journal Of Islamic Religious Education, Wahid Hasyim University.*

[65] Rohman, M. (2018). Islamic Education Policy In The Japanese Occupation. *Al-Hikmah Journal Of Islamic Religious Education* , 15-33.

This paper has produced 3 important things: **First,** the concept of the ideological form of Islamic religious education during the Old Order era in Indonesia. **Second,** the form factor of the ideology of Islamic education, Formulation of an outline of Islamic education. **Third** , the implications of the form of Islamic education ideology. An action plan that can be formulated is learned from the old order era. **First,** suggestions for the government. Islamic education has developed rapidly from the old order period, the government is expected to carry out reforms to the development of Islamic education so that it is not left far behind the general education system. **Second,** advice for the people. The poor social environment in Indonesia makes Islamic education in schools a big responsibility. And there needs to be a revitalization of Islamic religious education that involves all parties, including teachers, parents and society**. Third,** the current state can avoid educational backwardness and take lessons from past governments so that current and subsequent learning models are becoming more innovative and the availability of adequate infrastructure, especially for studying Islamic education.

CONCLUSION

There are three important findings in this paper: First, the concrete form of Islamic education turns out to be able to provide inspiration and aspirations for the development of Islamic education. The two factors that affect Islamic education are not only regressive factors , they are also influenced by progressive factors which are also dominant. Third, the implications are not only bad for the education system outside the community, but also make a positive contribution to the implementation of Islamic education. As a result of the research, the three things above were made in different sentences, namely the most important findings in research on the history of Islamic civilization during the Old Order era, especially the ideology of Islamic education, actually experienced a process of ups and downs in the educational process. Islamic education policies, whether in Islamic boarding schools, madrasas or other institutions, provide a platform for the community without discriminatory policy behavior. Religious teaching materials in practice have not been fully implemented, on the grounds that Indonesia is not an Islamic country. The political

instability of the conflict between nationalists and Islamists has a direct impact on the journey of education; and ignored by the government.

This paper provides conceptual and methodological contributions. Conceptually, this paper provides new insights about flexibility and progressiveness for the development of Islamic education. Because the history of Old Order Islamic education can provide enlightenment for the realization of educational ideals, which can be utilized and used in the form of knowledge, evaluations and academic assignments related to the concept of the ideology of Islamic education during the Old Order period 1945-1966 . As for methodologically, historical evidence in the Old Order era can be explored exploratively through the content analysis method which focuses on the content of articles that are relevant to that period, so as to enrich insight into the ideological concepts of Islamic education during the Old Order era and improve the quality of Islamic education. in Indonesia, both in Islamic boarding schools, madrasas, Islamic tertiary institutions, and other Islamic institutions. Not only in terms of content analysis but also using search *library research* that is quite strict in selecting articles according to the type of article that is relevant to the title

Researchers realize that the results of this study have many limitations. **First,** This paper only discusses three things, even though there are at least 10 elements of history; important event, time, place, character, phase, influencing factors, life lessons to be learned, historical criticism. While this paper is limited to only discussing concrete forms, factors and implications of education during the Old Order era, it still needs to be developed in further research so that the picture obtained is more holistic (intact). Second, time constraints. This research was conducted on a limited basis according to the needs related to research only. This research seems rushed because it is in the implementation of library research. Third, limitations in research design, research implementation cannot be separated from knowledge, thus researchers are aware of limitations in making scientific work, but continue to try to provide the best according to the scientific abilities of researchers and guidance from lecturers in the History of Islamic Civilization course so that further research is needed to deepen the related literature.

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