

THE HISTORY OF THE GROWTH AND DEVELOPMENT OF ISLAMIC EDUCATION IN THE ARCHIPELAGO

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Abstract

Islamic education in Indonesia has strong historical roots and has developed through various institutions such as Islamic boarding schools, madrasas, and boarding schools. This study discusses the history of the growth and development of Islamic education in these three institutions, from the early days to the modern era. Pesantren, as the oldest educational institution in the Islamic tradition of the archipelago, plays an important role in spreading religious values and forming a cadre of scholars. Along with colonialism and modernization, madrasah emerged as a form of formal education that integrates religious and general curricula. Subsequently, boarding schools emerged as an innovation in response to the challenges of contemporary Islamic education by providing an integrated learning environment. This study also highlights the dynamics of curriculum change, the role of the government, and the influence of globalization on the sustainability and transformation of these institutions. The results of the study show that these three institutions complement each other in preserving Islamic educational traditions while adapting to the needs of the times.

Keywords: Islamic boarding schools, madrasahs, boarding schools, Islamic education, history, development

INTRODUCTION

Islamic education has a long history of shaping the character and civilization of Indonesian society. As an educational system that integrates religious values with science, Islamic education continues to evolve over time, keeping pace with the changing needs of society.

One of the tangible forms of Islamic education is the Islamic boarding school, the oldest educational institution in the archipelago. Islamic boarding schools have been a major pillar in instilling Islamic values and building a strong scientific tradition since the pre-colonial era. The pesantren system, which is based on mentoring and classical learning (kitab kuning), has produced generations of scholars, intellectuals, and community leaders who have contributed greatly to the nation's history (Umi Kalsum, 2023)¹.

¹Umi Kalsum. (2023). *EDUCATIONAL LEADERSHIP TEXTBOOK* (N. A. Dewi (ed.); First, Issue 1). CV. Edupedia Publisher. Yunus, M. (2016). *History of Islamic Education (8th ed.)*. Hida Karya Agung.

Along with the changing times and increasing demand for formal education, madrasahs were born as a modernized form of the Islamic boarding school education system. Madrasahs integrate religious curricula with general subjects so that they are able to respond to the challenges of modern education. The presence of madrasahs is evidence of the transformation of Islamic education, which is oriented towards increasing the competitiveness of the younger generation at the local and global levels (Miarso, 2008)².

Based on this background, this paper aims to explore the history of the growth and development of Islamic education in Islamic boarding schools, madrasahs, and boarding schools. This research not only discusses historical aspects but also the dynamics of development and its contribution to Islamic education in Indonesia. Thus, this paper is expected to provide a deeper understanding of the importance of Islamic education in building a society with noble character and competitiveness.

RESEARCH METHODS

This study uses a literature review method to analyze the history of the growth and Development of Islamic education in Islamic boarding schools, madrasahs, and boarding schools (Moleong, 2017)³. In this Approach, researchers will collect and analyze data from various relevant written sources, such as books, articles, scientific journals, and historical documents that record the development of Islamic educational institutions in Indonesia. The first step in this research is to identify and collect sources of literature related to the topic being studied. These sources Can include academic works discussing the history of Islamic education as well as official documents That document the evolution of education in Islamic boarding schools, madrasahs, and boarding schools (Hardani,2020).

Once the sources have been collected, the researcher will conduct a content analysis to extract Important information related to the substance of education implemented in each institution. This analysis Will also cover the methods used in the educational process and the functions Performed by these institutions. Next, the researcher will compile a chronology of the development of Islamic education based on the data obtained, so as to provide a clear picture of How Islamic education has evolved over time. The results of the content analysis and Chronology of developments will then be synthesized to produce a

² Miarso, Y. (2008). *Improving Teacher Qualifications from an Educational Technology Perspective*. 10.

³ Moleong, L. (2017). *Qualitative Research Methods*. PT. Remaja Rosdakarya.

comprehensive understanding of the Factors that influence the growth of Islamic education in the three institutions (Hardani, 2020)⁴.

RESULTS AND DISCUSSION

1. Definition of history: **The Origin and Emergence of Islamic Education During the Reformation Period**

Once the sources have been collected, the researcher will conduct a content analysis to extract Important information related to the substance of education implemented in each institution. This analysis Will also cover the methods used in the educational process and the functions Performed by these institutions. Next, the researcher will compile a chronology of the development of Islamic education based on the data obtained, so as to provide a clear picture of How Islamic education has evolved over time. The results of the content analysis and Chronology of developments will then be synthesized to produce a comprehensive understanding of the Factors that influence the growth of Islamic education in the three institutions (Hardani, 2020).

Several names of great scholars who played a role as reformers in the field of Islamic education Emerged in the Middle East, such as Muhammad Ali Pasha, Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha from Egypt. Then there was Muhammad Iqbal from India and so on. During the decline of Islam in the 20th century, all of the philosophical and scientific heritage was obtained by Europe from Islam, when Muslims were immersed in splendor and no longer paid attention to education, so Europe appeared to steal knowledge and learn from Islam. Several names of great scholars who played a role as reformers in the field of Islamic education emerged in the Middle East, such as Muhammad Ali Pasha, Jamaluddin Al-Afghani, Muhammad Abduh, Rasyid Ridha from Egypt. Then there was Muhammad Iqbal from India and so on. During the decline of Islam in the 20th century, all of the philosophical and scientific heritage was obtained by Europe from Islam, when Muslims were immersed in splendor and no longer paid attention to education, so Europe appeared to steal knowledge and learn from Islam.

In opening the eyes of Muslims to their weaknesses and backwardness, various efforts eventually arose. These included reforms in all areas of life, in order to catch up and overcome backwardness, including efforts in the field of education. The revival of the

⁴ Hardani, N. A. (2020). Qualitative and Quantitative Research Methods. Pustaka Ilmu.

Muslim community, especially in the field of Islamic education, is a framework for the purification of Islamic teachings with pioneers in various regions. They expressed their opinions on revival with reference to the same theme, namely (Tuala, 2020)⁵:

- a. Returning Islamic teachings to their original elements, based on the Qur'an, Hadith, and discarding all heresy, superstition, and mysticism.
- b. Declaring and reopening the door to ijtihad after several centuries of it being closed.

Several factors contributed to the emergence of Islamic education during the reform period, including (Taufikurahman, 2019)⁶:

- a. Return to the Qur'an and Sunnah: Since the early 20th century, there has been a movement among Muslims To return to the teachings of the Qur'an and Sunnah as the basis for assessing existing religious And cultural practices. This has led to the emergence of more modern And systematic educational institutions.
- b. Resistance to Colonialism: Dissatisfaction with Dutch colonialism encouraged Muslims to strengthen their identity and organization. Organizations such as Muhammadiyah And Sarekat Islam emerged in response to colonial oppression and sought to improve The quality of education among Muslims.
- c. Criticism of Traditional Methods: Many Islamic figures and organizations are dissatisfied with traditional teaching methods, which are considered ineffective in facing the challenges of the modern era.They have begun to search for new methods that are more in line with developments in science and technology.
- d. The Need for General Knowledge: In addition to religious knowledge, there is a push to integrate general knowledge into the Islamic education curriculum. The aim is to create a generation of Muslims who not only understand religion but also have adequate general knowledge.

2. Examining the Methodology, Media, and Materials of Islamic Education

Developing Islamic education methods by emphasizing the benefits of each method used and reducing their weaknesses. The learning methods or techniques that have been known so far can be developed with a "new design", either through collaboration, modification, or integration that enables the birth of new methods as a result of the

⁵ Tuala, R. P. (2020). *Organizational Culture of Leadership in Islamic Educational Institutions*. Pusaka Media.

⁶ Taufikurahman, N. F. N. (2019). *Prevention and Mitigation of Early Marriage Through Islamic Religious Education*. *Al-Allam Journal of Education*, 16.

convergence of several methods. Using their original names, Several these methods can be developed with the following brief explanations (Rizkah, 2018)⁷:

- a. Imitation method, which is a way of educating through films, soap operas, dramas, short stories, or Novels about the development of science and technology and noble character, and can play the role of a role model method Despite its limitations.
- b. Lecture method. This method can encourage student creativity if it is planned systematically And contains valuable points, reinforced by the use of learning media accompanied by classical music or films related to the material. Lectures delivered in Fluent, communicative language can encourage student creativity, especially when Accompanied by the use of learning media.
- c. Writing method. This method is a classic learning method. Reading Learning is usually accompanied by writing learning. Writing can be developed through, among other things, Quantum writing, dictation, and calligraphy. The use of information and communication technology will also Help accelerate the writing method process.
- d. Dialogue and question-and-answer method. This method can stimulate students' creativity. By Focusing on clear topics with high utility, the dialogue model will Encourage creative ideas that can grow along with the motivation that develops within Students.
- e. Discussion method (deliberation). This method is a creative teaching activity to hone sharp thinking and logical frameworks. This method also has the benefit of fostering tolerance towards other people's thoughts and helping the maturation process.
- f. Contemplative reflection method Contemplation and reflection have been a tradition of Sufis and Muslim scholars since the beginning. Self-introspection is done out of love for oneself and gratitude to God, so that one is able to reveal one's potential to be developed and weaknesses to be reduced.
- g. Storytelling method. Stories in the Qur'an dominate the content of the holy book. Stories from the past, both symbolic and real, are presented as lessons for readers. Movies, soap operas, short stories, novels, and the like can be analogized with the stories and metaphors in the holy book.

⁷ Rizkah, F. (2018). *The Method of Tauhid Education Contained in the Qur'an, Surah Al-An'am, Verses 74-79. Social Religious Research*, 8(2).

- h. Demonstration method. This method is used so that the theory being studied can be directly applied to avoid mistakes in learning and Strategies, Methods, Media, and Scholars' Thoughts on the Development of Islamic Education in Indonesia Sayyidah Soraya, Dodi Irawan understand something, for example, demonstrations of reading or memorizing the Qur'an, qira'ah, singing, cooking (culinary arts), sewing, dressing (fashion design), building techniques, and carpentry, for example, all of which are used to obtain satisfactory results.
- i. Game and simulation method. This method is used to facilitate the learning process and create a pleasant experience for students. With this method, students can understand the learning material in a relaxed and comfortable atmosphere.
- j. Drill Method (mumarasat). This method is used for skills such as learning a foreign language

Media and educational tools must be tailored to specific needs. For example, to search for verses from the Qur'an and hadiths of the Prophet, there are now special programs with various features that can be operated quickly and easily on a computer. With the internet, the process of transferring knowledge and values has become faster, easier, and more accurate. Islamic education must take advantage of all the facilities provided by technological developments and should not be wasted. Islamic education must take advantage of all the facilities provided by the development of science and technology and should not be wasted.

Educators can make good and perfect use of developments in information and communication technology in their teaching methods. Educators can utilize the internet network with e-learning, blogs, and websites that contain the learning materials needed and can be accessed by students and the general public. If this utilization is done well with high discipline, then learning can be done anywhere without having to meet face-to-face in the same space and time. A fun learning process is certainly a desirable learning strategy because there is no element of coercion involved. Students are interested in learning not only because they need knowledge, but also because the learning process itself is enjoyable.

3. Examining the Impact of Islamic Education in Political, Social, and Cultural Aspects

In Islamic history, for example, the relationship between education and politics can be traced back to The most fertile period of growth in Islamic educational institutions. Throughout history, There has been a very close relationship between politics and

education. This fact can be seen from the Establishment of several Islamic educational institutions in the Middle East that were sponsored by political rulers. The most famous example is the Nizamiyah madrasah in Baghdad, which was founded around 1064 By the Vizier of the Seljuk Dynasty, Nizham al-Mulk. This madrasah is famous for producing great thinkers. For example, Al-Ghozali transferred his knowledge at this institution, namely as a teacher. In Indonesia, The emergence of madrasahs was a consequence of the modernization of surau, which tended to be caused By the tension between the traditional education system and the emergence of modern educational institutions From the West. However, Ki Hajar Dewantara realized that the role of the ulama had given birth to a cultural system That was characterized by society and politics, in addition to spirituality. This is evident in The number of pesantren alumni who continue their studies at leading universities both at home and Abroad.

Madrasahs in Indonesia that are managed by social organizations are greatly influenced by the orientation of their organizations. Madrasahs established by Muhammadiyah are more Muhammadiyah-oriented. Similarly, madrasahs managed by NU place more emphasis on the purity of the madhhab in their educational orientation. The impact of this diversity in educational orientation has created a variety of figures, both in formal and informal capacities, who have diverse political thoughts and currents. Some adopt modernist, fundamentalist, traditionalist, and even nationalist ideas. Although the political behavior of a figure is not solely determined by a particular educational institution and is still influenced by other factors such as environment, sociocultural factors, thinking potential, and others, the influence of an educational institution is undeniable. Although the political behavior of a figure is not solely determined by a particular educational institution and is still influenced by other factors such as environment, sociocultural factors, thinking potential, and others, the influence of an educational institution plays a significant role in shaping a person's character and personality, as well as equipping them with diverse thinking paradigms.

Islamic education also has a major influence on the social structure of society. Some of its impacts include (Nurmaningtyas, 2013)⁸:

⁸ Nurmaningtyas, F. (2013). *National Values in Islamic Education from the Perspective of Sheikh Ahmad Surkati*.

1. Community Strengthening: Islamic educational institutions such as Islamic boarding schools and madrasas serve as Community centers that strengthen relationships between community members.
2. Economic Empowerment: Islamic education often teaches practical skills that can improve people's standard of living, such as entrepreneurship and financial management.
3. Character Development: Islamic education emphasizes the development of morals and ethics, which have an impact on individuals' social behavior.

Islamic education also plays an important role in cultural preservation and development (Yunus, 2016)⁹:

1. Preservation of Cultural Values: Through education, local cultural values that are in line with Islamic teachings can be preserved and taught to the younger generation.
2. Cultural Innovation: Islamic education encourages creativity in arts and culture, producing Works that combine local traditions with Islamic values.
3. Intercultural Dialogue: Islamic education can serve as a bridge for intercultural dialogue, Strengthening tolerance and mutual understanding among various ethnic and religious groups.

CONCLUSION

This article discusses the origins and causes of Islamic education during the reform period, Its methodology, media, and educational materials, as well as its political, social, and cultural impacts. Islamic education emerged as a response to the community's need for education that Integrates academic and spiritual aspects. The transformation of methodology and the use of various media Have kept Islamic education relevant in the modern era. Its impact can be seen in the Formation of leaders with noble character and the strengthening of the social and cultural identity of the Muslim community.

As a suggestion, further research is needed to explore the integration of technology in Islamic education in order to improve teaching effectiveness. In addition, collaboration between Islamic educational institutions And the government and community is very important to create innovative programs That can meet the demands of the times. With

⁹Yunus, M. (2016). *History of Islamic Education (8th ed.)*. Hida Karya Agung.

these steps, Islamic education can continue to Develop and adapt to the dynamics of modern society.

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