

Reforms on Islamic Education in Indonesia (A Case of Pesantren, Madrasah, and Islamic University)

Ahmad Siddiq^{1*}

¹Dosen IAI Bunga Bangsa Cirebon

Article History:

Received: Dec 01, 2022

Revised: Dec 11, 2022

Accepted: Dec 19, 2022

Published: Feb 28, 2023

Keywords:

Reforms, Islamic Education,
Pesantren, Madrasah, Islamic
University

*Correspondence Address:

ahmad.ahmad@std.izu.edu.tr

Abstract: *Islamic education in Indonesia has a long history of changes. Some educational institutions have existed since before the independence of the Republic of Indonesia, such as pesantren. Afterward, some educational institutions, such as madrasahs, emerged because of resistance to schools that the colonial government implemented at that time. And after Indonesia's independence, these institutions such as pesantren and madrasahs faced another challenge, namely modernization. This paper explicitly aims to explain the history and reform processes carried out by pesantren, madrasahs, and Islamic universities in Indonesia. This study uses a literature review and historical approach to obtain data. The results indicate that the Islamic Educational Institutions in Indonesia has undergone a series of reforms and renewals, starting from pesantren, and madrasahs to university levels. However, these reforms and renewals also raised a dilemma, because the aspired modern Islamic educational institution is in fact very thick with the nuances of westernization and is oriented towards institutions in the West, especially at the level of Islamic universities.*

INTRODUCTION

Islamic education in Indonesian at the beginning of its emergence was centered on the study of scientific works of classical Muslim scholars such as Imam Syafi'i, al-Ghazali, al-Suyuti etc. Understanding of the work of these scholars is a characteristic of one's scientific mastery of religious knowledge at that time. Then, towards the end of the nineteenth century, the renewal of Islamic thought pioneered by the revivalists in various Muslim countries such as Egypt, India, and Turkiye entered Indonesia. Among the key aspects of this developing thought was the thought of reforming Islamic education, which reached its peak in the early twentieth century (Daulay, 2017). The

Muslim community in Indonesia was dissatisfied with the existing educational system and institutions. Many reforms are proposed in the areas of content, methods, systems and management. Some suggested improvements are the inclusion of secular science content into the curriculum, the replacement of traditional methods such as *sorogan* and *watonan*, both of which are used to read medieval Arabic texts with methods that are considered more appropriate to the times, the replacement of the *halaqah* system with a classroom system, the implementation of modern school and its management (Daulay, 2017). However, there are also few who reject this reform movement, and amount of society believe that the reform

movement in Islamic education will not only lead to modernization but also secularization of the life of the Muslim community (Azra, 2014).

According to Daulay (2017), there are two factors that underlie the renewal movement in the Islamic education system in Indonesia, namely: (1) the teachings of Islam itself which encourage Muslims to carry out *tajdid* (renewal), in this case, the willingness of Islamic educational institutions to reform the curriculum, which is aimed at dealing with the backward status experienced by Islamic education in Indonesia; (2) the influence of revivalist thinkers such as Jamaluddin al-Afghani, Muhammad Abduh, and Rashid Rida. Their reform agenda can be briefly summarized as an effort to replace the old thoughts that keep Muslims from stagnation with thoughts that are suitable for modern challenges.

Daulay further explained that the renewal of Islamic education in Indonesia cannot be separated from the history of reforming Islamic thought in Indonesia. According to him, the reform movement in Indonesia was motivated by the renewal of Islamic thought that developed in many other Muslim countries, especially the reform movement that took place in Egypt, Turkiye, and India. These Muslim countries experienced contact with Europe, which then made the Muslim community aware of the progress of Europe and the backwardness of Muslims, then led to the emergence of figures who voiced renewal within the body of Muslims. In Egypt, in addition to the figures mentioned above, Muhammad Ali Pasha carried out a reform movement and modernization in Islamic education by establishing many educational institutions. Then in Turkiye, the Islamic education reform movement started during the reign of Sultan Mahmud II who also tried to advance the Ottoman Empire by making many reform efforts in the field of education. Meanwhile in India, a reformer

named Sayid Ahmad Khan also appeared who made reform efforts by establishing Aligarh University. Some of these examples then inspired the Islamic education reform movement in Indonesia (Daulay, 2018).

Meanwhile, the author sees that the history of Islamic education in Indonesia is very dynamic. Since Indonesia's independence to date, there are more than 50,000 Islamic educational institutions in Indonesia. Islamic educational institutions that still exist today have strong roots in the history of Indonesian Islam, namely: *Pesantrens* and *madrasas* (Azra, 2014). *Pesantren* is an Indonesian indigenous educational institution. This institution has grown and developed since the emergence of Islam in Indonesia. Even Nurcholis Madjid said that institutions like *pesantren* have existed since the Hindu-Buddhist era. So, Islam came to continue and islamize this educational institution (Madjid, 1997). At the same time, *madrasas* are considered relatively new institutions in Indonesia. Indonesian Muslims introduced it in the early decades of the twentieth century as a reaction to the introduction and spread of the Dutch school.

The reform of Islamic education in Indonesia itself was initially proposed by many Muslim figures and organizations. Several important figures initiated the reform of Islamic education such as Ahmad Dahlan with the *Muhammadiyah* organizational movement, and Abdul Halim with the *Persatuan Islam (Persis)*, Hasyim Asyari with the *Nahdhatul Ulama (NU)*. The reforms were carried out by establishing many Islamic educational institutions such as *pesantren* and *madrasas*. The author sees that the study of the renewal history of Islamic education in Indonesia covers a very broad discussion. Therefore, the author has focused the discussion of this topic on Islamic educational institutions such as *Pesantrens*, *madrasas*, and Islamic universities in

Indonesia. These three forms of institutions were chosen because of their presence in many places, and generally developing and giving a lot of influence to the Muslim community in Indonesia.

METHOD

To describe reforms and renewals movement carry out by Islamic educational institutions in Indonesia, this study used a qualitative approach in the form of library research. This method involves identifying and locating sources that provide factual information or personal/expert opinion on research question; necessary component of every other research method at some point (George, 2008). The author chooses this type of research because library research has an interpretive character to describe the explicit and implicit information from the acquired data. This study also used historical analysis to explain and elaborate on the history of renewal and reform of Pesantrens, Madrasahs, and Islamic Universities. According to Prastowo (2012), the historical method is an attempt to provide an interpretation of the up-down trends in the past to obtain generalizations that are useful for understanding historical reality, comparing it with the present state, and being able to predict future conditions. The source of the data comes from some works that discuss the modernization and transformation of those kinds of institutions.

RESULT AND DISCUSSION

FROM TRADITIONAL INTO MODERN PESANTRENS (ISLAMIC BOARDING SCHOOL)

Pesantren is the oldest educational institution and considered as a fortress of Islamic sciences teaching in the history of Islamic education in Indonesia (Tan, 2011). Pesantren are also considered producers of Islamic religious scholars and teachers in Indonesia. At the beginning of

its appearance, pesantren was defined as a place where a student (santri) learns religious sciences from a teacher or Sheikh using traditional methods. Students come to the teacher to take a specified book to learn. The teacher reads the book, while the students listen and write the explanation (Margono, 2018). Education in pesantren focuses on teaching classical Islamic sciences, such as the science of the Qur'an, the science of Hadith, Fiqh, Arabic grammar such as Nahwu and Sharf, Kalam and Sufism (Hefner, 2009). The hallmark of Pesantren education is classical Islamic scientific learning by using the '*kitab kuning*', and using the *halaqoh* system which seems to be modeled after its founders studied at the Masjid al-Haram in Mecca and Al-Azhar in Cairo (Noor et al., 2008).

Pesantren is also known as a miniature Muslim community in Indonesia. There are many definitions of pesantren put forward by experts but the general definition of pesantren is an Islamic educational institution that is run communally, primarily located in rural areas and serving poor communities, led by the ulama, or also known as Kiai in Java (Azra, 2014). Charlene Tan distinguishes pesantren into two types, namely traditional pesantren, and modern pesantren. Traditional Pesantren tend to focus on traditional Islamic teachings and are mostly ideologically affiliated with the *Nahdlatul Ulama (NU)* organization. While the second type, namely modern pesantren, is a model of Islamic boarding school education that has introduced a structured classroom teaching system, textbooks, and efforts to reform the education system. Usually affiliated with the *Muhammadiyah* organization which is also known as the reformist group (Tan, 2011). However, the researcher sees that not all modern pesantren are affiliated with *Muhammadiyah* as well as traditional pesantren are not all affiliated with NU. Some are affiliated with other

organizations or are independent. And to explain the differences and characteristics of the renewal of the two pesantren models, the researcher will try to explain and provide examples in the next paragraph.

Traditional Pesantrens, Nahdlatul Ulama (NU) Figures and Its reforms

Traditional Pesantrens are Islamic boarding schools that have mature teaching systems and methods. This type was not initially influenced by many reform efforts. The characteristics of this pesantren model are: 1) The curriculum or material taught is a book or the work of classical scholars, by adhering to the *Ash'ariyah* creed and the use of the *Syafii madzhab* fiqh books; 2) All material taught is religious science, non-religious science has not been taught; 3) The duration of the study is not specified, it is up to the students how long they have to stay in the pesantren to seek knowledge; 4) Formal degrees are not stressed, the important thing is the ability to read classic books and public recognition of these abilities; 5) The classroom system is not used, students are classified according to the type of book read.

Pesantren with this traditional learning model is usually referred to as '*salafiyyah*' pesantren. However, they do not describe *the salafi* movement or what is more commonly known in Indonesia as the *wahabiyyah* movement (Noor et al., 2008). Some examples of Salafi pesantren that are quite influential include Pesantren Salafiyyah Syafiiyyah in Situbondo, Pesantren Tebu Ireng & Tambak Beras in Jombang, and Pesantren Sidogiri, Pesantren Krapyak, etc. Some of this traditional pesantren then reformed their education system. On the other side, these pesantrens still maintain the values and aspects of the conventional education system and then modernizes several aspects of its institutions, such as

management, curriculum, and adoption of the madrasa system.

For instance, the reforms carried out by the Tebu Ireng pesantren in East Java. Founded by the charismatic 20th century Javanese cleric, Kyai Hasyim Asyari, he became a model for many pesantren in Java. Almost all of the pesantren founded by Kyai Hasyim's students adopt and follow a system, method, and curriculum similar to the Tebu Ireng pesantren (Tan, 2011). With the founding of the largest traditional Islamic organization in Indonesia, Nahdhatul Ulama in 1926, Kyai Hasyim became a major figure in the ulama tradition in Java. Kyai Hasyim received a degree and was recognized as the *Hadratus Syaikh* of the scholars in Java. Efforts to reform the education system in pesantren started when pesantren began to adopt the madrasa system by opening six classes with one year of preparatory class. Then pesantren began to adopt non-religious or general subjects in their curriculum such as Dutch, history, geography, and mathematics. At the Tebu Ireng pesantren, the renewal process was continued by Kyai Wahid Hasyim, the son of Kyai Hasyim Asyari. Kyai Wahid Hasyim emphasized the modernization of the pesantren tradition, he completed the implementation of the madrasa system at Pesantren Tebuireng, while maintaining certain aspects of the traditional pesantren education system (Dhofier, 1982).

Nevertheless, the reform efforts at Pesantren Tebu Ireng were not without criticism, some figures accused the reforms carried out by Kyai Wahid Hasyim had polluted the religious education of the pesantren with worldly affairs. However, the progressive attitude of the Tebuireng leaders ensure that the pesantren continue to try to keep up with the times. His desire to integrate religious and secular sciences is evident in Tebuireng's educational goals to nurture his students to become '*Intellectual Ulama*' (ulama who master secular sciences) and

'*Intellectual Scholars*' (scholars of modern knowledge who master Islamic sciences) (Dhofier, 1982).

As noted, Tebuireng is not the only pesantren that has made major reforms to its education system. Pesantren Krapyak in Yogyakarta is another prominent pesantren that has undergone several major transformations since the early 20th century. Kyai Ali Maksum (1915–1989), the leader of this pesantren, later became known as one of the progressive *Nahdlatul Ulama* scholars. Like Kyai Wahid Hasyim, he also adopted the madrasa system in his pesantren and turned it into the primary teaching institution in the pesantren. Similar cases occurred at the Pesantren Tambak Beras and Pesantren Rejoso in Jombang, East Java; Kyai Hasbullah and Kyai Tamim also adopted the madrasa system and incorporated general subjects into the pesantren curriculum (Azra, 2014).

Modern Pesantrens and Gontor as Leading System

Modern Pesantren is an Islamic boarding school that uses a modern system. This pesantren has a modified curriculum to match the school curriculum that emphasizes Islamic lessons and uses modern teaching methods. Some of its characteristics include 1) a balanced curriculum of religious and non-religious knowledge, as well as extra-curricular activities such as scouting, sports, arts, and organizational skills; 2) The learning method is not only through reading but also through other means; 3) Using the class system, students are divided into different classrooms; 4) Participation in state exams is encouraged.

The pesantren education model that symbolizes this modern type is Pondok Modern Gontor, located in Ponorogo, East Java, which was founded by KH. Ahmad Sahal, KH. Zainuddin Fananie and KH. Imam Zarkasyi in 1926. Pondok Modern Gontor was the first pesantren to combine

the study of classical ulama texts and modern educational concepts with a reformist spirit (Tan, 2011). As inspiration, the founders of Gontor synthesized educational concepts from many institutions in the world, such as Al-Azhar University in Egypt, Aligarh University and Santiniketan in India, and Syanggit in Mauritania. Since its establishment, Pesantren Gontor has used modern teaching methods, and its students are required to communicate in Arabic and English. Gontor implements a unique integrated six-year education system called *Kulliyatul Muallimin Islamiyyah* (KMI). In addition, Gontor not only teach their students one of the schools of jurisprudence but also studied all the views of the four schools of thought, this was shown by teaching his students the book *Bidayatul Mujtahid* by Ibn Rusyd. Pesantren Gontor also not affiliated with *Nahdlatul Ulama* (NU) or *Muhammadiyah* organizations but stands and is for all groups. Both *Nahdlatul Ulama* (NU) and *Muhammadiyah* organizations have been led by alumni from Gontor such as Idham Khalid and Hasyim Muzadi at NU, and Din Syamsuddin at Muhammadiyah. And there are also alumni who are neo-modernist liberal, like Nurcholis Madjid.

In contrast to most traditional pesantren or salafi pesantren, the curriculum in Gontor is more modern so that since its inception there have been no significant reforms. Gontor adheres to the principle of renewal of *al-Muhafadzah 'ala al-Qadim al-Salih wa al-Akhdzu bi al-Jadid al-Ashlah*. The curriculum at Gontor is also not only carried out by teaching religious knowledge and modern science but also implements them in an integrated manner. This enables Gontor to maintain their own curriculums (Hefner, 2009). In addition to Pesantren Gontor, the reform movements also carried out by some other Islamic boarding schools, such as Pesantren Darunnajah in Jakarta, Pesantren al-

Zaytun in Indramayu, Pesantren Tazakka in Batang, etc (Nata, 2019).

Thus, along with socio-religious developments, Islamic education reform became the hallmark of Indonesian Islam in the early 20th century. *'Ulama*, or *Kyai* from pesantren, are known as strong defenders of the traditional education system. However, gradually they realized the need to change the old system and adopt a modern one, as applied in madrasas. However, this poses a challenge to the goals of education in pesantren, as in the case of Tebuireng. Dhofier points out that instead of simply educating students to become ulama, the teaching at Tebuireng was geared towards equipping students with more general knowledge; they will then become *'Ulama'* as well as intellectuals, knowledgeable not only in Islam but also in other sciences (Dhofier, 1982).

In all these developments, the original characteristics of the traditional pesantren - non-classroom learning, without a fixed curriculum, and teaching content that only depends on the *Kyai* are gradually disappearing (Azra, 2014). Now, pesantren has become a 'main institution' that has developed, starting from elementary school to university. Few pesantrens that only concentrate on *tafaqquh fi al-din* (Islamic knowledge). However, in the development of the last two decades, several figures in the pesantren environment are concerned about the departure of pesantren from their original purpose of educating the ulama. It's feared that with the many institutions within the pesantren environment, in the end, they aren't able to produce enough ulama to guide the Muslim community.

The author sees that the Islamic boarding school has succeeded in proving its value as an established Islamic educational institution. Socio-political, economic, and cultural changes have not had much effect on the continuity of the existence of the Pesantren since its foundation and then

have proven itself to be a solid bulwark of culture and religion. Then the question arises, how can Pesantren survive today? When compared with other Muslim countries and traditional Islamic educational institutions, such as *Kuttub* in Egypt and *Medrese* in Turkiye which are unable to survive. Most of it has been lost due to the development of secular education or has changed into a general educational institution caused to the increasingly rapid wave of changes in secular education carried out by the government (Daulay, 2017).

MADRASA: ITS ORIGIN AND DEVELOPMENTS

Another model of Islamic education found in Indonesia is the madrasa. Madrasah is a type of school that combines traditional religious education with a broader general component (Tan, 2011). The history of its emergence was originally a form of awareness among Muslims in Indonesia who faced serious challenges with the establishment of public schools founded by the Dutch colonial government. At that, the Dutch did not permit religious teaching activities in Pesantren or Islamic boarding schools, but the Dutch colonial government showed its hypocrisy by giving permission and assistance to some Christian educational institutions as occurred in Minahas and Maluku. Therefore, there is awareness among Muslims in Indonesia about the need to build a public school where religious knowledge can be taught, this is where the idea of realizing madrasas was revealed (Margono, 2018).

The first known madrasa is the Adabiah madrasa founded in Padang in 1907, established by Sheikh Abdullah Ahmad. He was the first who introduce the classroom system to Islamic educational institutions in Indonesia (Tayeb, 2018). This madrasa was also successful enough to inspire other Islamic educational institutions to transform into madrasas.

Then several scholars began to establish madrasas in various regions in Indonesia, such as the madrasa founded by KH. Ahmad Wahab Hasbullah and KH. Mas Mansur in 1914 in Surabaya, and KH. Hasyim Asyari in Tebuireng, Jombang. Then madrasas were also set to be established by several Islamic organizations such as Muhammadiyah, Al-Irsyad, Nahdlatul Ulama, Persis, Tarbiyah Islamiyah, etc.

After Indonesia's independence, Madrasah became an integral system with the national education system, and its management was under the Ministry of Religious Affairs. Madrasah in its development was divided into three levels, namely: Madrasah Ibtidaiyyah with a study period of 6 years, Madrasah Tsanawiyah 3 years, and Madrasah Aliyyah 3 years (Daulay, 2018). Madrasas then underwent several significant reforms, some of which were initiated by many Islamic figures and organizations in Indonesia. In addition, there is also the role and contribution of the Ministry of Religion in reforming and improving the quality of madrasas. This reform aims to modernize Islamic educational institutions and integrate them into the national education system. To achieve this, madrasas need to incorporate elements of modern education that are embedded in the national education system.

The modernization of madrasas in Indonesia began in the early 1970s when the reign of the New Order government under President Suharto began to undertake economic development. In this era, the madrasa modernization wasn't only initiated by the community-program but also by the government through the Ministry of Religion. Significant efforts in modernizing madrasas occurred when Prof. Mukti Ali, a graduate of McGill University in Canada, became the Minister of Religious Affairs. He introduced several strategies to assimilate madrasas, pesantren, and other Islamic educational

institutions into the mainstream of the national education system. This effort then led to the issuance of the Three Ministerial Agreement in 1975 by the Minister of Religion, Minister of National Education, and Minister of Home Affairs regarding Madrasas (Azra, 2014).

In the accord it was agreed that madrasa graduates were academically equivalent to general school graduates and vice versa; Madrasa graduates will have no problem continuing their education in public schools. Likewise, graduates of public schools can continue their studies in madrasas or other Islamic educational institutions. Even madrasa graduates have the same right to be able continuing their education at various state colleges and universities (Hefner, 2009). The impact of the enactment of this regulation is that madrasas must revise their curriculum, namely general subjects or general science are increased to around 70 percent of the madrasa curriculum, while Islamic religious studies only get a portion of 30 percent (Daulay, 2018). However, with the enactment of these regulations, Madrasah Aliyah alumni get recognition and can continue their studies not only at Islamic universities such as IAIN or STAIN but also might continue at secular universities and take the modern science program (Daulay, 2018).

As a result of this curriculum renewal, there is a decrease in the emphasis on Islamic studies competence on Madrasah graduates because they only get a small portion of the curriculum to study Islamic religious knowledge. Consequently, the main goal of madrasas in producing future 'Ulama' has been accidentally neglected (Mas'ud et al., 2019). In fact, according to Hefner the term 'madrasa' in Indonesia is not intended for advanced Islamic education institutions, but rather emphasizes elementary or secondary Islamic schools that combine tiered lessons in general lessons or secular sciences with religious knowledge (Hefner, 2009). There

are also concerns that madrasas with a three-ministerial regulation pattern are considered inadequate to produce candidates for scholars and religious experts (Nata, 2019). What distinguishes this madrasa integration system from the pesantren system is that pesantren education was a private institution, and students usually live and settle in dormitories, and the curriculum in pesantren places more emphasis on learning more intensive religious knowledge than the curriculum in madrasas (Noor et al., 2008).

In 1989, the Indonesian government enacted a new law on the National Education System which was later amended in 2003, whereby madrasas and other Islamic educational institutions are considered a subsystem within the national education system. Madrasas should be made legally equivalent to 'public schools' at primary, secondary, and higher levels. Religion is a compulsory subject taught at all levels of education, from elementary school to university. This law recognizes the important role of Islamic educational institutions in the process of character-building and nation-building. As a result of these regulations, madrasas have evolved from religious educational institutions into public schools that rely on Islam (Azra, 2014). As a public school, the madrasa curriculum must be identical to the general school curriculum organized by the Ministry of National Education. Therefore, madrasas must adopt the curriculum issued by the Ministry of National Education. However, to differentiate madrasas from public schools, the Ministry of Religion began to produce textbooks for general subjects with an Islamic perspective, so that madrasas could maintain their distinctive identity.

The author argues that the reforms experienced by madrasas, in general, have changed the direction of madrasas into public schools which have religious lessons. This change led madrasa alumni

more likely interested in continuing their studies in the secular or general sciences rather than in the religious sciences. Thus what got the attention of researchers that madrasas have left their main goal of producing 'intellectual ulama' compared to having to produce modern science graduates like other public schools.

THE TRANSFORMATION OF 'IAIN' AND WESTERN-ORIENTED OF ISLAMIC STUDIES IN ISLAMIC UNIVERSITY

In addition to Pesantrens and Madrasas, the reform of the Islamic education system also occurred at Islamic universities in Indonesia. The history of Islamic universities in Indonesia started with the formation of the committee for the founding of Islamic College. This committee was led by M. Natsir, Muhammad Hatta, and Satiman (Nata, 2019). Then the Islamic College was officially opened on 27 Rajab 1364 H which coincided with 8 July 1945 in Jakarta. The date was deliberately chosen because it was concurred with the commemoration of *Isra Mi'raj* of the Prophet Muhammad SAW. The curriculum used by this Islamic College was imitating the curriculum from the Ushuluddin Faculty of Al-Azhar University in Cairo (Daulay, 2017).

In the first year, the number of students at this Islamic College amounted to 14 persons. Then when the emergence of the Dutch military aggression wanted to make Indonesia a colony again, which required the move of the capital city of the Republic of Indonesia from Jakarta to Yogyakarta. This also caused the movement of the Islamic College campus to Yogyakarta. On March 10, 1948, the Islamic College was later changed to the Indonesian Islamic University (UII) by opening six faculties, namely the Faculties of Religion, Law, Education, and Economics. Along with its development, the Faculty of Religion at UII was later taken over by the

government, which later became the State Islamic College (PTAIN), the forerunner to the birth of the State Islamic Institute (IAIN) (Daulay, 2017).

The State Islamic Institute is the government's effort to facilitate continued study for graduates of madrasahs and pesantren or Islamic boarding schools (Tan, 2011). This Islamic Institute then underwent a change for the first time which was carried out in 2002, from IAIN Jakarta to UIN Syarif Hidayatullah, which was followed by IAIN Yogyakarta, STAIN Malang, IAIN Pekanbaru, IAIN Makassar, and IAIN Bandung in 2004. With this conversion, Islamic State University (UIN) is no longer like IAIN which only consists of faculties of Islamic sciences, but also consists of faculties of general sciences such as technology, economics, psychology, medical science, and health. The conversion of IAIN to UIN aims: 1) to integrate Islamic religious sciences with general science; 2) to equip graduates from Madrasah Aliyah with departments that are suit by their educational background (Azra, 2014).

At the beginning of its establishment, IAIN was identical to the education model at Al-Azhar University, because many of the early founders of IAIN were Al-Azhar graduates, and most of the study programs at IAIN were arranged to imitate Al-Azhar (Lukens-Bull, 2013). This can be seen from the structure of the faculty at IAIN which consists of the Faculty of Sharia, Ushuluddin and Adab, and a few years later the Faculty of Tarbiyah and Da'wah was added. The implementation of education at IAIN was focused on the Islamic sciences and there are no branches of modern sciences. IAIN then introduced a new element, by including the humanities and social sciences. This update allows for the development of critical studies of Islam and the Muslim community.

The outline of reforms at IAIN can be identified in the efforts and ideas of Prof.

Mukti Ali and Harun Nasution. The renewal of IAIN began when the Minister of Religious Affairs at that time, Mukti Ali, appointed Harun Nasution, who had paradigm in liberal Islam, as rector of IAIN (Lukens-Bull, 2013). Harun later became a very influential person in the history of the renewal system at IAIN. He reformed the curriculum within the IAIN by changing the orientation of the approach to Islamic studies which was considered traditionally oriented to al-Azhar University to become Islamic studies taught to centers of Islamic studies in the West. Harun is a scholar educated in the Middle East and the West, he completed his undergraduate education at Al-Azhar University in Cairo and earned his master's and doctoral degrees at McGill University. Harun was amazed by the teaching model at McGill University and said that he found Islam unlike what was taught at Al-Azhar (Husaini, 2008).

Harun Nasution did not immediately move this '*qibla*'. There are several factors behind and supporting this effort. For example, since 1980 the Ministry of Religious Affairs has been promoting postgraduate programs for Islamic studies in the West rather than in the Middle East. Many of the IAIN alumni have taken doctoral degrees in the United States, Canada, Germany, the Netherlands, Australia, and other Western countries. This reform and change in the '*qibla*' within the body of IAIN then deliver a lot of attention, both who accept and refuse. However, several former Harun students' emphasized that this reform aimed to move Islamic studies from doctrinal studies, as found in pesantren, to a fully developed field of academic studies. Apart from Harun Nasution, several other important figures carried out reform ideas at State Islamic University (UIN) Jakarta such as Mahmud Yunus and Komaruddin Hidayat. Then other figures who initiated reforms at UIN Yogyakarta included Mukti Ali and Amin Abdullah. There is also Nurcholis Madjid that also absorbed his reform ideas

at UIN Jakarta, but later disseminated his renewal ideas by establishing the Paramadina Waqf Foundation in Jakarta (Nata, 2019).

Some proponents of Harun Nasution's reform efforts were Azyumardi Azra and Abuddin Nata. According to Azra, with this new approach, the Islamic higher education institution has been at the forefront of the introduction and dissemination of not only new interpretations of Islamic teachings but also contemporary ideas about compatibility between Islam and democracy, civic education, civil society, gender equality, women's empowerment, multicultural education, and other related issues (Azra, 2014).

Abuddin Nata added that Harun Nasution has succeeded in updating the curriculum, teaching, and learning process, and intellectual traditions at IAIN. Harun has also changed the view that only justified certain sects and blamed other schools into a view that states that all theological schools such as *Ash'ariyah*, *Maturudiyah*, *Jabariyyah*, *Qadiriyyah*, *Khawarij*, *Murji'ah* are the same and equal, and are products of the *ijtihad* of past scholars. Harun has also succeeded in producing IAIN graduates to become rational, moderate, tolerant, and pluralist scholars (Nata, 2019). This is because IAIN alumni who used to come from traditional Islamic boarding schools and madrasas have now been exposed to various other intellectual influences including philosophy, liberal theology, and Marxism (Noor et al., 2008). Charlene Tan added that reforms at IAIN also seek to develop independent and critical thinking in its students and are open to new ideas within and outside the Islamic faith (Tan, 2011).

The first figure who opposed Harun Nasution's reforms was Prof. Muhammad Rasjidi. Rasjidi is a former Indonesian Minister of Religion who was also educated in the West where he obtained his doctorate at Sorbonne University. Rasjidi

outspokenly criticized the book written by Harun Nasution entitled "*Islam ditinjau dari Berbagai Aspeknya*" (Rasjidi, 1977). This book becomes very important because it has been a guidebook for almost every IAIN campus for decades. Rasjidi objected to the approach used by Nasution on the grounds that it could weaken one's belief (Lukens-Bull, 2013).

Apart from Rasjidi, criticism of reforms within IAIN also came from Adian Husaini. He emphasized that the main function of the establishment of IAIN is to strengthen and practice Islamic teachings, not to criticize or destroy it. He believed that the use of hermeneutic methods and religious pluralism under the guise of inclusive theology at IAIN has damaged the aspirations of its founders. Husaini then concluded that the intention, goal, and spirit of the people involved in the establishment of IAIN was to create Muslim scholars and 'Ulama' who were knowledgeable and faithful. He argued that the PTAIN system was never intended to create faith-neutral scholars as is common in the West (Husaini, 2008).

In line with Husaini, Tiar Anwar Bachtiar also disagreed with the renewal at IAIN. According to him, the transformation of IAIN to UIN is indeed a progressive process, but it has changed many foundations of Islamic studies at IAIN. Furthermore, there is a concern that the field of Islamic sciences will disappear as the study of the general sciences dominates at this university. However, most of the stakeholders and alumni of IAIN disagree with some of these criticisms, and they argue that IAIN should adapt its curriculum and even its vision and mission to meet the needs of Indonesian Muslims in a continuously changing world (Bachtiar, 2017).

The author sees that the reforms occurring in Islamic universities in Indonesia have positive and negative sides. It is called positive because IAIN, which has now transformed into an Islamic university, not

only offers expertise in the field of religion or Islamic studies but also has developed into a center for modern sciences. On the other hand, there is a negative side because the approach taken by the reformers at IAIN was dominated by epistemology originating from the West, this is supported by the fact that many lecturers of Islamic studies at IAIN are graduates from the West University. The author sees that reformers in Islamic educational institutions should apply filters and limits so that the reforms carried out are in accordance with the concept of *tajdid* in Islam.

CONCLUSION

The reforms that have taken place in Indonesia's Islamic educational institutions have significantly impacted the continuity of education at the pesantren and madrasah to university levels. Moreover, Pesantrens now have their legal umbrella with the convening of the *mua'dalah* pesantren education model that provides unique characteristics and continues to make pesantren an Indonesian indigenous education. Furthermore, renewal in the body of the madrasa also has many positive aspects, including mastering modern sciences in the madrasa environment. The lack of emphasis on mastering Islamic sciences in Madrasahs is also influenced by the community perception that considers pesantren as the only place to master Islamic Sciences. This has changed student expectations and considered madrasahs to be just ordinary formal schools. Meanwhile, at the university level, the author still believe that reform is needed in line with the development of scientific paradigms and the opening of information boundaries in the current era. However, these reforms and renewals also raised a dilemma, because the aspired modern Islamic educational institution is very thick with the nuances of westernization and is oriented towards institutions in the West.

REFERENCES

- Azra, A. (2014). Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case. In C. Tan (Ed.), *Reforms in Islamic Education; International Perspectives* (pp. 59–75). Bloomsbury Academic.
- Bachtiar, T. A. (2017). *Pertarungan Pemikiran Islam di Indonesia*. Pustaka Al-Kautsar.
- Daulay, H. P. (2017). Islamic Education in Indonesia: A Historical Analysis of Development and Dynamics. *4th International Conference the Community Development in ASEAN*, 291–307. http://mpsi.umm.ac.id/files/file/291_ISLAMIC_EDUCATION_IN_INDONESIA_A_Historical_Analysis.pdf
- Daulay, H. P. (2018). *Sejarah Pertumbuhan & Pembaruan Pendidikan Islam di Indonesia* (Cetakan 5). Kencana.
- Dhofier, Z. (1982). *Tradisi Pesantren: Studi tentang Pandangan Hidup Kyai*. LP3ES.
- George, M. W. (2008). *The Elements of Library Research; What Every Students Needs to Know*. Princeton University Press.
- Hefner, R. W. (2009). *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia* (R. W. Hefner (ed.)). University of Hawai'i Press.
- Husaini, A. (2008). *Hegemoni Kristen-Barat dalam Studi Islam di Perguruan Tinggi*. Gema Insani.
- Lukens-Bull, R. A. (2013). Islamic Higher Education in Indonesia: Continuity and Conflict. In *Islamic Higher Education in Indonesia* (First Edit). Palgrave Macmillan.

Madjid, N. (1997). *Bilik-bilik Pesantren: Sebuah Potret Perjalanan*. Paramadina.

Margono, U. (2018). Islamic Education in Indonesia and Malaysia. *Jurnal At-Ta'dib*, 7(2).

Mas'ud, A., Fuad, A. Z., & Zaini, A. (2019). Evolution and Orientation of Islamic Education in Indonesia and Malaysia. *Journal of Indonesian Islam*, 13(1), 1–20.
<https://doi.org/10.15642/JIIS.2019.13.1.2>
1-49

Nata, A. (2019). *Pembaruan Pendidikan Islam di Indonesia* (Cetakan 1). Prenadamedia Group.

Noor, F. A., Sikand, Y., & Bruinessen, M. Van. (2008). Traditonalist And Islamist Pesantren in Contemporary Indonesia. In ISIM (Ed.), *The Madrasa in Asia: Political Activism and Transnational Linkages* (pp. 217–245). Amsterdam University Press.

Prastowo, A. (2012). Metode Penelitian Kualitatif Dalam Rancangan Penelitian. In *Ar-Ruzz Media* (Cetakan II). Ar-Ruzz Media.

Rasjidi, M. (1977). *Koreksi Terhadap Dr. Harun Nasution Tentang "Islam Ditinjau Dari Berbagai Aspeknya"* (Cetakan I). Bulan Bintang.

Tan, C. (2011). Islamic Education and Indoctrination: The case in Indonesia. In *Islamic Education and Indoctrination: The Case in Indonesia*. Routledge.

Tayeb, A. (2018). Islamic Education in Indonesia and Malaysia. In *Islamic Education in Indonesia and Malaysia*. Routledge.
<https://doi.org/10.4324/9781351116862>