Research Article

Analysis of the Development of Islamic Education Policy Through History in Indonesia

Deding Ishak
STAI YAPATA Al-Jawami, Bandung, Indonesia
Email: dedingishak@yahoo.com

Abstract: The process of forming and developing an Islamic community in Indonesia first went through various contacts, including buying and selling contracts, marriage contacts and direct da’wah contacts, both individually and collectively. From these various kinds of contacts, the process of Islamic education and teaching takes place, although in a simple scope. The process of developing Islamic education policies can then be seen through history based on the implementation of Islamic education policies that previous communities have carried out. This research was conducted using a qualitative approach with secondary data. The study results show that there are differences in curriculum and goals in Islamic education at each time. This is because the community’s needs at these times are different from each other to produce different Islamic education policies.

Keywords: Policy, Islamic Education, Development, Kingdom.

A. INTRODUCTION

Before Islam came to Indonesia in the XIII century, there had been kingdoms whose Hinduism and Buddhism heavily influenced government structure, style of society, and way of thinking. These kingdoms are located in the Strait of Malacca, in North Sumatra, in North and East Kalimantan. They have an economic structure that depends on sea trade (Ali, 2020).

The entry and development of Islam into Indonesia from a historical and sociological perspective is very complex. There are many problems, especially regarding the history of the early development of Islam (Suroso et al., 2021). There is a difference between the old opinion and the new opinion. The old opinion agrees that Islam entered Indonesia in the 13th century AD, and the new opinion states that Islam first entered Indonesia in the 7th century AD in Aceh (Sudarman et al., 2021).

Islamic education activities in Aceh were born, grew and developed along with the development of Islam in Aceh (Suud et al., 2020). The mass conversion of people to Islam during the trade period was caused by the arrival of Islam to Indonesia carried out peacefully, it can be seen through trade routes, da’wah, marriage, Sufism and tarekat teachings, as well as arts and education, all of which support the rapid process of Islam entering and developing in Indonesia, including in the Veranda of Mecca (Aceh) which was the initial place for the entry of Islam in the archipelago until it developed into a large empire and spread to other parts of the archipelago (Woodward, 2017).

After the period of the Islamic empire in Indonesia ended with the start of the Dutch colonial period, Islamic education in Indonesia continues to grow and has been going on for a very long time and has become popular in the community (Rahmawati et al., 2018). During the Dutch colonial period and the Japanese occupation, Islamic education was organized by the community itself by establishing boarding schools, schools and other places of practice. After independence, Islamic education with the characteristics of madrasah and boarding school began to receive attention and guidance from the government of the Republic of Indonesia (Latief et al., 2021).
Islamic education in Indonesia cannot be separated from the influence of the policies of the Dutch colonial government and the Japanese government, which had colonized the Indonesian nation for centuries (Thohir et al., 2021). Therefore, the periodization of the history of Islamic education is divided into two broad lines, namely the period before independence and the period after independence.

Through the explanation above, the researcher is interested in examining how Islamic education policies have changed over time through history in Indonesia.

B. LITERATURE REVIEW

1. Education Policy

The education policy is a translation of educational policy, which is a combination of Education and Policy. Policies mean rules that should and must be followed indiscriminately, binding on whoever is intended to be bound by the policy (Digdowiseiso, 2020).

The policy is often equated with politics, programs, decisions, laws, rules, provisions, agreements, conventions, and strategic plans. It will not be a severe problem with the exact definition among policymakers, policy experts, and the public who know about it. However, to make it more straightforward for everyone related to policy, it is better to understand the definition of policy (Lajeunesse, 2018).

Carter V. Good states that "Educational policy is judgment, derived from some system of values and some assessment of situational factors, operating within institutionalized education as a general plan for guiding decisions regarding means of attaining desired educational objectives" (Suharyono & Digdowiseiso, 2021).

The meaning of the above statement is that education policy assesses the value system and situational needs factors, which are operated in an institution as a general plan for guidance in making decisions so that the desired educational goals can be achieved (Sachs et al., 2019).

It can be said that educational policy is a product used as a guide for legal-neutral educational decision-making and is adapted to the educational environment sensibly. In making policies, two things must be considered: the prevailing value system and situational factors (Bent, 2019). Considerations that guide the value system and situational factors, especially in carrying out education, will deliver education to the achievement of its goals. These considerations, when formulated, can be in the form of general planning. And this general planning can be used as a guide in making educational decisions (Andriani et al., 2018).

Education policies have unique characteristics, namely: having educational goals; meeting the legal-formal aspects; having an operational concept; making by the authorities; can be evaluated; and has a systematic (Yuliejantiningisih, 2020).

Education policy is one of the state policies. In addition to education policies, there are many other policies in various fields such as economy, politics, defense and security, mining and energy, industry, religion, culture, foreign affairs, transportation, etc. Thus, it can be said that education policy is a sub-system of overall state policy (de Sousa et al., 2019).

The resulting policy is sometimes new, and sometimes it is an improvement or addition to the previous policy. Policies that come later can also be a translation and further elaboration of state policies or education policies in the past (Caragliu & Del Bo, 2019).

Education policy in Indonesia is based on legal legality, which is arranged hierarchically from the highest to the lowest. Pancasila, which is domiciled as the basis of the state, is the ideal foundation of the education system in Indonesia (Harimurti et al., 2020). While the 1945 Constitution and the GBHN respectively serve as the constitutional and operational foundation of our national education system (Israhadi, 2020).

2. Islamic Education
From an etymological point of view, the notion of Islamic education is represented by the terms *taklim*, and *tarbiyah* which are derived from the basic words *Allama* and *Rabba* as used in the Qur'an, even though in the connotation of the word *tarbiyah* it is more because it contains the meaning of maintaining, raising and educating as well as containing the meaning of teaching (Sassi, 2018).

In its implementation, the basis of Islamic education in Indonesia is the Qur'an and Sunnah (written law), unwritten law and the results of human thought about these laws, such as Pancasila, the 1945 Constitution and the provisions for its implementation (Arifin, 2020).

Islamic education has the following functions:

a. Individualization of Islamic values and teachings for the sake of forming the degree of straight human in thinking and behaving
b. Dissemination of Islamic values and teachings for the formation of Muslims
c. Islamic cultural engineering for the formation and development of Islamic civilization
d. Find and develop and maintain knowledge, technology and skills for the formation of managers and professional people
e. Muslim intellectual development is capable of seeking, developing, and maintaining science and technology
f. Continuous development of education in the fields of economics, physics, chemistry, architecture, music, arts and culture, politics, sports, health, and so on
g. Development of the quality of Muslims and citizens as members and coaches of society with competitive quality (Khoiri & Aryati, 2021)

Some basic paradigms for the education system within the Islamic framework:

a. Islam lays down the principles of curriculum, strategies, and educational goals based on the Islamic creed. In this aspect, it is hoped that educated human resources will be formed with *Aqliyah Islamiyah* (Islamic thinking patterns) and *Nafsiyah Islamiyah* (Islamic attitude patterns)
b. Education must be directed at developing faith so that it gives birth to good deeds and valuable knowledge. This principle also teaches that the main concern is not quantity but the quality of education in Islam. Notice how the Qur'an reveals about Ahsan practice or righteous deeds (the best deeds or righteous deeds)
c. Education aims to generate and direct the good potentials that exist in every human being in harmony with human nature and minimize the bad aspects.
d. Exemplary is an integral part of an educational process. Thus, the prominent example that must be followed is the Messenger of Allah. Thus, the Prophet is a central figure of exemplary for humans. The Qur'an reveals that: "Indeed in the Messenger of Allah there is the best uswah (model) for those who hope to meet Allah and the hereafter" (Wahyudi, 2018)

C. **METHOD**

The research was carried out using a qualitative approach. Data was collected through the library research method. In a library, data is obtained by examining related literature in articles, books, documents and observing online literature. Furthermore, the data is analyzed and described according to the themes discussed. This research will focus on the development of Islamic education policy in Indonesia in the pre-independence period.

D. **RESULT AND DISCUSSION**
1. The Development of Islamic Education Policy During the Kingdom of Aceh

The Acehnese kingdoms have established a friendly relationship with the leading Islamic kingdom in the Middle East, namely the Turkish kingdom. At that time, many scholars and poets from various Islamic countries came to Aceh. These scholars and poets taught Islamic religious knowledge and various sciences and wrote various books containing religious teachings. Therefore, the teaching of Islam in Aceh became necessary, and Aceh became a solid Islamic kingdom in the archipelago.

There are three powerful kingdoms with Islamic education that developed in Aceh. These kingdoms include the following:

a. Samudra Pasai Kingdom
The first Islamic kingdom in Indonesia was the Samudra Pasai kingdom, founded in the 10th century AD with its first king Malik Ibrahim bin Mahdum (Ali, 2018). The second is named Al-Malik Al-Shaleh, and the last is named Al-Malik Sabar Syah. In 1345, Ibn Battuta from Morocco had stopped in the Kingdom of Pasai during the reign of Malik Az-Zahir, the king who was famous for being pious in religion and with the Shafi'I school of thought, holding recitations until the time of Asr prayer and was fluent in Arabic and practiced a simple lifestyle.

According to Ibn Battuta's explanation, it can be concluded that the education that prevailed in the era of the Pasai kingdom was as follows:
1). The material for religious education and teaching in the field of shari’ah is the Fiqh of the Shafi'I school of thought
2). The education system is informal in the form of Majlis Ta’lim and Halaqah
3). Government figures as well as religious figures
4). Education costs are sourced from the state

When the Samudra Pasai kingdom reached its glory in the 14th century AD, education also certainly had its place. To quote Tome Pires, who stated that "in Samudra Pasai there are many cities, where there are educated people among the citizens of the city."

According to Ibn Battuta, Pasai in the 14th century AD was already a center of Islamic studies in Southeast Asia, and many scholars gathered from Islamic countries. Ibn Battuta stated that Sultan Malikul Zahir was a person who loved scholars and science. When Friday arrives, the Sultan prays in the mosque wearing the clothes of a cleric; after praying, he holds discussions with religious scholars, including Amir Abdullah from Delhi and Tajudin from Ispahan. The form of education by way of discussion is called Majlis Ta’lim or Halaqah. The Halaqah system is where the students take a position around the teacher. The teacher sits in the middle of the circle of students with the entire face of the student facing the teacher.

b. Perlak Kingdom
The second Islamic kingdom in Indonesia is Perlak in Aceh. The first king was Sultan Alaudin in 1161-1186 H. There was good cooperation between Pasai and Perlak so that a King of Pasai married the daughter of Raja Perlak. Perlak is an area that is very strategically located on the coast of the Malacca Strait and is free from Hindu influences (Aziz, 2019).

The Islamic Kingdom of Perlak also has a Dayah Cot Kala Islamic education center. Dayah is equated with universities. The materials taught are Arabic, monotheism, Sufism, morals, earth science, Arabic language and literature, history and state administration, mantiq, falaq science and philosophy. The area is roughly near East Aceh now. Its founder was the cleric Prince Teungku Chik M. Amin, at the end of the 3rd century H, 10th century AD. This was the first educational center.
The sixth king, Sultan Mahdum Alaudin Muhammad Amin, who ruled between 1243-1267 AD, was famous as a wise and pious Sultan. He is a cleric who founded the Islamic College, namely a high Majlis Taklim attended specifically by students who are already pious. The institution also teaches and reads religious books with high knowledge, such as Al-Umm by Imam Shafi'i. Thus, in the Perlak kingdom, the process of Islamic education has been going quite well.

c. Kingdom of Aceh Darussalam

The proclamation of the kingdom of Aceh Darussalam resulted from the fusion of the Islamic kingdom of Aceh in the western hemisphere and the Islamic kingdom of Samudra Pasai in the eastern hemisphere. The son of Sultan Abidin Syamsu Syah was appointed King with Sultan Alaudin Ali Mughayat Syah (1507-1522 AD) (Herwandi & Yusdi, 2019). The minor territorial form of the government structure of the Kingdom of Aceh is Gampong (Village), which is headed by a Keucik and Waki (deputies). Villages located close together and whose resident’s worship together on Fridays in a mosque are a regional authority called the mukim, who holds the role of the leader of the mukim called Ireum mukim. The level of education in the Kingdom of Aceh Darussalam begins with the lowest education Meunasah (Madrasah). This means a place to study or school is found in every village and has multiple functions, including:
1. As a place to learn the Koran
2. As an elementary school, the materials taught are writing and reading Arabic letters, religious knowledge, Malay language, morals and Islamic history.

Other functions are as follows:
1. As a place of worship for the five daily prayers for the village.
2. As a place for tarawih prayer and a place to read the Koran in the month of fasting.
3. Maulud feast place in the month of Maulud.
4. The place to give zakat fitrah on the day before Eid / fasting month
5. A place to hold peace in the event of a dispute between village members.
6. A place for deliberation in all matters
7. The location of the meunasah must be different from the house's location so that people can immediately know which is the house or the meunasah and know the direction of the Qibla for prayer.

2. The Development of Islamic Education Policy During the Kingdom in Java

There were many Islamic kingdoms on the island of Java before the colonial period. Some of the kingdoms that made developments in Islamic education policies on the island of Java were as follows:

a. Kingdom of Demak

Implementing Islamic education and teaching in Demak has similarities with its implementation in Aceh, namely by establishing mosques in central places in an area. There, religious education was taught under the leadership of a Badal to become a teacher, who became the center of education and teaching and the source of the Islamic religion. The book issued by Demak is the Proposal 6 Bis, a handwritten book containing six books with 6 Bismillahirrahmanirrahim, written by a Sarkandi scholar. It contains the basics of Islamic religious knowledge. Another book is Tafsir Jalalain, written by Sheikh Jalaluddin and Jalaluddin as Suyuthi. There is also an Islamic religious book that is still known today, namely Primbon, which contains notes on the religious sciences, various prayers, medicines, occult sciences, and even the advice of the saints. In addition, there are also books known as Suluk Sunan Bonang, Suluk Sunan Kalijaga, Wasita Jati Sunan Geseng and others. Where the entire book is in the form of
dictation and handwritten. Apart from the relatively few religious books in the Demak era, in reality, Islam grew and spread throughout Indonesia rapidly. This is because the Sunan and Kyai follow the system that the Prophet has taught in carrying out Islamic education and broadcasting. In addition, by providing good role models in temperament and actual actions. There is a special relationship between the Kingdom of Demak and Walisongo, where the role of Walisongo in the field of da'wah is vast.

b. Mataram Kingdom

The transfer of power from Demak to Pajang (circa 1568) did not cause significant changes to the Islamic education and teaching system. It was only later, after the center of the Islamic kingdom moved from Pajang to Mataram in 1586, that several kinds of changes appeared, especially during the time of Sultan Agung in 1613. After unifying almost all regions in Java with Mataram, since 1630, Sultan Agung devoted his energies to developing the country, intensifying agricultural businesses and promoting trade with foreign countries. In his era, aspects of culture, art and literature have progressed. In addition, Sultan Agung ordered that a prominent mosque be built in each district capital, as the parent of all mosques in the district and each district capital a Kawedanan mosque. Likewise in the village also established a village mosque. The big mosque is headed by a penghulu and assisted by 40 employees. Kawedanan Mosque is led by a naib and assisted by 11 employees. At the same time, the village mosque is headed by a modin (kayim, people) with four assistants. Penghulu is the head of the affairs of the administration of Islam in all districts. Penghulu employees themselves are divided into four groups (treasurer, preacher, muezzin). The territory of an area is divided into several parts to promote Islamic education and teaching. Its implementation in each section was entrusted to several Ketib people and assisted by several muezzins.

Some places where Qur'an recitations are held in villages. There they were taught hijaiyah letters, reading the Qur'an, the basics and basics of Islamic religious knowledge. The way to teach it is by memorizing. The number of places for reciting the Qur'an is according to the number of modins in the village. This is because, in every Qur'an recitation, modin acts as a teacher. Although there is no compulsory education law, boys and girls as young as seven years old must study at the Qur'an Recitation in their respective villages at the will of their parents. It became a kind of custom that prevailed at that time. Because if there are children aged seven years or more who do not learn to recite the Koran, they automatically become ridiculed by their peers.

In addition, there is also a Book Study which is devoted to students who have completed the Qur'an. The teacher at the Bible Study is usually the smartest modin in the village. It can also be modin from other villages who meet the requirements, both intelligence and character. These teachers were given the title of Kiyai Anom. Study times are morning, afternoon and evening. The books taught are written in Arabic and then translated into local languages. The lessons include Proposal 6 Bis, then Matan Taqrib, and Bidayatul Hidayah by Imam Ghazali in the science of morals. Teaching is carried out with encouragement, one by one for novice students and halaqah for advanced students. Large Islamic boarding schools are held in some districts, complete with dormitories or huts to continue education from village boarding schools to higher levels. The teacher has the title of Kyai Sepuh or Kanjeng Kiyai. This pesantren acts as a high-level educational institution. The books taught at large pesantren are big in Arabic, then translated word for word into the local language and carried out in a halaqah manner. Various kinds of religious knowledge are taught here, such as Fiqh, interpretation, hadith, the science of kalam, Sufism, and so on. Apart from large pesantren, a kind of
3. The Development of Islamic Education Policy During the Dutch and Japanese Colonialism

The Islamic education system during colonialism did not develop rapidly or experience a setback. This is all due to the interests of the colonizers who fear that they will become a boomerang for themselves, considering that Islam strictly prohibits the colonial system in any form. The Dutch East Indies government's policy towards Islamic education was suppressive because of concerns about militancy among educated Muslims. For the colonial government, education in the Dutch East Indies was cultural pedagogical and psychological and political.

In the Islamic education system in the period of western colonialism, the Dutch colonialists had given a policy that was very detrimental to the Muslims, namely the Ordinance, where the implementation of education must first obtain permission from the government, illegal schools had to ask for permission in advance for the implementation of the education. Reports on the curriculum and the state of the school must also be given regularly. Incomplete reports are often used as an excuse to close educational activities among specific communities. Because the habits of Islamic educational institutions are still not organized, the Ordinance itself becomes an inhibiting factor.

At that time, the Muslims experienced a period of dichotomy and discrimination. The Dutch government's policy at that time was stated in Article 179 (2) IS (Indische Staatsregeling) and in various ordinances. In short, it is stated as follows: General teaching is neutral, meaning that it is given for each other's religious beliefs. Religious teaching can only be given outside school hours.

A result of the Ordinance caused a reaction of Muslims against the policies of the Dutch East Indies government. The reactions of Muslims at that time could be grouped into two types: (1) defensive and (2) progressive. The defensive style was shown by avoiding as far as possible the influence of the Dutch East Indies politics on the Islamic education system. This attitude was seen in the traditional pesantren education system, which completely distanced itself from the colonial government. Besides taking locations in remote areas, pesantren also develops their curriculum, which is almost entirely oriented to spiritual and mental development. In this case, the Islamic boarding school positioned itself as an educational institution that became the bastion of the people's defense against the penetration of the invaders, especially in the field of education. With this defensive position, pesantren were, in fact, free from interference from the Dutch East Indies government, although at the risk of being isolated from the development of modern society.

The response style of Muslims was also progressive, who viewed the pressure from the Dutch East Indies government as a discriminatory policy. The efforts of Muslims in the field of education are thus how to achieve harmony and equality, both from the institutional and curriculum point of view. Dependence on colonial pressure will weaken the position of Muslims themselves. On the other hand, allowing the defensive attitude to continue will increasingly provide more room for the education movement of the Dutch East Indies government. To overcome this problem, efforts are needed to develop independent educational institutions whose products are similar to Dutch-style schools but are not deprived of their religious roots. The concrete manifestation of this effort is the growth and development of Islamic schools or madrasas in various regions, both in Java and outside Java.

When viewed from the perspective of Japanese education, Muslims had many opportunities to advance Islamic education, so that without realizing it, the Japanese themselves had enough potential to advance in the field of education or fight against the
invaders. The education system during the Japanese occupation can then be summarized as follows: (1) Basic Education (Kokumin Gakko/People's School). Length of study 6 years. Including SR is the First School, a name conversion from a three or 5-year elementary school for natives in the Dutch East Indies period. (2) Continuing Education. Consisting of Shoto Chu Gakko (Junior High School) with three years of study and Koto Chu Gakko (High School) also with three years of study. (3) Vocational Education. Includes vocational high school, among others in carpentry, shipping, education, engineering, and agriculture. (4) Higher Education.

4. The Role of Religious Organizations in Islamic Education Before Independence

For the first time in Indonesia, the emergence of Islamic organizations is an effort to implement Islamic teachings and educate the nation. One of the programs run by every Islamic organization is in the field of education. Some Islamic organizations in the colonial period, namely:

a. Jamiatul Khair
Al-Jamiatul Khairiyah, better known as Jamiatul Khair, was founded in Jakarta on July 17, 1905, with most Arab members. Its main program was establishing and developing primary schools and sending young people to Turkey to continue their education. Still, this program was hampered by shortages and the decline of the caliphate. The emergence of Jamiatul Khair as a religious organization oriented towards the renewal of Islamic education is essential because this organization is a modern organization in Islamic society. The modernity of this organization can be seen in the articles of association of the subjects taught are general; all of their activities are based on the western system.

b. Al Irsyad
Al-Irsyad is a fraction of Jamiatul Khair. Al Ershad has the primary goal, namely first to change the traditions and habits of the Arabs regarding the holy book, Arabic, Dutch and other languages. Second, build and maintain school meeting buildings and printing units. One of the changes made by Al-Irsyad is reform in the field of education. In 1913 a modern college was established in Jakarta with a class system. The subject matter provided was general lessons in addition to religious lessons. Al-Irsyad School has branches, and all of them are at the elementary level.

c. Muhammadiyah
Muhammadiyah is an Islamic organization founded in Yogyakarta on November 10, 1912 to coincide with 8 Zulhijjah 1330 H by K.H. Ahmad Dahlan. Muhammadiyah is an organization engaged in education, da'wah and society. The purpose of the establishment of Muhammadiyah is to free Muslims from the stagnation in all areas of life and religious practices that deviate from the purity of Islamic teachings. As a da'wah and education organization, Muhammadiyah establishes educational institutions from the elementary to tertiary levels. Muhammadiyah started establishing an elementary school in 1915 where general knowledge and religious knowledge were taught at the school. In 1929, Muhammadiyah had published 700,000 books and brochures. By 1938 it had 31 public libraries and 1774 schools.

d. Persis
Persatuan Islam (PERSIS) was officially established on September 12, 1923, in Bandung by Muslims interested in religious studies and activities led by Zamzam and Muhammad Yunus. Unlike other organizations founded at the beginning of the 20th century, PERSIS has its characteristics where this organization, in addition to education, is also focused on forming Islamic ideology. PERSIS's attention is mainly on spreading its ideas and thoughts. This is done by holding meetings with PERSIS
figures, conducting sermons, forming study groups, establishing schools, publishing and distributing magazines and books.

e. Nahdatul Ulama (NU)

Nahdatul Ulama (NU) was founded in Surabaya on January 13, 1926, spearheaded by K.H. Hasyim Asy'ari and K.H. Abdul Wahab Hasbullah, as an extension of the Hijaz committee, which was built for two purposes, namely first to balance the caliphate committee which gradually fell into the hands of the reformers. Second, to call on Ibn Sa’ad, the new ruler in Arabia, to continue traditional religious customs.

In the beginning, this organization did not have a clear plan except those related to the issue of the change of power in the Hejaz. In 1927 the organization's goals were formulated. This organization strengthened and formulated one of the Madzhab (four schools of thought) to carry out activities generally based on Islamic teachings. These activities include efforts to strengthen unity among ulama who adhere to Madzhab, supervision of the use of books in Islamic boarding schools and the spread of Islam. Nahdatul Ulama pays excellent attention to education, especially traditional education which must be maintained. At the beginning of its establishment, NU did not explicitly discuss educational reform. However, NU was also basically concerned with educational reform.

E. CONCLUSION

The Acehnese kingdoms initiated the development of Islamic education policies in Indonesia. In its development, the Aceh kingdom tried to become a center of Islamic education. This can be seen from the various levels of education and curriculum in the kingdom of Aceh. Then, through the Islamic kingdom on the island of Java, there was a special relationship with Walisongo, where there was a reasonably significant role by Walingsono in spreading Islam throughout the archipelago. Then during the colonial period, there was a lot of pressure from the Netherlands and Japan for the development of Islamic education, which led to a shift in the form of changing the curriculum and goals of existing Islamic education. In addition, several Islamic organizations emerged during the colonial period that played a role in the policy of Islamic education in Indonesia.

REFERENCES
1. Ali, K. K. (2020). Discourse on Malay Origin, Institutions, Values and Systems. Platform: A Journal of Management and Humanities, 3(1), 15-29.
2. Ali, W. K. W. (2018). The Development of Islamic Thought in the Malay Archipelago: A Special Reference to the Shia. Journal of Malay Islamic Studies, 2(2), 107-124.
3. Andriani, S., Kesumawati, N., & Kristiawan, M. (2018). The influence of the transformational leadership and work motivation on teachers performance. International Journal of Scientific & Technology Research, 7(7), 19-29.
4. Arifin, M. (2020). The Efforts of Islamic Criminal Law Integration into Indonesian Law Procedures. Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 3(2), 975-984.
5. Aziz, A. (2019). Khazanah Hadis di Indonesia. Guepedia.
6. Bent, J. R. (2019). Is algorithmic affirmative action legal. Geo. LJ, 108, 803.
7. Caraglione, A., & Del Bo, C. F. (2019). Smart innovative cities: The impact of Smart City policies on urban innovation. Technological Forecasting and Social Change, 142, 373-383.
8. de Sousa, W. G., de Melo, E. R. P., Bermejo, P. H. D. S., Farias, R. A. S., & Gomes, A. O. (2019). How and where is artificial intelligence in the public sector going? A literature review and research agenda. Government Information Quarterly, 36(4), 101392.
9. Digdowiseiso, K. (2020). The Development of Higher Education in Indonesia. International Journal of Scientific & Technology Research, 9(2).
10. Harimurti, Y., Fauzan, E., Yulianingsih, I., & Purbasari, I. (2020). Consensus as Democratic Education on the Village Consultative Body Election in Bangkalan. Journal of Social Studies Education Research, 11(2), 84-110.
11. Herwandi, H., & Yusdi, M. (2019). The Tomb of Teungku Di Anjong: From History, Artifacts and Revitalization Motive for the Development of Aceh Creative Batik Design. Paramita: Historical Studies Journal, 29(2), 204-212.
12. Israhadi, E. I. (2020). Analysis of Sharia Economic Law and Government Policies in Enhancing Sharia Investment in Indonesia. Journal of Legal, Ethical and Regulatory Issues, 23(5), 1-9.
13. Khoiri, Q., & Aryati, A. (2021). The Problems of Pesantren Education in Improving Human Academic Quality in the Global-Multicultural Era. Didaktika Religia, 9(1), 165-184.
14. Lajeunesse, A. (2018). Finding‘Win-Win’—China's Arctic Policy and What it Means for Canada. The School of Public Policy Publications.
15. Latief, S., Sari, Y. A., Yusuf, M., Armila, A., & Hidayat, R. E. (2021). The Development of Islamic Education and Strengthening of National Education System of Indonesia. International Journal on Advanced Science, Education, and Religion, 4(2), 86-99.
16. Rahmawati, R., Yahiji, K., Mahfud, C., Alfin, J., & Koiri, M. (2018). Chinese ways of being good Muslim: from the Cheng Hoo Mosque to Islamic education and media literacy. Indonesian Journal of Islam and Muslim Societies, 8(2), 225-252.
17. Sachs, J. D., Schmidt-Traub, G., Mazzucato, M., Messner, D., Nakicenovic, N., & Rockström, J. (2019). Six transformations to achieve the sustainable development goals. Nature Sustainability, 2(9), 805-814.
18. Sassi, K. (2018). Ta’dib As a Concept of Islamic Education Purification: Study on the Thoughts of Syed Muhammad Naquib Al-Attas. Journal of Malay Islamic Studies, 2(1), 53-64.
19. Suaharyono, S., & Digdowiseiso, K. (2021). Education and gender wage gap: Evidence from Indonesia. Accounting, 7(1), 33-40.
20. Suroso, A., Hendriarto, P., Mr, G. N. K., Pattiasina, P. J., & Aslan, A. (2021). Challenges and opportunities towards Islamic cultured generation: socio-cultural analysis. Linguistics and Culture Review, 5(1), 180-194.
21. Suud, F. M., Chaer, M. T., & Setiawan, W. (2020). Implementation educational psychology theories at traditional boarding school in Aceh. Journal of Critical Reviews, 7(9), 371-377.
22. Thohir, A., Supriadi, D., Arifin, F., & Septiadi, M. A. (2021). The struggle of Freemasonry and Islamic ideology in the twentieth century during colonialization in Indonesia. Heliyon, e08237.
23. Wahyudi, A. (2018). Character Education Development Pattern: Efforts to Empower School Managers. Al-Hayat: Journal of Islamic Education, 2(2), 262-270.
24. Woodward, M. (2017). Resisting Salafism and the Arabization of Indonesian Islam: a contemporary Indonesian didactic tale by Komaruddin Hidayat. Contemporary Islam, 11(3), 237-258.
25. Yuliejantiningsih, Y. (2020). The implementation of online learning in early childhood education during the Covid-19 Pandemic. Jurnal Pendidikan Usia Dini, 14(2), 247-261.