

DYNAMICS AND NEW PARADIGM OF ISLAMIC EDUCATION IN INDONESIA

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Abstract: This paper aims to analyze the dynamics and new paradigm of Islamic education in Indonesia from a historical perspective. This study uses the library to research reference books, journals, archives, documents, and other writings relevant to the title under study. This research is historical research and the object is the dynamics and new paradigm of Islamic educational institutions that grew and developed in Indonesia before and after Indonesia's independence. The new paradigm of Islamic education in Indonesia is through the realization of three dimensions of the substance of Islamic education, namely the acquisition of students towards science; the realization of students towards science in the format of their attitudes or behavior towards the learning environment, and even towards society; and the synergy between the acquired knowledge and their actualized attitudes or behavior in everyday life. Then, a new paradigm of Islamic education emerged, namely the Hadhari paradigm, which is an educational paradigm that connects education in an integral-interconnective way.

Keywords: dynamics of Islamic education; a new paradigm; integral-interconnect; Islamic education.

INTRODUCTION

Education is a very vital process in human persistence. Islamic education is no exception, which has various dynamics in the history of its journey. Islamic education has made us contemplate the multiple dynamics and changes (Hanipudin, 2019).

Historically, education has a long history. Islamic education was shaped alongside the rise of Islam itself (Nursyarief, 2014). In Arab society, where Islam was intended to finish with instructive accomplishments, also the framework is a significant change because pre-Islamic Arab society didn't have a straight school system.

Islamic education in Indonesia has occurred when Islam is present and growing in Indonesia. Islamic education in institutions has not been constructed as in today's modern era. In the early days, the process of socializing and strengthening Islamic teachings was expressed in the form of informal education. The informal education model is classic-traditional. This model of transmission of Islamic teachings has taken place in the lives of the Indonesian people (Yahya, 2017).

Nevertheless, this informal education model is the community can well absorb very effective Islamic teachings. Islam in Indonesia has an important position and impacts political

power. Islam can build an Islamic state as lines or realms in Indonesia, which recently were for the most part Hindu and Buddhist in Indonesia.

The Dutch colonial presence came to Indonesia with various motives, including political, economic, social, and religious policies (Burhanudin, 2014). Since the Dutch era, the Indonesian people had embraced Islam and lived in values based on Islamic involvement. On the other hand, independent Islamic educational institutions have been formed, although very simple compared to the modern education system, in institutions, curriculum, methods, and management (Muhammad, 2012; Samrin, 2015; Sayuti & Rahiem, 2020). Indonesian society has contrasting differences from the Dutch Imposing in religion and culture. Then, at that point, the Dutch made unjustifiable arrangements for native individuals in different fields, including race, legislative issues, economy, religion, and schooling. Muslims around then experienced challenges and lived in an oppressive environment. Nonetheless, the soul and beliefs of Muslims to foster a further developed and quality schooling kept on pulsating in the frontier climate. Islamic educational institutions thrived amid Dutch discriminatory policies. The Netherlands is not passive in responding to the Muslim movement and developing Islamic education. The Netherlands is dynamic in making mainstream schooling a direct opposite to Islamic instructive establishments and planning guidelines to isolation the Muslim development by making an extremely unbending and undemocratic Ordinance as a country known to have had current progress (ICJR, 2014).

The echoes of the Muslim movement grew louder during the colonial era and never stopped fighting even though the pressure from the colonials continued. Muslims in Indonesia have honorable goals for the country's people in the future to progress Islamic training in Indonesia. Dr. Satiman Wirjosandjoyo, during the 1930s, communicated his perspective on the need to lay out advanced education institutions (Yahya, 2017). The requirement for an Islamic college is to raise the pride of Muslims in the provincial Dutch East Indies government. At long last, in 1945 preceding the statement of autonomy, with Japanese pioneer help with Jakarta, Muslims laid out the principal Islamic school in Jakarta, which was named STI (Sekolah Tinggi Islam), and authoritatively opened in 1945 - Jakarta.

In addition, the presence of an Islamic movement always revitalizes the understanding of Islam and even the insight of Indonesian nationalism in the context and a New Paradigm. They are variants of Islam that persistently accept the concept of the Indonesian nation-state and express that the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila and the 1945 Constitution, is the final format. Among the Islamic groups in question are Muhammadiyah and Nahdhatul Ulama' (henceforth NU), the largest Islamic community organizations (ORMAS) in Indonesia that accept the Indonesian nation-state concept and include Pancasila the 1945 Constitution as organizational foundations in the life of the nation and state.

Previously, research on the history of Islamic education in Indonesia has been carried out. A study directed by Amrozi (2020) focused on the journey and growth of Islamic education in Indonesia from Ibn Khaldun's point of view. It presented that the author only shows that the history of Islamic education has a close relationship with the Historical Philosophy of Ibn Khaldun. Ibn Khaldun's Historical Philosophy is a unified discussion of theories about periods and course of events, aiming to find the truth of the phenomena that occur. This research does not offer anything new related to the history of Islamic education and its dynamics. Happen from time to time.

Research is general and has not offered anything new regarding Islamic education in Indonesia. Besides, Wajiyah & Hudaidah (2021) also researched Islamic education from the perspective of national education. The point of merging this analysis is to sort out the relationship, and the occupation of Islamic education in the public education framework because to make individuals changed by an insightful perspective, severe preparation is required, explicitly Islamic tutoring to achieve the goals of public education.

Next, Sari (2016) conducted a study to present a review of the development of Islamic universities in Indonesia. The author describes the changes in Islamic higher education in each generation. The author uses a review of related articles to be presented in the narrative.

In addition, to the other research, Khakim (2018) also conducted a study entitled the notion of Islamic education from the perspective of Muhaimin. It is not much different from the first research above that the aim is only to describe the concept of Islamic education from Muhaimin's point of view. This research has not shown anything new about the dynamics and new paradigm of Islamic education in Indonesia.

From the four studies above, it can be concluded that there is a need for a study of new possibilities that can be raised regarding the dynamics of Islamic education. And also related to new views or paradigms that can be offered as recommendations for policyholders or readers.

In this paper, the authors will examine and describe the dynamics and new paradigm of Islamic education in Indonesia; the basic concepts of Islamic education, and the history of the development of Islamic education in Indonesia in a historical approach.

METHOD

This type of research is a review, descriptive, and based on a non-empirical design (Apriyanto et al., 2020; Kusuma & Apriyanto, 2018). Information is collected through secondary sources, namely books, articles, journals, electronic sources, and other related theories. This study reviews the summary and synthesis of research findings on selected topics that have been completed by previous authors (Palmatier et al., 2018). This research is descriptive research through a historical approach, namely, an analysis that describes a phenomenon and its

characteristics systematically, accurately, and accurately (Nassaji, 2015). This research uses a non-empirical design or theoretical research (Moen & Middelthon, 2015), which is not based on empirical evidence such as quantitative data or qualitative data but is still based on facts (Fidelis, 2017). In this study, the author chose the topic of Islamic educational institutions, so the author collected various articles related to the dynamics and new paradigms of Islamic educational institutions that grew and developed in Indonesia before and after Indonesia's independence which previous authors published. The author reviews break down and narrate the results of each previous study. With this step, the author can see what has been done before and what has not been done or researched. This is done to find out the gap in this topic.

RESULTS AND DISCUSSION

Various changes and developments in Islamic education should make us always motivated to study and improve our quality again to increase the quality and quantity of Islamic education in Indonesia. It is well known that Islamic education in Indonesia is marked by many changes in line with the times and the existing science and technology. Since the beginning of Islamic education, which is still in the form of traditional to modern *pesantren*, from madrasas to bona fide Islamic schools (Tang, 2018), from Islamic High Schools to Islamic Universities (Yahya, 2017), all have not escaped the dynamics and changes to achieve development and development. Maximum progress. The question then is, have we looked at and understood how the emergence and development of Islamic education in Indonesia so that we can jointly improve its quality to create Islamic education that is humanist, egalitarian, democratic, dynamic, or in other words, has a multicultural character and at the same time remains in the corridor. al-Qur'an and al-Hadith (Awwaliyah & Baharun, 2018; Khakim, 2018; Kusumastuti & Priliantini, 2017; Piliang, 2013; Tang, 2018).

The History of Islamic Education in Indonesia

Islam entered the archipelago in the 7th century AD/1 H, meaning that Islamic education in Indonesia has been going on for quite a long time (Syaikh, 2011). The process of spreading Islam to the community is an inseparable part of Islamic education. Although Islamic education in Indonesia has lasted for about 15 centuries, studies on Islamic education in Indonesia are very limited, both from philosophical, sociological, psychological, economic, and historical aspects (Tang, 2018). The study of Islamic education has not been taken seriously compared to studies in other fields of Islamic studies, such as in the field of kalam thought. Therefore, it can be understood that Islamic educational thought did not develop as expected.

The history of Islamic education in Indonesia if it is related to the history of Islam in Indonesia can be grouped into the following phases: the phase of the arrival of Islam to Indonesia,

the phase of development through the adaptation process, the phase of the establishment of Islamic kingdoms, the phase of the arrival of Westerners, the phase of Japanese colonialism, the phase of Indonesia's independence, and the development phase (Amrozi, 2020). However, the author will only limit it to three broad lines: before colonialism, colonialism, and after independence.

1. Islamic Education before Colonialism

Starting from the improvement of Islam, education has been a first concern for the Muslim people group in the archipelago. Islamization is the principal justification for doing Islamic lessons (Nursyarief, 2014). The requirements of the Islamic people group with schooling empower the Islamic Nusantara people group to embrace and move existing strict and social organizations into instructive Islamic foundations in Indonesia. In Java, Muslims move Hindu-Buddhist strict organizations into pesantren. Minangkabau Muslims assumed control over the surau, a conventional remnant of the nearby local area, to become an instructive Islamic establishment. In Aceh, the meunasah was moved to an instructive Islamic foundation.

The exceptionally quick Islamization and Islamic schooling in the archipelago prevailed in framing an Islamic culture that supported the introduction of an Islamic realm on the earth (Tang, 2018). A few Islamic realms in the pre-provincial time were: First, the Perlak Kingdom, Pasai Kingdom, Aceh Kingdom, and the Siak Kingdom in Sumatra. Second, the Demak Kingdom, the Pajang Kingdom, and the Mataram Kingdom in Java. Third, the twin realms of Gowa-Tallo in South Sulawesi.

2. Islamic Education During the Dutch and Japanese Colonial Period

The progress of education at this time was inspired by the movement that was born in the Middle East, especially in Egypt and Saudi Arabia, by people who returned from studying in these two countries (Nursyarief, 2014). The emergence of these movements caused Islamic education to move in a more advanced direction even though, on the other hand, the colonial government did not support it. However, the movement continued to advance with the number of Islamic educational institutions that had sprung up, which were the renewal of Islamic education (Tang, 2018).

The first is the concept of convergence education (Jamiat Khair). Al-Jamiatul Khairiyah, better known as Jamiatul Khair was founded in Jakarta on July 17, 1905. This organization builds educational institutions even though they are Islamic, but they combine the Islamic education system and the Western model (Nursyarief, 2014). The lessons are not solely religious, but also apply a curriculum for arithmetic, history, and earth science with the language of instruction in

Malay. English is a mandatory language in lieu of Dutch. Meanwhile, Arabic lessons are emphasized as a tool to understand Islamic sources.

The second is Muhammadiyah. This organization was founded by K.H. Ahmad Dahlan on November 20, 1921 in Yogyakarta (Mulhan, 2008). The reforms carried out by Muhammadiyah were modernizing pesantren (Awwaliyah & Baharun, 2018; Iswanto, 2013). After being established for eight years, Muhammadiyah found two educational institutions, namely Madrasah Diniyah, which only provided religious lessons, and schools that provided religious lessons and general lessons (Hanipudin, 2019). The second modernization was establishing a Dutch-style school, making Islamic religious studies a mandatory curriculum.

The third is the Islamic Union. Persatuan Islam (PERSIS) was officially founded in 1923 in Bandung by a group of Muslims interested in religious studies and activities led by Zamzam and Muhammad Yunus. In contrast to other organizations founded at the beginning of the 20th century, PERSIS has its characteristics. Apart from being an educational organization, this organization is also focused on forming Islamic ideology (Rasyidin, 2016). In it, Muhamad Natsir implemented his reform idea called intergalactic education. An integrated education system does not separate religious and general knowledge (Tang, 2018).

In the early years of colonialism, Japan even appeared to be defending the interests of Islam. This was a ploy in the interests of World War II. They took policies, including the Office of Religious Affairs, which in the Dutch era was called *Kantoor Voor Islamisten-zaken* led by Dutch orientalist (Nursyarief, 2014), was changed to *Sumubi*, which was led by an Islamic cleric himself, namely K.H. Hasyim Asy'ari from Jombang; Several large Islamic boarding schools were frequently visited by the Japanese and received assistance; State schools receive moral lessons whose contents are identical to Islamic teachings; Japan also allowed the formation of Hezbollah ranks to provide basic military training for Muslim youths; Permitted the establishment of an Islamic College in Jakarta led by K.H. Wahid Hasyim, Kahar Muzakir, and Bung Hatta; Islamic scholars in collaboration with nationalist leaders were allowed to form the Defenders of the Homeland (Peta) line (Muhammad, 2012). These defenders of the homeland are the forerunners of the current TNI; Muslims are allowed to continue a unified organization called the Indonesian A'la Council (MIAI), which is social.

Although Japan is trying to win the hearts of Muslims by giving them freedom in carrying out religious practices and developing education, it is not easy for the ulama to submit to the Japanese government if this is contrary to the Islamic creed. For example, the struggle of K.H. Ahmad Dahlan and his students in opposing the Japanese government's policy of ordering everyone to face Tokyo every 07.00 am to honor the Japanese emperor, who they consider the descendant of the Sun God (Mulhan, 2008; Rasyidin, 2016). As a result of this attitude, he was arrested and imprisoned in Japan for 8 months.

3. Post-Independence Islamic Education

One of the things the government did was to form and fill the state government structure by establishing departments in all fields that would fight for the ideals of independence. For religion and education, the government established the Ministry of Religion. The Ministry of Education and Culture generally handles educational interests.

The amount of government attention to Islamic education indicates that Islamic education today is much different when compared to the Dutch and Japanese colonial times. At least at this time, Islamic education is no longer marginalized. At least there are some new things to the progress of Islamic education in Indonesia, such as the establishment of the Ministry of Religion which was inaugurated on January 3, 1946; religious education began to be carried out in class IV SR to class VI, paying attention to the growth and development of Islamic educational institutions, providing assistance with facilities and material donations. To Islamic educational institutions, the inclusion of the Islamic education system into the national education system, empowerment of non-formal Islamic education (including majlis taklim), formed the Indonesian Muslim Intellectuals Association (henceforth ICMI), Bank Muamalat Indonesia (henceforth BMI), Harian Umum Republika, and others. others (Wajiyah & Hudaidah, 2021).

Starting Higher Education in Indonesia

History records that Islam has had great success in carrying out its *da'wah* mission in the archipelago in a not too long time. This success is even more recognized because of the entry of Islam into the archipelago without political coercion or war, but by peaceful means through a cultural approach. Meanwhile, the people of the archipelago at that time had strong religions, namely Hinduism and Buddhism.

One thing that is very interesting as described so far is that Islam has global characteristics and can be accepted in every space and time (Jannah, 2013). But on the other hand, when he enters various regions, his global characteristics seem to have disappeared and merged into the various local powers he has entered (Jannah, 2013). A tendency where Islam adapts to their interests. The people of Indonesia before Indonesia's independence were already Muslim. The lives of Muslims in Indonesia (Nusantara) live in an atmosphere of Islamic teachings, both in culture and tradition. The pattern of life manifested in his thoughts, attitudes, and daily behavior is based on Islamic teachings. Islam as teaching is transformed into a life order that regulates all Indonesian people's behavior.

Indonesia, before freedom, was in a tough spot where Indonesia was under the pilgrim impact of both Dutch and Japanese. This condition gained Muslims no headway because the pioneer government didn't believe Muslims in Indonesia should advance. The provincial government completed all endeavors and types of segregation. For instance, during the Dutch

organization, Muslims (Indonesian individuals) were victimized in religion, race, legislative issues, training, and the economy. These circumstances have eased back the advancement of Muslims in Indonesia.

Then again, the type of Dutch dismay towards Muslims gained ground. The Netherlands made guidelines that made the Muslim development isolated. In the first place, in 1882, the Government laid out an extraordinary office entrusted with regulating strict life and Muslims called *Priesterrden*. From this body's recommendation, in 1905 the Dutch government provided another guideline known as the Teacher Ordinance. Second, in 1925 the Dutch government provided a second Teacher Ordinance, which obliges each strict educator to answer to the public authority routinely. These two mandates were planned as a controlling mechanism for the pioneer government to screen the activities of educators and promoters of Islam in this country. Third, in 1932, the Dutch government provided the Wild School Ordinance. This mandate contains the position to destroy and close madrasas and schools that don't have a license or schools that give examples that the Netherlands could do without.

The desire of Muslims to establish higher education has been initiated since the Dutch colonial era. Although what was expressed was still in the form of an idea, the spirit to establish an Islamic university had emerged in the 1930s. Dr. Satiman expressed his noble goal of establishing an Islamic high school based in three places, namely Jakarta, Solo, and Surabaya. A high school will be held in Jakarta as part of the *Westerch* (western) Muhammadiyah Middle School (henceforth AMS). In Solo, a high school will be held to educate missionaries. In Surabaya, there will be a high school that will accept *pesantren* people.

In addition, Muhammadiyah has long intended to establish a university (Muhammadiyah University). In 1936, at the Muhammadiyah quarter-century congress in Jakarta, it was decided to establish a Muhammadiyah University. But then got a hitch, because of the outbreak of World War II. Based on this, it is understandable that Muslims have had aspirations to establish universities since the Dutch colonial era. Moreover, the Dutch colonial government has long-established higher education institutions, for example, the Technical College (*Technische Hogesschool*) was founded in 1920 in Bandung, the Law College (*Rechtskundige Hogeschool*) was established in 1920 in Jakarta, and the Medical College (*Geneeskundige Hogeschool*) was established in 1927 in Jakarta.

Mahmud Yunus said that the first tertiary institution in Minangkabau, even throughout Indonesia, was the Islamic Higher School, founded by the Association of Islamic Teachers (PGAI) in Padang led by Mahmud Yunus. The High School was officially opened on December 9, 1940, consisting of two faculties, namely the Faculty of Sharia (Religion) and the Faculty of Education and Arabic Language. The High School ran smoothly until 1942. But unfortunately, when the Japanese entered the city of Padang (March 1942) and ruled Indonesia, the Islamic Higher School

was forced to close because the Japanese government only allowed open schools/madrasas of low level. Thus ended the history of the PGAI Islamic High School in Padang.

At the beginning of autonomy, the component of the battle against Dutch expansionism so shaded PTAI. However, the Dutch frontier government laid out a few colleges in Indonesia, with extremely restricted limits and access and an unreasonable side to tip-top gatherings. PTAI is seen as work to reinforce the religio-scholarly premise of the younger age of Muslims in restricting imperialism (Iswanto, 2013). However, it should be emphasized that for most Muslim communities in the pre-independence period, having a PTAI was not an alternative solution to this need. PTAI is a principle that accommodates religious sentiments and their anti-colonial spirit. From another perspective, PTAI is the response to the goal needs of the younger age of Muslims who have finished additional training, whose number keeps on developing.

Muhaimin said that few objectives at first drove Muslims' goals in creating advanced Islamic education. To start with, to review and improve strict Islamic sciences at a more elevated level in a more systematic and coordinated way. Second, to complete the turn of events and improvement of Islamic da'wah. Third, to imitate and recover strict researchers and functionaries in the state organization and the confidential area, social establishments, da'wah, schooling, etc. (Khakim, 2018).

After Dutch colonialism, the presence of Japan to colonize Indonesia was very short. However, Japan still influences the development of Islamic education. One of them is that Muslims are freer to develop their education because the discriminatory Dutch government regulations are no longer enforced. Furthermore, the Islamic education system was still the same as the Dutch era system; namely, in addition to the pesantren education system, there was also a classical education system, the Dutch education system, which contained religious lessons.

New Paradigm of Islamic Education in Indonesia

Islamic education is now confronted with enormous difficulties since it isn't done with the death of the modern period 4.0. We are shocked by the development of the time of society 5.0 and it should be confronted by the test in the realm of Islamic education. The Japanese government embraced the idea of Society 5.0, fully expecting worldwide patterns because of the development of the current unrest 4.0. Society 5.0 is something characteristic that probably occurred because of the development of the modern unrest 4.0. Modern transformation 4.0 has brought different developments in the modern world and society. Society 5.0 is the solution to the difficulties emerging from the time of the modern unrest 4.0, which was joined by an interruption set apart by a world brimming with disturbance, vulnerability, intricacy, and equivocalness (Umro, 2020).

The definition of the educational paradigm is a complete view that inspires the design of an education system (Alnizar, 2019). When understanding the paradigm of Islamic education,

what is implied is education characterized by Islam so that it indicates the concept of education that is accurately sourced from Islamic teachings (Khakim, 2018). Islamic education is based on concepts and theories developed from Islamic values: al-Qur'an, as-Sunnah, and *ijtihad*. In addition, the essence of Islamic education is a process to achieve the goal that humans in this world are carrying out the mandate of Allah SWT in the sense of worshipping Him. Therefore, education is a path or direction to a better, correct, and directed life. This is an argument that is in line with John Dewey's opinion, which states that education is one of the necessities of life (Umro, 2020).

Islamic education's main goal is to make people aware of their main task in this world (Awwaliyah & Baharun, 2018; Jannah, 2013; Tang, 2018; Wasith Achadi, 2018). In jurisprudence, there are two Worship: worship *mahdhah* and worship *ghoiru mahdhah*. *Mahdhah* worship is worship that Allah has determined in the form, level, or time such as prayer, fasting, and pilgrimage. *Ghoiru mahdhah* is all forms of human activity intended to obtain Allah SWT's pleasure. God created humans with two functions in his creation: caliphs on earth and creatures of God who should worship Him.

From the explanation above, it is clear that Islamic education aims to form humans as caliphs *fi al-ardhi*, servants of Allah who are obedient to worship, the formation of human beings, and the goal of forming pious people, who have faith and have noble character. To reach the goal of Islamic education seems that it is still far from being achieved. This is because Islamic education is currently trapped in a dichotomy system. The dichotomy strikes throughout the lives of Muslims, from the individual to the Islamic community, from the king to the common people, from outside institutions to educational institutions, and so on.

If it is drawn to the historical plot of the separation of religion from science as mentioned above, this happened in the Middle Ages, when Muslims paid little attention to Science and Technology (IPTEK). At that time, the dominant influence in Islamic society was the *tariqat* and *fiqh* scholars. In addition, the doctrine of cultivating *taklid* understanding and limiting religious studies to fields that are still known as religious sciences, such as interpretation, *fiqh*, and monotheism. Meanwhile, Umiarso and Haris Fathoni Makmur¹³ argue that the changes that need to be made in Islamic education are: a) Building an Islamic education system that can develop quality human resources so that they can anticipate advances in science and technology to face the challenges of the global world towards a new Indonesian society based on values. -divine values, humanity (*insaniyyah*), and society, as well as culture; b) Organizing Islamic education management oriented towards school-based management to be able to absorb the aspirations of the community, to be able to utilize the potential of the community, and the region (regional autonomy) in the context of providing quality Islamic education; and c) Increasing democracy in

the implementation of Islamic education in a sustainable manner to meet the needs of the community so that they can explore and utilize the potential of the community.

Practitioners of Islamic education and Muslim intellectuals are currently trying to develop the concept of an Islamic education paradigm and awaken the Islamic scientific tradition as has happened in the golden age of Islamic civilization. In this effort emerged the use of the term *hadhari*. In Indonesia, the term *hadhari* is still rarely used. This term is used by UIN Yogyakarta, which is developing the concept of the *hadhara* triangle and developing an integrative-interconnective scientific study approach. This integrative-interconnective approach has differences from the Islamization of knowledge. Islamization of science is a separation and fusion between religious knowledge and general science.

Referring to the above understanding, the concept of *hadhari* Islam used as a paradigm of Islamic education will give birth to the concept of an integrative-interconnective *hadhari* education paradigm. In contrast to the integrative-interconnective approach, which is more respectful of existing general knowledge. It means that science already has an epistemological, ontological, and axiological basis while looking for similarities in both the approach method and the method of thinking between sciences and incorporating Islamic values into it. In terms of language, *hadhari* means meaningfully with *madani* which means urbanized, citified, and civilized or progressive education.

CONCLUSION

Islamic Education in Indonesia. In the wake of exploring and depicting Islamic training according to a verifiable point of view, a few things can be closed as follows. The first, the improvement of Islamic training in Indonesia hypothetically starting from the start of the passage of Islam in Indonesia in the VII century AD and its advancement period in the XIII century was conceived and created. Second, the improvement of Islamic schooling can be separated into three stages: the stage in the pre-provincial period, the stage in the pioneer time (Dutch colonization and Japanese colonization), and the post-autonomy stage. Then, the new worldview in Islamic schooling, specifically *hadhari* training, is an instructive worldview that associates schooling with the accompanying ideas: a) The idea of Islamic training that spots and applies Islamic morals obtained from the upsides of the Qur'an and al-Hadith all in all. A spirit for all areas of science, both regular, social, and humanities sciences; b) *Hadhari* instruction has all inclusive and non-dichotomous qualities; c) *Hadhari* schooling depends on Islamic qualities and morals so there is a course of externalization of Islamic morals into Islamic information that is *rahmatan Lil Alamin* without recognizing class, race, identity, country and religion; and d) *Hadhari* training intends to recover the soul of a fundamental logical practice. Based on the interpretation above, it tends to be reasoned that *hadhari* schooling is the instruction that attempts to offer an answer to the issue

of strict Islamic training by leading a vital interconnective investigation of theory, science, and religion.

Islam, which has been studied from the time of its birth until this century, has given birth to various scientific disciplines from various approaches that give birth to various views. In today's era of information globalization, Studying Islam cannot be studied partially but must be studied interdisciplinary. Since that Islam opens itself to be read or studied by anyone, to be used as an object of study, especially in the current era of globalization, Islam must be approached in an interdisciplinary manner (Mujtaba, 2015; Nimawati et al., 2020; Sudikan, 2015; Tosepu, 2018).

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