

Analysis of Government Policies from the Old Order to the Reform Era Toward Islamic Education

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Abstract

This research aims to find out the analysis of government policy making during the old order, new order, and reform era towards Islamic education in Indonesia. A policy that is set arises because of problems that require proper handling. The research used is qualitative research with the type of library research. While the data collection techniques used are data reduction methods, data presentation, data verification and for data analysis techniques using qualitative descriptive methods and historical analysis. Based on this research, it was found that the policy of Islamic education during the old order had begun to be implemented but still at the elementary school level. During the new order, the development of Islamic education policy had reached higher education but there were obstacles that made Islamic education unrecognized. Whereas in the reform era, the implementation of Islamic Education policies in Indonesia was more at the stage of refinement of the old order and new order periods. Therefore, it can be analyzed that the Islamic education policy during the old order, new order and reform era showed a development that was adjusted to the times to answer the challenges of modernity that could increase individual potential.

Keywords: Policy; Islamic Education; Old Order; New Order; Reform Era.

Abstrak

Penelitian ini bertujuan untuk mengetahui analisis penetapan kebijakan pemerintah pada masa orde lama, orde baru, dan era reformasi terhadap pendidikan Islam yang ada di Indonesia. Suatu kebijakan yang ditetapkan muncul karena adanya permasalahan yang membutuhkan penanganan tepat. Penelitian yang digunakan adalah penelitian kualitatif dengan jenis penelitian kepustakaan (*library research*).

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Sedangkan teknik pengumpulan data yang digunakan adalah metode reduksi data, penyajian data, verifikasi data dan untuk teknik analisis data menggunakan metode deskriptif kualitatif dan analisis historis. Berdasarkan penelitian ini diperoleh hasil bahwa kebijakan pendidikan Islam pada masa orde lama sudah mulai terlihat terlaksana tetapi masih pada tingkatan sekolah dasar. Pada masa orde baru, perkembangan kebijakan pendidikan Islam sudah sampai pada perguruan tinggi tetapi ada kendala yang membuat pendidikan Islam sempat tidak diakui. Sedangkan pada era reformasi, pelaksanaan kebijakan Pendidikan Islam di Indonesia lebih pada tahap penyempurnaan dari masa orde lama dan orde baru. Oleh karena itu, dapat di analisis kebijakan pendidikan Islam pada masa orde lama, orde baru dan era reformasi menunjukkan adanya perkembangan yang disesuaikan dengan perkembangan zaman untuk menjawab tantangan modernitas yang dapat meningkatkan potensi individu.

Kata Kunci : Kebijakan; Pendidikan Islam; Orde Lama; Orde Baru; Era Reformasi.

A. Introduction

Islamic education is separated into formal and informal systems, with different curricula for formal madrasahs and pesantren. The history of Islam, which spans several eras, is closely related to the history of Islamic education. Islamic education in the era after independence is still considered often contradictory to the education system that grew and developed separately from each other. (Daulay et al., 2021).

But in fact, historical analysis shows that the objectives of Islamic

education are dynamic and in line with the progress of society. As well as the purpose of education during the Prophet Muhammad PBUH. with the dynamics of simple society is much different from the purpose of Islamic education in the modern century today. Shihab states that the purpose of education according to the perspective of the Qur'an is a coaching of human beings individually and in groups (Musmuallim et al., 2021). Through this education, humans must be able to carry out their function as servants of Allah SWT. as well as caliphs on earth, in order to build this

world in accordance with the concept set by Allah.

Therefore, Islamic education has a very important role in conveying knowledge about the teachings of Islam. The existing Islamic Education Institutions still adhere to the national education system set by the government. Islamic education during the Old Order or New Order period developed significantly and became the government's concern so that the impact can be felt until now. (Salsabila et al., 2021).

In the old order era, religious education was delivered to students starting from elementary school to high school. However, the religious education had a provision that students were allowed to refuse it if they did not want to learn about religion. Unlike the New Order, which eliminated the policy of students who did not want to learn about religion. The New Order government allowed religious education to be given from elementary school to university level. (Dute, 2019). The purpose of Islamic Education during the old order was to restore Islamic Education Institutions in the form of madrasas. This

was done to remove the community paradigm regarding the dominance of the dualism of “Religious Schools” and “Public Schools”. (Raya, 2018).

During the New Order, a centralized education system was implemented. This led to a decline in the quality of education in Indonesia. So that the goal of improving human resources in Indonesia did not happen but instead political orientation was prioritized, namely so that people always obeyed every policy set by the government. The doctrine given during the new order in the education system was that government decisions should not be violated. (Yansah, 2016). Meanwhile, in the reform era, there was a demand to build a new Indonesian society by carrying out reforms in various fields of life, including in the field of education. The Rectors Forum, which was born on November 7, 1998 in Bandung, declared the need for cultural reform through educational reform. (Nirmala, 2024).

Based on the applicable laws, the Indonesian education system is regulated by several jurisprudences, all of which are included in the Education System Law. To date, the government has issued

three national education system laws, namely the Basic Education and Teaching Law No.4 of 1950, Law No. 12 of 1954 which was specifically issued during the Old Order period, then the National Education System Law No. 2 of 1989 during the New Order period, and finally the National Education System Law No. 20 of 2003 during the Reformation period. (Alam & Alam, 2020).

Therefore, to better understand it, the formulation of research problems on how the determination of government policies during the old order, new order, and reform era towards Islamic education in Indonesia is determined. The purpose of this study is so that readers can know and understand how the Islamic Education policy system in the Old Order, New Order, and Reform eras.

This is in line with research (Aulia et al., 2023) which explains the background of the process of determining Indonesian Islamic education policies that began from pre-independence to the new order, from this background then known the determining factors of Islamic education policy after

Indonesian independence. Then the research from (Nirmala Z. et al., 2023), (Prasetyo & Destiyanti, 2023) This research discusses the crisis study of Islamic education policy during the old order, new order and reform era, in the research that has been carried out is focused on the problem of cases in determining Islamic education policy. Based on this research, it can be seen that the novelty of the research carried out on the analysis technique according to Miles & Huberman includes data reduction, data presentation, and data verification stages.

B. Research Methods

Qualitative research is research that is used to examine the conditions of natural objects by sourcing data, utilizing existing theories as explanatory material and ending with a theoretical result. (Nasution, 2023). The method used in this research is descriptive qualitative. The focus of this research lies on policy analysis, while the object of study is Islamic education policy in the old order, new order and reform era (Nugroho, 2014).

This research data includes secondary sources by examining writings related to Islamic education policy contained in relevant scientific journals. In addition, I attempted to critically analyze the relevant data so that it could be constructed in the description of the discussion to clarify the topic of the problem raised. Related to that, this research is motivated by contemporary phenomena that occur in the historical aspects of Islamic education in Indonesia.

C. Results and Discussion

1. Islamic Education Policy during the Old Order Period

The Old Order was an order that occurred during the reign of President Soekarno from 1945 to 1968. Government policy during the old order was considered an oasis for the development of Islamic education in Indonesia (Romlah, 2016). This old order government policy was the beginning of the emergence of Islamic education that occurred as a whole from institutions (madrasah) and non-institutions (mosques and surau used as a place to study the Qur'an). Madrasahs in

Indonesia that are managed by a social community organization are influenced by the orientation of the organization (Romlah, 2016). A very influential role in the development of madrasahs owned by the Ministry of Religious Affairs during the old order was the high spirit and persistence in risking the politics of Islamic education in Indonesia.

After Indonesian independence, the implementation of Islamic religious education in both public and private schools received serious attention by the government (Nirmala, 2024). Soekarno argued that Islamic education can be used as a means of change for Muslims (Nirmala, 2024). The efforts made by the government began by implementing the recommendations of the BPKNP (Central National Committee Working Board) on December 27, 1945 which stated that: madrasah and pesantren are essentially a tool and source of education for the intelligence of the common people who have taken root in Indonesian society in general, they should also receive real attention and assistance in the form of material assistance guidance from the government (Nirmala, 2024). This policy

became the forerunner of the development of the implementation of Islamic education in Indonesia officially, which was also encouraged by government support.

In the field of religious education curriculum, efforts were made to improve it, through the formation of a committee led by K.H Imam Zarkasyi. Furthermore, in 1952, efforts to improve the curriculum were authorized by the minister of Religion KH. Faqih Usman (Masykur, 2018). The Ministry of Religious Affairs in 1959 under the Minister of Religious Affairs K.H. Wahid Hasyim made an effort to develop madrasah through the introduction of a new madrasah model, namely the Madrasah Wajib Belajar model or abbreviated as MWB. This MWB was pursued for 8 (eight) years. But it has not been able to be implemented well, the reason is because the enthusiasm of the community and madrasah organizers is very lacking. The community has the assumption that MWB does not qualify as a religious education institution. With this case, the government then established a madrasah system according to the wishes of the

community. The government established a system of levels in madrasahs, namely Madrasah Ibtidaiyah which is taken for 6 years, Madrasah Tsanawiyah Pertama which is taken for 4 years. (Masykur, 2018).

In 1965, the end of the old order leadership, there began to be a deeper interest in educational issues that had the intention of further strengthening Islam by strengthening Islamic organizations. With this the ministry of religion under the Minister of Religion KH. Saifuddin Zuhri launched an education program plan by indicating the types of Islamic education and teaching as follows: 1). Classical Indonesian pesantren, where this pesantren is the same as a religious private school but also provides dormitories. 2). Madrasah Diniyah, which is a school that takes place in a classroom and provides additional lessons for children aged 7 to 20. 3). Private madrasahs, which are Islamic boarding schools but are managed in a modern way. In addition to providing religious instruction, private madrasahs also provide general instruction. The schedule made is 60%-65% given to the teaching of general subjects, the

remaining 35%-40% given to the teaching of religious subjects so that the portion of general subjects is still more. 4). Madrasah Ibtidaiyah Negeri (MIN), this is at the same level as public primary schools and is offered for six years. After completing education at the MIN, they can then study at MTSN or additional schools in the seventh year, 5). There was a new experiment in Madrasah Ibtidaiyah Negeri (MIN), which was six years of education and then added a two-year course where two years of simple skills training were given. 6) In 1960, the highest level of theological education was provided at the university level at IAIN Yogyakarta and Jakarta. (Sudarmono, 2020).

2. Islamic Education Policy during the New Order Period

During the New Order government era, education was characterized by centralized politics, with an emphasis on economic development supported by political stability and security, supported by the power of the government bureaucracy, armed forces, and conglomerates. The development of Islamic education during the New Order era received a positive place in the eyes

of the government, step by step experiencing significant development. Among them, pesantren institutions began to establish madrasahs in their education system. In this system, the levels of education are divided into Ibtidaiyah, Tsanawiyah, and Aliyah. This madrasah system became the driving force for the development of pesantren so that the number increased rapidly. In 1958/1959 madrasahs also had the obligation to carry out compulsory education which had the same rights and obligations as public schools. Furthermore, in 1965, based on the formulation of the Pesantren Seminar in Yogyakarta, it was agreed that in Islamic boarding schools it was necessary to include skills lessons such as: agriculture and carpentry.

The reaction to the government's discriminatory attitude became even harsher with the issuance of Presidential Decree No. 34 of 1972, which was later strengthened by Presidential Instruction No. 15 of 1974. The Presidential Decree and Presidential Instruction were considered to weaken and alienate madrasahs from national education. In fact, some Muslims view the Presidential

Decree and Presidential Instruction as a maneuver to ignore the role and benefits of madrasas, which have been organized by Muslims since colonial times. The emergence of strong reactions from Muslims was realized by the government, which then took policies to foster the quality of madrasa education. To overcome the concerns and anxiety of Muslims about the abolition of the madrasa education system as a consequence of the Presidential Decree and Presidential Instruction above, on March 24, 1975 a Joint Decree (SKB) of Three Ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs) No. 03 of 1975 was issued. This decree is a model solution that on the one hand recognizes the existence of madrasas, and on the other hand provides certainty for the continuation of efforts that lead to the establishment of an integrative national education system. (Jailani & Muhammad, 2019). In the decree, there are three levels of madrasas: Ibtidaiyah, Tsanawiyah, and Aliyah, whose certificates are recognized as equal to those of elementary, junior high, and high schools. Graduates can continue to

public schools at a higher level, and students can transfer to public schools at the same level.

The meaning of this decree for Muslims is first, the social and vertical mobility of madrasa students who have been limited to traditional educational institutions (madrasa and pesantren), and second, opening up opportunities for santri children to enter the workforce in the modern sector. Through this decree, the status of madrasas was equalized with schools and their levels. The composition of the madrasah curriculum is 70% general subjects and 30% religious subjects. The effect of equalizing this curriculum is the increase in the burden that must be carried by madrasas.

During the New Order era, the government provided guidance to pesantren through the Five-Year Development Project (Pelita). Pesantren development funds were obtained from the relevant governments, from the central to regional governments. In 1975, an idea emerged to develop a new model of boarding school. Pondok Karya Pembangunan, Pondok Modern, Islamic Center, and Pondok Pesantren

Pembangunan were born. Then many pesantren established public schools with the public school curriculum set by the government. In the Joint Decree of the Minister of Religious Affairs, Minister of Education and Culture, Minister of Home Affairs No. 03 of 1975, stipulated that general subjects should make up at least 70% of the entire madrasah curriculum. Many madrasahs also established universities such as Pesantren Al-Syafi'iyah and Pesantren Al-Tahiriyah (Yuningsih, 2015).

Based on the general session of the MPRS in 1966 successfully established TAP MPRS No. XXVII/MPRS/1966 discussing Religion, Education and Culture article 1 explains "Establishing religious education as a subject in schools starting from elementary schools to state universities" (Yuningsih, 2015). Thus, since 1966 religious education has been a compulsory subject matter from elementary schools to public universities throughout Indonesia. This TAP MPRS became the first foundation for the implementation of religious education and teaching in all schools in Indonesia during the New Order era. Meanwhile,

the Islamic education curriculum during the New Order refers to the joint decree of three ministers, namely the minister of P&K No. 299 / u / 1984 with the minister of religion No. 45 of 1984 which regulates the implementation of the general school curriculum and madrasah curriculum.

Broadly speaking, the SKB allowed unstuck madrasah graduates to continue their higher education in public schools. TAP MPR No. II/TAP/MPR/1983 stated the need to adjust the education system in line with the needs of human resources and the development of science and technology. The New Order period recorded many successes, among which were: These were: The government enforced religious education from elementary school to university level (TAP MPRS No. XXVII/MPRS/1966); 2). Madrasahs received equal treatment and status with public schools; 3). Pesantren received attention through subsidies and guidance; 4). The establishment of MUI (Indonesian Ulema Council) in 1975; 5). The banning of SDSB (Donation Fund for Social Prizes) starting in 1993 after running since the early 1980s; 6). The

government allowed Muslim women students to wear long skirts and headscarves in public schools instead of the usual school uniform of short skirts and bare heads; 7). The establishment of Law No. 2 of 1989 on the National Education System; 8). The establishment of Law No. 7 of 1989 on religious courts. 9. The existence of the Compilation of Islamic Law (KHI); 10). Government support for the establishment of an Islamic Bank, Bank Muamalat Islam; 11). The establishment of BAZIS (Badan Amil Zakat Infak dan Sodaqoh); 12). Establishment of MAN PK (Special Program); 13). Organizing postgraduate education for IAIN lecturers both at home and abroad. Specifically regarding this policy, the Ministry of Religious Affairs has opened a postgraduate program IAIN since 1983 and joint cooperation with Western countries for further study Masters and Doctoral level; 14). The establishment of the Indonesian Muslim Scholars Association (ICMI) as a locomotive for change in the birth of the Indonesian Muslim middle class (Yansah, 2016).

3. Islamic Education Policy during the Reformation Period

The state of Islamic education in the reform era can be described as follows: (Nata, 2001). First, the policy of stabilizing Islamic education as part of the national education system. This effort was made through the improvement of Law No. 2/1989 into Law No. 20/2003 on the National Education System. If Law No. 2/1989 only mentions madrasas as part of the national education system, Law No. 20/2003 includes Islamic boarding schools, ma`had Ali, Raudhatul Athfal, and majelis taklim (Priarni, et al, 2022). With this inclusion in the education system, in addition to the existence and function of Islamic education being increasingly recognized, it also increasingly eliminates the impression of discrimination and dichotomy. In line with this, various laws and regulations that are derivatives, such as Law Number 14 of 2005 concerning Teachers and Lecturers, Government Regulation Number 19 of 2005 concerning National Education Standards, Government Regulation Number 74 of 2005 concerning Teacher and Lecturer Certification, not only regulate teachers, lecturers, national education standards,

and teacher and lecturer certification under the Ministry of National Education, but also teachers, lecturers, national education standards, and teacher and lecturer certification under the Ministry of Religion (Nata, 2001).

Second, the policy of increasing the budget for Islamic education. This policy, for example, can be seen in the establishment of an education budget of 20% of the State Budget (APBN), which includes teacher and lecturer salaries, education operational costs, scholarships for underprivileged students, free book procurement, infrastructure procurement, and so on.

Third, the nine-year compulsory education program, which stipulates that every Indonesian child must have a minimum education up to the completion of junior high school or Tsanawiyah. In order to implement this compulsory education, the government issued a free school policy for children from underprivileged families.

Fourth, the implementation of national standard schools (SBN), international (SBI), namely education where all educational components use national and international standards. The

vision, mission, goals, curriculum, teaching and learning process, infrastructure, management, evaluation, and others must be of national and international standards. For this purpose, the government is mapping the objective conditions of educational institutions that deserve to be designated as national and international standards. For this purpose, the Ministry of National Education provides a directorate for improving the quality of education.

Fifth, the policy of teacher and lecturer certification for all public and private teachers and lecturers, both general and religious teachers, both teachers under the Ministry of National Education and teachers under the Ministry of Religious Affairs. This program is related to the quality improvement program that stems from improving the quality of teachers and lecturers as professionals. To support the implementation of teacher and lecturer certification, the government issued Government Regulation No. 74/2005 on Teacher and Lecturer Certification (Nata, 2001).

Sixth, the development of a competency-based curriculum (KBK /

2004) and the Education Unit Level Curriculum (KTSP / 2006). Through this curriculum, students are not only required to master the subject matter as emphasized in the 1999 curriculum, but are also required to have experience in the process of gaining knowledge, such as reading books, understanding, concluding, collecting data, discussing, answering questions, carrying out tasks, and analyzing.

Seventh, the development of a learning approach that is not only teacher-centered (teacher centris) through teaching activities, but also student-centered (student centris) through learning (learning) and research (researching) activities in an atmosphere that is participatory, innovative, active, creative, effective, and fun (Paikem) (Nata, 2001).

Eighth, the implementation of management that is oriented towards providing good and satisfying service to customers (to give good service and satisfaction for all customers) as found in the concept of Total Quality Management (TQM). In this regard, in this Reform era, Government Regulation No. 19 of 2005 concerning National

Education Standards (SNP) was born, which includes: a) Content standards (curriculum) b) Graduate quality standards c) Learning process standards d) Education and education personnel standards e) Management standards f) Infrastructure standards g) Financing standards h) Assessment standards.

Ninth, the policy of changing the nomenclature and nature of madrasahs into public schools with religious characteristics. With this characteristic, madrasahs become public schools plus, because in these madrasahs (Ibtidaiyah, Tsanawiyah, and Aliyah), in addition to students obtaining general lessons such as elementary, junior high, and high school.

D. Conclusion

Islamic education is part of national education, so Islamic education policy is very dependent on national education policy so that Islamic education experts should participate in the educational policy-making process. From time to time Islamic education has always experienced development. The needs of society and the state situation greatly influenced the style of Islamic

education at that time.

In the old order, Islamic education had land to develop, there were several policies that emerged during the old order, including; Central Indonesian National Committee Working Board (BPKNIP) on December 27, 1945, a joint decree between the PPK minister and the minister of Religion No.1142 / Bhg A (teaching), Jakarta dated December 2, 1946, No. 1285 /K-7 (Religion) Yogyakarta dated December 2, 1946, Establishment of the Islamic Teaching Advisory Council, Law No. 4 of 1950, Joint Decree (SKB) of the Minister of Education, Teaching and Culture Number 1432 / Kab and Minister of Religion Number K.1 / 9180 dated June 20, 1951, Law No. 12 of 1954, MPRS Tap No. 2 of 1960. However, resistance in this era still existed due to the existence of the PKI at that time.

In the new order, education was growing rapidly, a lot of educational content was contained in the media including television media. In this era too, on March 24, 1975 a Joint Decree (SKB) of Three Ministers (Minister of Religion, Minister of Education and

Culture, and Minister of Home Affairs) No. 03 of 1975 was issued. However, during this period, education was characterized by centralized politics, with an emphasis on economic development supported by political stability and security backed by the power of the government bureaucracy, armed forces and conglomerates. Even the spirit of the times at this time is the spirit of the times to serve the ruler. Until finally during the reformation period, Islamic education received great attention from the government. Education is no longer limited to the national level but Islamic education in the reform era has integrated with the international world in order to develop the nation and state.

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