

## Research Article

# New Paradigm of Indonesian Islamic Education: Analysis of Changes in the Relations of Islamic Education Institutions with Post-Reform Political Power

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**Abstract.** Islamic Education Institutions (LPI) were born with different characters and ideologies from Dutch and Japanese educational institutions. This difference is still maintained even though Indonesia has declared itself independent. Only later in the reform era did the dynamics of the relationship between LPI and government power change. This study then examines changes in the relationship between the LPI and political power after the Reformation. This research will be carried out using qualitative methods and a historiographical approach. Researchers will use data on Indonesia's social, political, and religious situation from when the Dutch colonized Indonesia until the temporary Indonesian period. This research then found a new change in the political movement of Islamic education in Indonesia in 1998. In this change, various Islamic educational institutions began to enter the political context and fill multiple positions in the government. Islamic educational institutions started to transform and become part of political power, which marked a paradigmatic change in the politics of Islamic education.

**Keywords:** *Islamic Education Institution (LPI), Political Power, Reform, Government.*

## A. INTRODUCTION

Islamic Education Institutions (LPI) in Indonesia have always been a topic of interest, especially concerning their relationship with the state's political power. The long history and ever-changing dynamics between LPI and the state show an association of ups and downs, mainly when significant political changes occur in Indonesia. Since the Dutch and Japanese colonial eras, LPI has been directly involved in important national political and social issues, such as movements of nationalism, independence, and Islamic rebellion (Mudhoffir & A'yun, 2021).

In this context, the problem of the quality of LPI graduates is an important issue that needs attention. This problem seems to be still a severe problem faced by LPI internally, especially compared to other educational institutions. One of the indicators that can be seen is the minimum number of scientific works produced by educators and education staff, as well as the small percentage of research results conducted (Sergi et al., 2021). This impacts the low reading index and the minimum number of research results that are read by the public. As a result, a lack of LPI alums is accepted at Indonesia's most desirable public higher education institutions (Indrawati & Kuncoro, 2021).

Education practitioners found several factors that affect the quality problems of LPI graduates. One of them is the lack of facilities and infrastructure owned by LPI. In this case, LPI is still very limited regarding adequate supporting facilities such as laboratories, libraries, and educational technology. In addition, the minimum budget received by LPI is an obstacle to improving facilities and infrastructure and improving the quality of education (Vu et al., 2020).

Then, the weakness of human resources (educators and education staff) and the chaotic management system also affect the quality of LPI graduates. Many LPIs face obstacles in recruiting qualified educators and educational staff (Oyesiku et al., 2020). Several factors contribute to this problem, such as the lack of competitive salaries and overly stringent requirements. In addition, the poor management system also affects the quality of education at LPI (Govindan et al., 2021).

Related to this, some people argue that the government's lack of attention to the LPI is one factor affecting the quality of LPI graduates. Even though LPI has excellent potential to improve Islamic education and human resource development in Indonesia, the government has yet to pay sufficient attention to this institution. The lack of funds provided by the government and the lack of education programs supported by the government are the reasons why LPI is experiencing problems in improving the quality of its graduates (Finardi & Guimarães, 2021).

Therefore, the author feels it is essential to examine this issue more deeply. In facing this problem, LPI and the government must work together to find the right and effective solution. This will help improve the quality of LPI graduates and positively impact the quality of education in Indonesia.

## **B. LITERATURE REVIEW**

### **1. Islamic Education Institute (LPI)**

Etymologically, an institution is the origin of something, a reference that gives shape to another, an agency or organization that aims to carry out scientific research or do something business. From the above understanding, it can be understood that the institution contains two meanings, namely: (1) physical, material, and concrete meaning; (2) non-physical, non-material, and abstract understanding (Fuerst & Luetge, 2021).

Institutions are means or organizations to achieve specific goals, and institutions in the non-physical or abstract sense are called institutions, namely, a system of norms to meet needs. Institutions in the physical mind are also called buildings, and institutions in the non-physical sense are called institutions (Petracca & Gallagher, 2020).

In terminology, Ramayulis, quoted from Hasan Lenggulung, stated that educational institutions are a system of efficacious rules, a conception consisting of codes, norms, ideologies, and so on, whether written or not. For Islamic educational institutions, terminology can be interpreted as a container or place where the process of Islamic education occurs (Baykut et al., 2022).

According to Zakiah Darajat that the purpose of Islamic education is to develop the personality of a person, making him a perfect human being with a piety pattern, *Insan Kamil* means a complete human being spiritually and physically, can live and develop naturally and generally because of his righteousness to Allah SWT. This implies that Islamic education is expected to produce valuable humans for themselves and society (Sauri et al., 2022).

Thus an Islamic educational institution is a container or place of the organization held to develop Islamic institutions, has specific patterns in playing its functions, and has a structure that can bind individuals under its auspices so that it has its legal force (Islam et al., 2020).

### **2. Political Power**

Political power is the power or influence a group or individual possesses in making decisions and controlling public policy in a particular country or region. The government or the state can own political power as a formal political entity or by non-governmental groups such as political parties, civil society groups, or interest groups (Zhang & Andrews-Speed, 2020).

Political power can be influenced by various factors, such as the existing political system, the interests and strengths of the groups within it, and the norms and values adopted by society. Political power is usually obtained through a political process that involves competition and negotiation between different groups, either through constitutional or unconstitutional means (McCartney et al., 2021).

Political power can impact various aspects of life, including government policies, laws and regulations enacted, and the distribution of power and resources in society. Political power can also influence the process of forming public opinion and the formation of national identity (Hegele & Schnabel, 2021).

In many countries, political power is often centered in the government or other formal political institutions such as parliaments or political parties. However, in some cases, political power can also be controlled by non-governmental groups such as civil society groups, interest groups, or the mass media (Cunningham, 2023).

Economic, security and cultural factors often influence political power. For example, a country's financial strength can influence public policies made by the government, while security threats from within or outside the country can control how the government handles security issues. In addition, the cultural values and social norms adopted by the community can also influence the applied political methods (Stephenson et al., 2021).

In a democratic society, political power is often controlled through open and participatory political mechanisms, such as elections, legislatures, and the mass media. However, in authoritarian or dictatorial societies, political power is often controlled in an undemocratic manner and can result in human rights violations and policies that do not benefit the community (Sinpeng, 2020).

In the Indonesian context, political power often changes over historical developments. After independence from colonialism, Indonesia experienced several different periods of government, including the old order, the new order, and the Reformation. In each of these reigns, political power is often contested by various political groups and actors and can produce different policies (Bourchier & Jusuf, 2022).

## **C. METHOD**

This study uses qualitative methods with a historiographical approach to describe the pattern of relations between Indonesian Islamic Education Institutions and the government from the colonial period to the reform era. In this research procedure, researchers collect reliable information about past social, political, and religious situations to understand the role of Islamic educational institutions in social change and how it affects the condition of LPI in the reform era. In this way, researchers try to capture the dynamics of Islamic education today and examine the constellation of political power with Islamic educational institutions. The results of this study will form insights into what has happened in the past and how it is currently, as well as predict the future development of LPI. Ultimately, this research will examine past and present social relations related to the dynamics of Islamic education and Indonesian power politics in the reform era (Hadi, 2021).

## **D. RESULT AND DISCUSSION**

### **1. History of the Establishment of LPI**

As the researcher can observe, historically, the LPI was born because of two awareness among the stakeholders of the archipelago's Islam religion. The two awareness concerns the national situation (external) and internal religious understanding (Islam). This two awareness are explained as follows:

First, LPI was born because of the desire of religious actors to show their identity as Muslims. Islam is considered to have to be displayed symbolically and substantively towards the community colonizing the nation and its people.

The desire to display Muslim identity was strengthened when the Dutch colonizers were seen as not only carrying the mission of exploiting wealth (gold) but also controlling political territory (Glory) and transmitting religion (gospel) to the people of the archipelago who had been Muslim for centuries (Michalopoulos & Papaioannou, 2020). Therefore, it becomes understandable if the people of the archipelago feel threatened politically and economically and fear that their existence of religious (Islamic) values is threatened with extinction.

This is why Europeans are called infidels. A pejorative term that places them as enemies of religion. Fighting them in any form must be seen as jihad. This concept has caused the struggle to liberate the archipelago from the clutches of the colonialists, which continues to rage in the hearts of the Muslim community because it is considered a jihad (Kadivar, 2020).

Therefore, the establishment of the LPI symbolically directly became opposition to Dutch political power. Because of this, the birth of the LPI by itself must be considered the opposite of or against the educational institutions organized by the Dutch East Indies.

Researchers see how, for example, the establishment of the Sidogiri Islamic Boarding School in 1745 AD by Sayid Sulaiman. Not long after that, the Jamsaren Islamic Boarding School was founded in Surakarta in 1750 AD by Kyai Jamsaren from Bayumas. In the same year, the Cirebon Buntet Islamic Boarding School was founded in 1750 AD by Kyai Muqayyim. After that, the Ivory Islamic Boarding School was established in Malang in 1768 AD and was founded by Kyai Haji Munadi. Then the Darul Ulum Bayuanyar Islamic Boarding School was founded in 1787 AD by Kyai Istbat bin Ishaq.

After the five Islamic boarding schools were established, various Islamic boarding schools appeared in the archipelago, like mushrooms in the rainy season. This is an essential feature of the existence of Islamic educational institutions and, at the same time, education with the character of the Archipelago (Ali et al., 2021).

In this perspective, the researcher agrees with Nurcholish Madjid's opinion, which states that: "... If Indonesia had never been colonized, maybe the education system in Indonesia would have followed the pattern of Islamic Boarding School education. Higher education is no longer called UI, UGM, Unpad, or ITB, but possibly Buntet University, Sidogiri University, Banyuanyar University, and others. Even the world's big universities, for example, Harvard University, were established with the main mission of religion or were founded by those who transform religion...".

Islamic boarding schools, as explained above, identify themselves not only as a typical Islamic educational institution but also as typical of the archipelago. Such a position is considered a stronghold and a pioneer for the birth of cadres of the Ummah (Islam) who are reliable in matters of the Islamic religion and have broad insights into religion and nationality (Latif & Hafid, 2021).

This assumption was proven during the Dipenogoro War (1825-1830 AD). One of the most significant wars occurred on the island of Java when the Dutch East Indies still colonized the archipelago. Even though this war had killed 200,000 natives, it was pretty surprising because 8,000 fully trained Dutch soldiers were killed. The concept of jihad, by calling it "hub al wathan min al iman", became a leverage strong enough to push the people against the Dutch.

The Dipenogoro War confirmed that the Dutch eventually colonized the entire island of Java. But it must be mentioned that through this war, the Dutch East Indies psychologically felt that its existence in the archipelago was threatened. And after this war, the dynamics of Islamic education were strictly observed.

This oppositional attitude was increasingly visible after the Netherlands placed Muslim people, who make up the majority of the population of the Indonesian nation, as the third class in their own country. The land where they should be the primary owner of the vibrant archipelago. Muslims are only in the third layer after Europeans, Chinese, Arabs, Indians, and indigenous people.

Indigenous words in Dutch are known as *inlander*. This word was coined for the first time when the Dutch decided to form a colonial law (UU) in 1854. They wanted to equate the various groups of native Indonesian people, especially the targets of discrimination or socially segregated.

The Dutch East Indies law divided the Indonesian population with Europeanen, namely white-skinned Europeans, *Vreemde Oosterlingen*, or Foreign East, including Chinese, Arabs and Indians, and other non-Europeans. After that, the *Inlanders* were later defined as the Indigenous people.

Viewed from this point of view, LPI was born with very strong political and ideological content. His birth had political and ideological dimensions. Such conditions remained challenging to avoid even after Indonesia's independence. The LPI's relationship with power is always marked by an attitude of questioning, if not monitored because of its attitude, which tends to be the opposite. The identification of LPI as an oppositional educational institution was maintained, even when Indonesia became independent or had entered the reformation phase.

Second, LPI was born with the spirit of being a preservative pattern regarding religious culture and religious content. This happened because the world at that time, including, of course, in the archipelago, was passionate about developing science and technology based on the positivism of August Comte and several other philosophers who thought the same. They want to separate religion from political and social interests (Bensaid, 2021).

The thoughts of August Comte and several medieval intellectuals formulated the building of knowledge, which in Noeng Muhadjir's terms, was value-free. This enthusiasm led to efforts to separate religion from political power and religious values from their knowledge and daily behavior. This is what is known in Western society as secularism.

In fact, in Muslim intellectual reasoning, science is not like that! For example, science says that citing Noeng Muhadjir and Syed Hossein Nasr, it is still bound by value (value bond). Knowledge of the two intellectuals' reasoning always contains the values of holiness (*qudus*). Science is considered not to deprive itself of the importance of sanctity, let alone become a kind of tower without the slightest religious value.

Western and European secularism's history differentiates it from the Islamic world. It is known that for quite a long time, European and Western nations were underdeveloped only because political power and the development of science were controlled by religion. It is quite understandable if many medieval intellectuals such as Galileo Galilei (1564-1642 AD) were willing to be inquisitive by the Church just because the results of their scientific research were considered to contradict what was contained in their religious interpretations (Aydın-Düzgıt et al., 2020).

Galileo Galilei, the Italian physicist known as the observational astronomer, had to be willing to reject his hypothesis about whether the sun or the earth is the center of all kinds of objects in the solar system. He must admit the theory of geocentrism, not heliocentrism, when he is tried before a court whose existence is controlled by religion. Therefore, in their mainstream thinking, efforts to separate religion from science and political power will determine the success of building a nation.

Western and European secularism was finally carried out on various sides of life. Religion is kept away not only from political power and science but also from matters of

everyday life. This idea was massively transformed, including the countries that became their colonies, including Indonesia.

Based on this reasoning, it becomes understandable if Indonesian religious stakeholders must continue to transform religious (Islamic) values to the broader community. The entrance to this transformation is through education. Thus, establishing Islamic educational institutions is not only a different form from Western academic institutions but also has different motives and missions. Islamic educational institutions thrive in the archipelago (Farid & Lamb, 2020). This is why Islamic educational institutions remained mostly private until Indonesia's independence and showed their typical "opponents" or at least control over the state.

LPI found its momentum to establish a state educational institution when Indonesia became independent. The political struggle to transform religious values was then carried out through efforts to establish ministries specifically dealing with religious matters. The assumption is that there are too many religious issues that cannot possibly be covered by government institutions that are un-Islamic. There needs to be a forum for resolving the problems of Muslims through a special ministry named the Ministry of Religion (Kocamaner, 2019).

The establishment of the Ministry of Religion was fought for before Indonesia proclaimed itself as an independent country. Take, for example, the idea of Mr. Muhamad Yamin on July 11, 1945, who proposed the establishment of a ministry of Islamic religion at BPUPKI. However, his efforts failed, including when this was brought up at the meeting of the Preparatory Committee for Indonesian Independence (PPKI) two days after Indonesia's independence, namely Sunday, August 19, 1945. PPKI, at that time, specifically only discussed ministries in the country that had just proclaimed its independence. Establishing a Ministry of Religion hit a dead end even in this forum.

It is known that Mr. Johannes Latuharhary. One of the PPKI members is a Christian from Eastern Indonesia. According to B.J. Boland, this situation increased the temperature and political tension at the beginning of Indonesian independence. Muslim politicians who previously felt that they had been disappointed by the failure of establishing an Islamic state or by the rejection of the Jakarta Charter thought that they had to be disappointed again when the ministry of religion was finally rejected.

The new Ministry of Religion was successfully established after the envoy of the Indonesian National Committee (KNI) for the Banyumas Residency Area, namely K.H. Abu Dardiri, K.H. M. Saleh Suaidy, and M. Sukoso Wirjosaputro who are KNI members from the Masyumi political party, proposed the establishment of a Ministry of Religion. Finally, during the Sjahrir II Cabinet, the Ministry of Religion was successfully established through Government Decree No. 1/S.D. January 3, 1946.

At the same time, this history rejects the hypothesis that the ministry of religion was born as a form of state gift to Nahdhatul Ulama (NU). The facts show that the initiators and pioneers for establishing this ministry were those based in Masjumi, which is politically opposed to NU. This indicates that even if it must be called a gift, it is for Muslims.

The establishment of the ministry of religion requires skilled workers not only in matters of religion but also in matters of administration and organizational governance. For this purpose, religious schools were established, intended to fill special positions. Since then, religious schools have been established with state status, although in limited numbers (Van Buren III et al., 2020).

## **2. LPI Main Mission**

The historical perspective the researcher described earlier shows that LPI was founded with two main currents. The two currents are the spirit of nationalism and the transformation

of Islamic values to the Muslim generation (Barton et al., 2021). Therefore, Islamic Education teaches the basic principles of hanief Islam and the basic principles of an equal life, and the spirit of nationalism. The idea of “hubb al wathan min al iman” (love of the country is part of faith) is integrated into all Muslim activities in Islamic education.

With these two passions, the target of Islamic education is humans. Humans must be placed as the main object of study. Such a philosophical foundation of Islamic education, by itself, will be able to encourage human identity to become a subject in everyday life. This is what animates the character of nationalism when someone graduates from an Islamic educational institution.

The ultimate goal of establishing the LPI based on the above reasoning is to be able to guide humans toward God and never make them God. With this spirit, Islamic education will teach how humans live and coexist equally with one another and always place the one God as the pinnacle of all universe (Kolganov et al., 2022).

With this logic, the primary mission of establishing an Islamic educational institution should be able to produce two critical humanitarian missions. These two missions are to become both Abdullah and the caliph of Allah. Missions are vertical as well as horizontal. For these two missions, the explanation is as follows:

a. Man as Abdullah (Servant of Allah)

The human function as Abdullah, with the mission, described earlier, requires the implementation of Islamic education to move in the form of restoring the human image, which completely devotes itself to Allah. In Islamic terms, this is introduced as Abdullah. Because LPI produces generations that only serve themselves to Allah, everything other than Allah must be considered equal.

In this perspective, researchers agree with Islamic educational philosophers that the failure of temporary education is more due to education failing to define humans. In Kasim Amin’s writings, it is stated that humans are a mystery. Therefore, it is natural that education cannot properly educate people (Jandrić et al., 2021).

Man’s position as Abdullah will require him always to practice the interpretation of God’s laws. It is important to note that philosophically, God’s law means not fiqh or qanun but sunatullah. This principle will later teach humans the concept of independence and the necessity to give birth to knowledge.

Through such education, other potentials can also be developed. The further potential is al qalb which is owned by humans and can be used properly. In today’s reality, the paradigm of modern education and its impact must be felt in the world of Islamic education, another tool given by God in the form of the heart (al qalb) cannot be understood as useful for acquiring knowledge.

Through the reasoning above, the success of Islamic education will be seen from how humans present the one and absolute Allah in their hearts and souls. It must be considered a failure in the implementation of Islamic education if it is unable to produce human beings who are submissive and obedient, without reserve to the absolute power of the one and only God.

It is necessary to call God the One and absolute because, through the oneness of God and the absolute, everything other than God must be various or complex and, therefore, relative. And since only God is absolute, then, apart from God, it must be relative. The substance of this reasoning is the importance of the LPI in putting humans to always abide by God’s laws without fear of anything, including human power. In this location, Islamic education liberates humans from all forms of slavery and dependence.

Such philosophical assumptions become understandable if Islamic educational institutions teach subjects of theology or theology and tawhid sciences. These subjects are given not only to mold humans to become fatalists but to shape humans to be creative because

they are on an equal footing with other humans. He became an independent being. Therefore, no matter how small this misalignment occurs, it should be considered as having driven humans to become non-monotheistic (Khalid, 2022).

Another consequence of understanding that God is one then, all other than God are equal. There is no superior human because of skin color, language, or religion. This is if you quote Nurcholish Madjid's thoughts, who said that Islamic education has the character of liberation. Humans who believe will be freed from all types of colonization, attachment, and dependence on anything other than God.

Many parties previously thought that when a human becomes Abdullah, it is as if he is a fatalist. Fact no! When humans become Abdullah, they will have an independent attitude in behaving and determining the direction and journey of their life. It doesn't have any dependencies. This is the character that will be the lever of the creative soul.

This sparked the struggle for independence when Indonesia was still colonized by the Dutch, always and almost certainly came from Islamic educational institutions. This attitude may also be why many Muslim societies remain opposed to political power, even after Indonesia became independent (Thohir et al., 2021).

b. Man as Khalifah of Allah

As Allah's caliphs, humans must or will force themselves to place nature as their partner in life. Those educated at LPI will establish nature as a verse of God's existence. Therefore, LPI does not separate but unites.

If you read the Qur'an surah al Baqarah [2]: 30, Al An'am [6]: 165 and Az Zuhruf [43]: 60, it is stated that one of the tasks of humans, why God created them, is so that humans can become caliphs in the earth. Various Interpretations of the Qur'an, for example, Ibn Kathir and al Maraghi, call the caliph the Substitute of God on earth. Therefore, in its second function, namely as the caliph of Allah, humans must maintain and manage nature because nature was created for humans. Managing and maintaining nature is impossible if humans do not know. Therefore, knowing will be the basis for humans whether or not he becomes His caliph on earth.

In a particular formula, its function as caliph also means that it contains a horizontal perspective. In that position, LPI requires its alums to be able to sympathize with fellow human beings (Shafir, 2019).

The two functions, as explained earlier, are reasons to call humans ahsani taqwim (al Thin, 95: 4). This sentence, using Maulana Muhammad Ali's reasoning in the interpretation of The Holly Qur'an, is the extraordinary ability of an educated human being to progress, or to develop his potential through the means of hearing and sight. LPI has never introduced general knowledge and religious knowledge. All knowledge is the same as the same source, namely Allah. Therefore, in the perspective of Islamic education, nature is called a sign. The word sign contains both symbolic and psychological meanings.

They will be made aware that God created nature and all its contents as a gift to humans. Because it is a gift, humans have the function of maintaining and maintaining (rabb), developing, and making the most of it. This is also why humans have a mission as the caliph of Allah. Islamic educational institutions, therefore, should philosophically unite and not separate knowledge. Unify what is called the science of religion with general science. Science, in the view of Islamic Education, is neutral. No specific order separates it from the others (Nasir et al., 2020).

### 3. LPI Dynamics in the Reformation Era

The political reform that occurred on May 21, 1998, has become a new milestone in Indonesia's political movement of Islamic education. Islamic educational institutions, which

for a long time have been in a peripheral position and tend to lose their breath of renewal, are starting to enter a new arena on the national stage. Its role is beginning to be noticed both in the political context and filling essential positions in government (Haripin et al., 2020).

On the other hand, the Islamic Boarding School has undergone many changes in its appearance and form since Indonesia's independence. The structure of Islamic Boarding Schools is no longer singular, as previously explained. Researchers cite the results of Nurcholish Madjid's research which states that Islamic Boarding Schools are transformed into four forms. The first is the modern Islamic Boarding School which adapts various advances and changes. This type of Islamic Boarding School has shown its identity as an educational institution passionate about the growth and development of modernity. Modern Gontor boarding school is one of them. This Islamic boarding school continues to affect several regions to establish the same Islamic Boarding School. The second is an Islamic Boarding School that is literate towards change and progress but still maintains its old traditions as an Islamic Boarding School. The third is an Islamic Boarding School that understands modernity but still chooses to be the anchor for the seeding of the spirit of traditionalism. Then the fourth is the Islamic Boarding School which takes an antagonistic attitude towards modernism while maintaining various conditions like the Islamic Boarding School in the past.

Apart from the various types and forms of Islamic Boarding Schools, the researcher examines how the national political map changed after the Reformation. The reforms that gave freedom to associate and assemble have formed new colonies which show their communal character in the political constellation (Alkatiri & Karim Hayaze, 2022). For example, how are political parties originating from the Muslim mass community, such as Nahdhatul Ulama with PKB and intersecting with PPP, Muhammadiyah with PAN, and other divisions in PPP and PKS. Other mass Muslim groups have established certain political parties, such as PKS, Masjumi, and PBB.

Interestingly, almost the majority of those who entered the parties as the researcher described earlier, had their schools at the elementary and secondary levels, came from Islamic educational institutions, and even from Islamic boarding schools. Many, though not the majority, of their backgrounds, come from public and private Islamic universities (Tomasik et al., 2021).

Aware of the situation of voters based in NU, Muhammadiyah, and Islamic organizations with a real future, the Nationalist political parties are also the same. In the end, they recruited their cadres from autonomous organizations and the cultural base of mass Islamic organizations. With such a situation, the political race shifted its direction from the elite to society with a real mass base, namely those in the Islamic education environment.

Researchers have described that because LPI was born mostly from the community with a percentage of 90 percent private and only 10 percent state. Thus, naturally, these communities exist in many Islamic educational institutions, which in the several years before the reform era rolled around, had not been neatly touched by political power. This has become LPI's bargaining power since the Reformation took place in the context of national politics. The political need based on the Muslim masses parallels the need for Islamic Education Institutions to carry out transformations. This marks and becomes the main characteristic, the occurrence of paradigmatic changes, changes in relations, and even the shift of the LPI to a new direction in the context of its relationship with power (Nirzalin & Febriandi, 2022).

Researchers see that in this phase, there has been a paradigmatic change in the Politics of Islamic Education, which was previously always opposed, to a new direction that is more accommodating. Researchers call this new position a coalition. Islamic educational institutions are forced or force themselves to become part of political power, the primary indicator of which is seen from the number of students entering the state bureaucracy.

This position, seen from a sociological and political perspective, is understandable given the high power of compromise between practical political interests and those who have kept their distance from political power. However, it is essential to note that when the LPI was in an accommodative position, or let's call it a coalition with political power, it was seen by some as a way for the government to "tame" the political machine of Islamic education, which previously seemed heroic and ideological in a soft new direction. A new adage has emerged, which states that the many entries of the santri into political power do not necessarily bring about significant changes.

Corrupt, collusive, and nepotistic political practices continue to run rampant. In many cases, the symptoms have continued to increase, even when ideologically Islamic people fill many domains of the state bureaucracy and political power.

This condition is considered to be even more concerning when in many dialectics, it is found that there is a fact that some Indonesian Muslim communities are starting to question whether it is still relevant if Islamic educational institutions teach historical subjects that tell about heroism, martyrdom, and other aspects during the war at the time of the Prophet Muhammad, his companions, and friends takes place? Such lessons are considered the "root" of intolerance between religious communities. Such a situation is seen as a way for the government to undermine the ethos of Muslim society by displaying Islamic symptoms in everyday life. From such a perspective, it becomes understandable when the government gives the project of religious moderation to LPI with the main object of the LPI curriculum itself. This is what researchers think of other positive or negative impacts on establishing an accommodative relationship with political power.

## E. CONCLUSION

Political reform in 1998 became a new milestone in the political movement of Islamic education in Indonesia. Since Reformation, Islamic educational institutions have entered a new arena on the national stage. Their role has begun to be noticed both in the political context and in filling critical positions in government. After the reform, the national political map changed, and many political parties came from the Muslim community. Many political party cadres come from Islamic educational institutions, including Islamic boarding schools. Islamic educational institutions began to transform and become part of political power, which marked a paradigmatic change in the politics of Islamic education. This is understandable given the high power of compromise between political and Islamic education interests.

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