

POLITICAL POLICY STRUGGLE OF THE NEW ORDER AGAINST DEVELOPMENT OF STATE ALIYAH MADRASAH IN INDONESIA (1966-1998)

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Abstract

This study aims to examine the New Order's political policies towards the development of State Aliyah Madrasah in Indonesia.

The method of this study is a historical approach. Data obtained through literature review, both primary and secondary. Analysis of research data with content analysis.

The results obtained are the development of Madrasah Aliyah influenced by the relationship of the New Order to Political Islam, that is, if the relationship between the New Order and Islam improves, there will be significant progress towards the development of the Aliyah madrasa. There are policies that benefit the development of Madrasah Aliyah, both in terms of recognition of formal legality and institutional quality.

Key words: *Policy, New Order Politics, and Madrasah Aliyah*

1. Introduction

As a system of educational policy, it cannot be separated from the atmosphere of a country's political policy. Between the two have a very close relationship, so that the shape and change of a country's political system can provide a fundamental impact in the field of education. Therefore, in education channeled political will or power

will in a country or society.¹ Therefore, in determining the direction of state education policy has a very strategic role in the educational process and has made education as an effort to preserve the status-quo of power. In fact, it can be said that the existing education system can reflect the shape of the relevant state system. So, education is a portion of the state or a function of the state because the state has the power to direct the education system and occupy an ideal position both economically and politically to support the development mission and vision built by a country.

The phenomenon is that the significance and political implications and development of madrassas - Islamic education - in general for the authorities of educational institutions, including madrassas, were established to support certain political interests of the authorities, namely to support, create and strengthen the image of the ruler as a person those who have piety and concern for the interests of the Ummah and more importantly as defenders of Islamic orthodoxy. Furthermore, said Azra, this in turn will strengthen the legitimacy of the authorities vis a vis the people.²

In Indonesia in the 20th century, the direction of Islamic education policy was also very closely related to the political policies of the government, especially during the reign of the New Order. Historically, if traced the development and growth of Islamic education was strongly influenced by the socio-political relations of Muslims themselves in the context of the political system adopted by the New Order government. There is a close relationship between Islamic education, the political system of the ruling government and the condition of the Islamic community itself. If the relationship between Islam and government politics leads to conflict, it is certain that the development of Islamic education has significant obstacles. On the other hand, if the relationship between the New Order government and Islam was accommodative, it would have a positive impact on the development of Islamic education. This shows that the New Order government has a very strategic role in determining the direction of Islamic education policy.

¹H.A.R. Tilaar, *Kekuasaan Dan Pendidikan*, (Magelang; Indonesia Tera, 2003), hlm. 20

²Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta; Logos, 2002), hlm. 50

2. Material and Research Methods

Religious education in the path of the school in stages and classy as a term for this type of Islamic education better known as madrasa. Actually madrasas in the map of national education have long been known. Since when the emergence of madrasas is not known with certainty and is still debatable. There are two phenomenal works as a result of serious research with academic standards that can represent madrasa studies in Indonesia showing the confusion of information on the existence of madrasas. Karel A. Steenbrink, through her research traces the growth of madrasas in Indonesia. According to him, the emergence of madrasa was the response of pesantren as a result of the gradual modern educational institutions introduced by the Dutch colonial government.³ Steenbrink's thesis was rejected by Maksum. He indicated that the growth and development of madrasa in the early 20th century was the influence of the Islamic reform movement in Indonesia which had quite intensive contact with the Islamic reform movement in the Middle East.⁴ From this debate, there are two possible truths of early historical existence the emergence of madrasa institutions in Indonesia, namely the renewal of Islam and the influence of educational policies implemented by the Dutch colonial government. Apart from this debate, according to the opinion of the writer, what is clear is that madrasa is one form of educational institution that has the characteristics of Islam and needs to get adequate attention or appreciation from various groups as an authentic Islamic education originating from the womb of Indonesian tradition.

This study includes a literature review with a historical study approach. Data obtained from the study of literature by tracing the literature of primary and secondary data. Data analysis was performed by content analysis.

3. Results and Discussion

Historically, in the early days of the New Order, the policy on madrasas was basically more on continuing and strengthening the policies of the Old Order. At this stage, in the era of the 70s until the 80s, madrasas were not yet seen as part of the national education

³Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*, (Jakarta: LP3ES, 1986), hlm. 43

⁴Maksum, *Madrasah: Sejarah dan Perkembangannya*, (Jakarta: Logos, 1996), hlm. 10

system, but this institution was only an autonomous educational institution under the supervision of the Ministry of Religion. Academically, the main reason is because of political reasons that the madrasa education system is more dominated by religious content, uses a curriculum that is not standardized, has a non-uniform structure, and imposes management that is less controllable by the government.⁵ Autonomy given to the Ministry of Religion to manage madrasas marks the government's goodwill to try to integrate madrasas into the national education system.

Various efforts were made by the Department of Religion as holders of autonomy in managing madrasas to develop this institution. Among other things by formalizing and structuring madrasa institutions. Formalization was carried out by establishing a number of madrasas with certain criteria regulated by the government, as well as establishing new state madrasas. While structuring is intended to regulate curriculum selection and formulation which tends to be the same as the school curriculum and curriculum under the Ministry of Education and Culture.

This phenomenon can be observed in the events of 1975 as an effort to fix the government madrasa rolling out policies in the form of Joint Decree (SKB) of three ministers: Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs.

The three Ministerial Decree is considered a key milestone in the history of madrasa modernization. This decree is the starting point for administering madrasas as outlined in the decree, namely that the madrasah diploma is recognized not only by the Department of Religion, but also by the Ministry of Education and Culture and also other departments as well as other implications that are beneficial to madrasa graduates.

A number of important points that can serve as guidelines include; 1) Madrasa includes three levels; MI is on the same level as SD, Mts is on the same level as SMP, and MA is on the same level as SMA. 2) Madrasa diplomas are rated the same as public school diplomas which are equivalent. 3) Madrasa graduates can go to public schools which are at a higher level. And 4) Madrasa students can

⁵Mastuki, *Menelusuri Pertumbuhan Madrasah Di Indonesia*, (Jakarta; Bagian Proyek EMIS Perguruan Agama Islam Tingkat Dasar Direktorat Jenderal Kelembagaan Agama Islam, 2001)

move to public schools at the same level.⁶

Of course it brings consequences that must be met by the madrasa which is the content or substance of the madrasa. The consequences are in the form of curriculum changes and the number of hours of study that must follow the pattern of the Ministry of Education and Culture while maintaining the distinctive characteristics of Islam which is the identity of the madrasa.

The improvement of madrasa education institutions also continued, along with the improvement in relations between Muslims and the state in the late 80s, the existence of madrasas had increased. This increase is shown by the efforts to integrate madrasas into the national education system. The integration of madrasas into the national education system is marked by the passing of Law No. 2/1989 concerning National Education System. Although it does not explicitly regulate specifically about Islamic education, in practice this law provides new general provisions regarding the type and curriculum of Islamic education, especially madrasas. The implication can be observed in the curriculum and all levels of madrasas, ranging from Ibtidaiyah, Tsanawiyah to Aliyah. In general, this classification is paralleled by the existing classification in school education, starting in elementary, junior and senior high school. Madrasa curriculum is also the same as schools with the exception of the development of Islamic characteristics.

Chronologically operational, the integration of madrasas into the national education system is strengthened by PP. No. 28 of 1990 concerning Basic Education and Minister of Education Decree No. 0487 / U / 1992 concerning Elementary Schools and No. 054 / U / 1993 concerning Junior High Schools. This decision was followed up by Decree of the Minister of Religion No. 368 and 369 of 1993 concerning the Implementation of Ibtidaiyah Madrasa and Tsanawiyah Madrasa. Meanwhile, Madrasah Aliyah was strengthened by PP No. 29 of 1990 concerning Secondary Education, Minister of Education and Culture Decree No. 0489 / U / 1992 concerning General High Schools and followed by the Minister of Religion Decree No. 370 of 1993 concerning Madrasah Aliyah. This

⁶Keputusan Bersama Menteri Agama; Menteri Pendidikan dan Kebudayaan serta Menteri Dalam Negeri No. 6 tahun 1975 No. 037/U tahun 1975 dan No. 36 tahun 1975 *tentang Peningkatan Mutu Pendidikan Pada Madrasah.*

recognition resulted in no more differences between MI / Mts / MA and SD / SLTP / SMU apart from the distinctive features of Islam with equalization of MI graduates becoming more open to continue to junior high, MTs graduates could continue to high school, and MA graduates could continue to tertiary institutions .

Efforts to improve the quality of education in Madrasas continue to be fostered with curriculum development in Madrasah Aliyah unlike Madrasah Ibtidaiyah and Tsanawiyah, namely by organizing more specialized specialization courses as initial preparation for entering the tertiary level of education. To realize this intention, in May 1980 the Indonesian Minister of Religion Decree No. 24 of 1980 concerning Madrasah Aliyah Curriculum as a follow-up to the improvement of Minister of Religion Decree No. 75 of 1976 concerning Aliyah Madrasah Curriculum.

In the 1980 curriculum, the Madrasah Aliyah curriculum was emphasized on the specification of expertise by opening a number of majors, first, the Department of Natural Sciences (IPA) whose educational programs focused on the exact field of study. Second, majoring in Languages, the educational program focuses on the field of language studies. Third, majoring in Social Sciences (IPS), the education program focuses on social studies. Fourth, majoring in Sharia / Religion, the education program is focused on the field of religious studies. Fifth, the department of Qadla / Religious Court, the education program is focused on the field of study that is qagla / religious court.⁷

The composition of the curriculum in Madrasah Aliyah based on the decision is composed of three programs, namely a general program, an academic program and a skills program. General programs are educational programs that must be followed by students. Academic programs must be followed by all students in their respective majors. Whereas the skills program is an optional program that is tailored to the expertise and skills of students. The implementation of this curriculum is carried out in three years using a class I, II and III system. This system uses the semester system as a unit of time and one teaching year is divided into two semesters. For the first semester is a study orientation period which is the basis for

⁷Keputusan Menteri Agama RI No. 24 tahun 1980 *tentang Kurikulum Madrasah Aliyah*.

students to develop and choose majors in the next semester according to the talents and interests of students.

Furthermore in 1987 based on the Decree of the Minister of Religion of the Republic of Indonesia No. 73 of 1987 concerning the Implementation of the Aliyah Madrasah Special Program, which in the framework of its implementation, refers to the Decree of the Directorate General of Islamic Binbaga No. 47 / E / 1987 dated July 23, 1987.⁸

This program was held because based on the fact that in the previous curriculum development it turned out to produce madrasa graduates who were all responsible, did not master general subjects and did not master the fields of religion. Because the curriculum burden is not comparable 70% of general subjects and 30% of Islamic religious education. For this reason, there was an idea at the 1988 MAPK by opening the first five MAPK stages which were appointed by the Minister of Religion's decision as the organizer of the special program; MAN Darussalam Ciamis West Java, MAN I Yogyakarta, MAN Ujung Pandang Sulawesi Selatan, MAN Kota Baru Padang Panjang West Sumatra and MAN Jember East Java.

One of the interesting things in organizing this MAPK is the involvement of central and regional agencies in an integrated manner in a separate team. This phenomenon seems to indicate the seriousness of the government in its formation. On the other hand, what distinguishes it from the previous madrasa policy is the curriculum developed at MAPK.

In 1993 there was a new curriculum change policy. This curriculum is a set of plans and arrangements regarding the content and subject matter as well as the methods used to guide the implementation of teaching and learning activities in Madrasah Aliyah. The Aliyah Madrasah teaching program consists of general teaching and special teaching programs. General teaching programs are held in classes I and II, while special teaching programs are held in class III Madrasah Aliyah.⁹

The general teaching program is a teaching program that must

⁸Keputusan Menteri Agama RI No. 73 tahun 1987 tentang *Penyelenggaraan Madrasah Aliyah Program Khusus* dan Keputusan Ditjen Binbaga Agama Islam No. 47/E/1987 tanggal 23 Juli 1987.

⁹Keputusan Menteri Agama RI No. 373 tahun 1993 tentang *Kurikulum Madrasah Aliyah*.

be followed by all grade I and grade II students. This program is intended to enhance students' abilities and interests as a basis for selecting specific teaching programs that are appropriate in class III.

While the special teaching program is held in class III and chosen by students according to their abilities and interests. This program is intended to prepare students to continue their education at a higher level of education in the fields of academic and professional education and prepare students directly or indirectly to work in the community. Students in class III are given the opportunity to move to other special teaching programs according to their abilities, interests and learning progress. The opportunity to move from the selected special program to another special program is given until the end of quarter III chess. The special teaching program consists of; Language Program, Natural Sciences Program (IPA) and Social Sciences Program (IPS). Each special program has a number of general subjects and special subjects. The types of general subjects and the number of hours of each general subject in each specific program are the same.

In its implementation, each Madrasa Aliyah Negeri or Private can choose to open a major in Social Sciences, Natural Sciences, or Language. In one Madrasah Aliyah institution the department that is organized may be one, combination or religious. Madrasah Aliyah curriculum contains almost the same weight between compulsory Islamic religious education subjects and general education in class I for the majors of Language, Natural Sciences and Social Sciences, and changes after the majors from class II to class III. Each of them has one class hour from classes I, II to III lasting 45 minutes.

The development of natural science, social studies and language programs is intended to prepare students to continue their education to higher education in the academic and professional fields. In addition, this program also provides students with the ability to directly or indirectly work in the community. These three programs contain study materials and lessons compiled in general subjects including; Pancasila and civic education; Islamic Religious Education in the form of the Qur'an, Hadith, Fiqh and History of Islamic Culture; Indonesian Language and Literature; National History and General History; Arabic; English; Physical education and Health Sciences. While in the Special Program the three have differences. The language program emphasizes the mastery of Indonesian language and literature and English, the Natural Sciences program emphasizes exact sciences

such as Physics, Biology, Chemistry and Mathematics, while the Social Studies program places more emphasis on social sciences such as economics, sociology, state administration and anthropology.

Furthermore, based on Kepmenag No. 371 of 1993 concerning Madrasah Aliyah Religious, the development of the Madrasah Aliyah Religious (MAK) program which is a type of religious secondary education that prioritizes the preparation of students in mastering special knowledge about the teachings of Islamic religion and the repertoire of Islamic thought. MAK is a form of unit of one type of secondary education which lasts for three years and is held in; boarding school / boarding system. The vision developed by the Islamic Madrasah Aliyah is the mastery of special knowledge about the teachings of the Islamic religion needed to continue to the tertiary level and be able to adapt to community members and have the ability to enter the workforce.¹⁰

The purpose of opening the MAK is, first, to meet experts in the field of Islamic Religion in accordance with the demands of national development in order to improve the quality of education in Madrasah aliyah. Second, to prepare graduates to have the basic skills needed for self-development as scholars and intellects. Third, prepare graduates as prospective students of IAIN or other PTAI including prospective students at al-Azhar University in Cairo and other Islamic universities.

The difference between this program and MAPK is that all students are required to live in a dormitory. This hostel has a role to support students' success in learning so that they can be controlled more intensively. So that the hostel is designed to be able to support the learning process of students which is equipped with several supporting facilities.

The teaching program at the Islamic Madrasah Aliyah is organized based on three areas of development which include; the field of character education development, the field of academic education development, the field of skills education development and the superior school development field. The MAK teaching program covers the fields of character education development and the field of academic education development while at the regional level covers the

¹⁰ Asep Abdul Qohar, *Madrasah Aliyah Keagamaan*, (Jakarta; Bagian Proyek EMIS Perguruan Agama Islam Tingkat Dasar Direktorat Jenderal Kelembagaan Agama Islam Departemen Agama RI., 2001), hlm. 42

fields of developing skills education and superior madrasas. The field of character education development consists of subjects; moral education, citizenship, language and Indonesian literature. The field of academic education development consists of subjects; Qur'anic Hadith, Interpretation, Hadith Science, Usul Fiqh, Tawhid, Morals, Sufism, History of Islamic Civilization, Arabic, Mathematics, Science, Social Sciences, and English. The field of skills education development consists of; Sports, Arts, Computers, Accounting and Vocational. The top madrasa consists of Islamic studies, an introduction to research and other foreign languages.

In the context of the efforts to develop the MAK, in 1997 the Director General of Islamic Binbaga issued a circular No. E / PP.00.6/5/97 concerning the Implementation of Religious Aliyah Madrasas (MAK), instructing that religious programs can be opened to any Madrasah Aliyah who are able to implement the MAK curriculum demands as stipulated in the Minister of Religion Decree No. 374/1993 and operational licenses were granted by the local Regional Office of the Ministry of Religion. This decision resulted in the emergence of new MAKs in public and private institutions opened by the Ministry of Religion in several regions. Until 1999, the number of MAKs in the country reached 72 and MAKs in private reached more than 200.

The government also developed the Madrasah Aliyah Skills program in collaboration with the Ministry of Religion with UNDP / UNESCO. The basic assumption underlying this program is to equip students with useful skills to develop their lives as individuals and community members either independently or enter the workforce according to their ability and potential levels. By definition, this program madrasa is understood as General Aliyah Madrasa with the same curriculum content as General Aliyah Madrasa coupled with extracurricular programs with various structured skill areas. Out put from this program is directed to be able to enter the workforce with the skills learned from this program.¹¹

The curriculum provided is a combination of structured intracurricular and extracurricular programs. The Intrakurikuler

¹¹Saiful Ma'arif, *Madrasah Aliyah Program Keterampilan*, (Jakarta; Bagian Proyek EMIS Perguruan Agama Islam Tingkat Dasar Direktorat Jenderal Kelembagaan Agama Islam Departemen Agama RI., 2001), hlm. 15

Program consists of Pancasila and Citizenship Education, Islamic Religious Education, Indonesian Literary Languages, General National History, English, Physical and Health Education, Natural Sciences, Social Sciences and Mathematics. Extracurricular program is the main program that teaches skills according to the type of program choice (technology, vocational and agriculture). The implementation of this program has its own separate time allocation so as not to reduce the time allocation of other programs.

Madrasah Aliyah skills curriculum The Skill Program applies a Wulan chess system which divides one year's study time into 3 parts of time each called Wulan chess. The implementation of skills education is given for three semeles (semesters 3,4,5) with the number of study hours 18 hours per week or around 936 hours for the whole semester. Types of skills programs in Madrasah Aliyah The Skills Program is divided into three groups namely, technology, vocational and agriculture.

Realization in the first phase of the program, between 1988-1990 covered the sewing, fashion, automotive and electronic fields for three MANs, namely MAN Garut, MAN Kendal and MAN Jember. In the following stages 1991-1993 was tried to be developed in five MANs, namely; MAN Banjarmasin and MAN Medan for the computer sector, MAN Watampone Bone for the welding field, MAN Bukittinggi for the motorcycle service sector and MAN Praya West Nusa Tenggara for the office accounting sector.

This narrative summary report contains all data and information globally obtained from the Directorate General of Islamic Binbaga Statistics data on a five-year scale between 1977, 1982, 1987, 1992 and 1998. Analysis of this data will be distinguished between Madrasah Aliyah Negeri with Private Madrasah Aliyah. In 1997, the Aliyah Negeri Madrasah reached 42 with 4959 students and 582 teachers. In 1982 there were 125 schools with 38292 students and 3018 teachers. From this data compared to the previous year there was an increase of 34.2% (number of institutions), 87.0% (number of students) and 80.7% (number of teachers).

In 1986/1987 the number of Madrasah Aliyah Negeri reached 290 with 1,812 classes and 88,985 students with 2,714 permanent teachers (59.32%) and 1,861 (40.68%) non-permanent teachers. While the number of administrative employees reached 1,229 (81.12%) civil servants and 286 (18.88%) honorary employees. In 1992 there were

393 institutions with 4,536 class capacities, 84,064 students (46,14 male students and 98,134 (53.86%) female students with 6387 permanent teachers (56.14%) and non-permanent 4990 (43.86) % person.

In 1998 there were 558 madrasah institutions with a total class of 5,444, the number of male students 92,702 (43.18%) and 121,968 (56.82%) female students, and the number of teachers with NIP.15 totaling 7,909 (33.30%), NIP 13 totaled 1,476 (6.21%) and temporary teachers were 14,366 (60.49%) people.

Whereas Private Aliyah Madrasah (MAS) experienced a significant amount. This shows that community participation in MAS institutions is quite large as narrative data will be shown as follows; at the beginning of the New Order in 1977 with 25,197 students and 1,709 teachers. In 1982 there were 1,090 institutions with 77,669 students and 7,363 teachers. From these two periods there was an increase of 69.6% for madrasah institutions, 67.6% for students and 76.8% for teachers.

In 1987 the number of madrasahs reached 1,519 institutions with a breakdown of 3,736 class sizes, 147,530 students, 1,339 (15.11%) permanent teachers and 7,532 (84.10%) non-permanent, while administrative staff reached 15 (3.38%) permanent employees and 429 (96.62%) honorary employees. In 1992, there were 2,245 students with 7,688 classes, 101,545 students (47.80%) male students and 110,935 (52.21%) female students, 3,059 teachers (9.77%) permanent teachers and 28,260 (90, 23%) temporary teachers. While in 1998 the number reached 2977 with a total number of 9,944 classes, the number of students reached 128,338 (47.34%) boys and 142,786 (52.66%) female students, the number of teachers reached 4,291 (1.23%) with NIP.15 and NIP.13 totaled 355 (1.02%) and nonpermanent teachers reached 30,221 (86.69%) people.

4. Conclusions

From this fact, it shows that madrasahs have experienced significant developments. There are some basic things that need to be flawed about the existence of this madrasah. First, madrasah has the same position as other public schools. Although in reality must be paid handsomely with the swelling of the madrasah curriculum. This certainly adds a burden to students because of the double demands, one side he must master the religious fields and on the one hand must

master the general sciences. Second, given the private madrasahs data more than state madrasahs show increased religious enthusiasm among Muslims. The increased enthusiasm for this religion in turn has also led to new developments in madrasah institutions. With the existence of madrasahs, it must also be recognized that they have helped to foster and develop Islamic human resources, both religious knowledge and general knowledge. Improving madrasah can also indicate better relations between Islam and the state.

5. Acknowledgments

This study would not have been carried out without the help of several parties. Therefore, thanking the reviewers to the alma mater of the University of Darul Ulum, Jombang for providing research facilities and permits. As well as various study experts who have provided input as a means of dialogue.

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