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The Transformation of Islamic Educational Institutions and Curricula in the Indonesian Archipelago During the Dutch and Japanese Colonial Periods: An Islamic Ethnopedagogical Perspective

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Article Info

ABSTRACT

Purpose of the study: This study aims to analyze the transformation of the Islamic curriculum in the Indonesian archipelago during the Dutch and Japanese colonial periods. The study focuses on the influence of colonial policies on the direction, structure, and content of the curriculum in Islamic boarding schools, prayer rooms, and madrasas, as well as the role of Islamic ethnopedagogy in preserving the character of Islamic education based on tradition and local wisdom.

Methodology: This study uses a qualitative-historical approach with heuristic, source criticism, interpretation, and historiography stages. Data were obtained from colonial archives, education regulations, curriculum documents, textbooks, and national and international scientific journals. All sources were described in a historical-critical and ethnopedagogical manner to identify changes in the objectives, structure, content, and value orientation of the Islamic education curriculum in the colonial socio-cultural context.

Main Findings: The results show that Dutch colonial policy was repressive and restricted Islamic educational institutions and curricula, while Japan was more cooperative, albeit oriented towards the interests of the war. These differences in policy led to significant changes in institutional structure and curriculum content. In this context, Islamic ethnopedagogical values based on local traditions played an important role in maintaining the Islamic identity of the archipelago's communities.

Novelty/Originality of this study: This study is unique in that it places the Islamic education curriculum as the main focus of analysis in the colonial context using an Islamic ethnopedagogy approach. Unlike previous studies that emphasized institutional aspects or colonial policies, this study shows the integration of local Islamic cultural values in the curriculum as a strategy for pedagogical adaptation and resistance, as well as its contribution to the development of a local wisdom-based Islamic curriculum.

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1. INTRODUCTION

Islamic education has played a very important role in the long history of the archipelago's civilization. Before the arrival of Europeans, Islamic education had grown through traditional institutions such as surau,

pesantren, and madrasah, which functioned not only as places for the transmission of religious knowledge, but also as centers for moral, social, and cultural development of the community [1]. The process of Islamization in the archipelago took place peacefully through trade and the preaching of Muslim scholars and traders since the 7th century AD. In this context, Islamic education became the main instrument in shaping the Islamic identity of the community and maintaining the continuity of cultural values based on Islamic teachings [2]. Islamic education served as a medium for the dissemination of knowledge, the strengthening of faith, and the development of an independent and cultured Muslim community.

However, the arrival of colonial powers, particularly the Dutch and Japanese, had a significant impact on the education system in Indonesia, including Islamic education. The Dutch colonial government (1602–1942) introduced a Western-style education system, with the main orientation of meeting the needs of colonial administration and perpetuating their power. This system was discriminatory and structured based on social and racial status, so that indigenous Muslims were often marginalized [1]. Islamic education, which had long existed, was seen as a potential threat to colonial power because it was considered capable of giving rise to critical awareness and a spirit of resistance. Therefore, the Dutch implemented strict control policies over Islamic educational institutions, restricted the curriculum, and monitored religious scholars and teachers [3].

However, at the beginning of the 20th century, a new phase emerged when the Dutch implemented the Ethical Policy (1901), which included the idea of expanding education for the indigenous people. Although this policy was considered a form of "reward politics," in reality, it still placed Islamic education in a subordinate position [4]. A small number of Islamic figures took advantage of this opportunity to establish modern educational institutions such as Madrasah Diniyah and Muhammadiyah Schools, in an effort to adapt to the times without abandoning Islamic values [5]. Thus, Islamic education underwent a phase of adaptation and reform amid complex colonial political pressures.

Meanwhile, during the Japanese occupation (1942–1945), Islamic education faced a different but equally difficult situation. The Japanese military government exploited Islamic institutions for the purposes of propaganda for the Greater East Asia War [6]. They allowed little room for Islamic education to develop, mainly in order to win the sympathy of Muslims who had previously been part of the resistance against the Dutch. However, Japanese policy remained oriented towards their military and political interests, rather than the substantive development of Islamic education [7]. Islamic institutions that were allowed to operate were directed to instill a spirit of hard work, discipline, and loyalty to the Japanese Emperor.

Through these two colonial periods, Dutch and Japanese rule, Islamic education in Indonesia showed remarkable resilience and adaptability. Islamic educational institutions managed to survive even under conditions of repression and discrimination [6], [7]. The role of Islamic boarding schools and madrasas as bastions of morality and scholarship was maintained, while modern Islamic organizations emerged as pioneers of national educational reform. Therefore, studies on Islamic education in the archipelago before independence are important for understanding the roots of the modern Islamic education system in Indonesia today, as well as for seeing how colonial policies shaped the structure and direction of our education after independence [8], [7].

The Islamic education curriculum is a strategic element in shaping the scientific orientation, values, and Islamic identity of students. In the colonial context, the curriculum not only functioned as a learning tool but also became an ideological arena where power relations between the colonial government and the Muslim community in the archipelago took place. Dutch and Japanese colonial education policies directly influenced the direction, structure, and content of the Islamic education curriculum [9]. This study contributes to the development of Islamic education curriculum studies by placing the curriculum at the center of historical and ideological analysis. Through an Islamic ethnopedagogical approach, this study shows that the Islamic education curriculum in the archipelago was not passive towards colonialism, but underwent a transformation through the integration of local cultural values as a source of learning and strengthening of Islamic identity.

Previous studies on Islamic education during the colonial period generally focused on the history of colonial institutions or policies [10]. However, research that specifically focuses on the Islamic education curriculum, especially using an Islamic ethnopedagogy approach, is still limited. In fact, local cultural values and traditions play an important role in shaping the Islamic education curriculum in the archipelago. Based on this gap, this study aims to analyze the transformation of the Islamic education curriculum in the archipelago during the Dutch and Japanese colonial periods, emphasizing the role of Islamic ethnopedagogy as a strategy for adaptation and strengthening Islamic identity.

The main focus of this article is to analyze the transformation of Islamic educational institutions and curricula in the Nusantara region in the context of Dutch and Japanese colonial political policies. This article highlights the changes that occurred in institutional structures, educational practices, and curricula in response to colonial hegemony, as well as how local values were preserved through Islamic ethnopedagogy. The uniqueness of this research lies in its approach, which combines historical analysis with an Islamic ethnopedagogy perspective, thereby not only tracing the impact of colonial politics but also revealing how traditional local-based Islamic education was able to survive and transform [11]. The ultimate goal of this article is to provide a comprehensive understanding of the dynamics of Islamic education before independence by examining the

policy factors, local culture, and curriculum changes that shaped the direction of Islamic education in Indonesia into the modern era [12]. The scientific contribution of this research is to offer a relevant historical mapping for the development of Islamic education studies, particularly in the context of curriculum and ethnopedagogy. This research also provides a basis for the study of contemporary Islamic education policy, showing that the resilience of Islamic educational institutions in Indonesia is deeply rooted in a long history of struggle and adaptation [13].

2. RESEARCH METHOD
2.1. Type Of Research
This research uses a qualitative approach with a library research method combined with historical analysis. This approach was chosen because data on Islamic education during the Dutch and Japanese colonial periods mainly comes from written sources such as historical archives, academic books, and scientific journal articles [14]. The main objective of this design is to reconstruct the dynamics of colonial policy and the response of Islamic educational institutions through systematic literature review [15].

2.2. Data Sources and Literature Selection
The data sources in this study were obtained from various authoritative and easily accessible academic literature, including books on the history of Islamic education, colonial education, and the development of Islamic boarding schools and madrasas [16]. In addition, this study utilizes a number of articles from accredited national journals such as Jurnal Pendidikan Islam, Jurnal Islam Nusantara, Lektur Keagamaan, and Sejarah Pendidikan Islam, which provide a contextual perspective on the dynamics of colonial policy and the response of Islamic educational institutions. Reputable international literature is also used to strengthen comparative analysis, including articles from Indonesia and the Malay World, Journal of Southeast Asian Studies, and South East Asia Research [17]. These references provide comparative perspectives and in-depth studies on the interaction between Islam and colonialism in Southeast Asia. All references were obtained through trusted academic platforms, such as Google Scholar, the National Library's e-resources, JSTOR, and university repositories, ensuring the validity and reliability of this research's findings.

2.3. Data Collection and Instrumentation
This study uses a qualitative-historical approach based on literature review. Data collection was conducted through systematic reading, recording (annotation), and categorization of primary and secondary sources related to Dutch and Japanese colonial education policies and the implementation of Islamic education transformation in the archipelago. Data sources included colonial archives, education regulations, pesantren, surau, and madrasah curriculum documents, as well as relevant national and international academic literature [18].

The main instrument of this research is an ethnopedagogical Islamic education curriculum analysis matrix. This matrix is designed to systematically map the dimensions of the curriculum, including educational objectives, subject structure, value orientation, learning methods, and the integration of Islamic traditions and local wisdom in the colonial context. This instrument enables a comparative analysis between colonial policies and the pedagogical responses of Islamic educational institutions, so that the curriculum can be understood as an arena of ideological adaptation and resistance [19].

Table 1. Framework for the Matrix Analysis of the Islamic Education Curriculum during the Colonial Period

Analysis Category	Curriculum Focus	Representative Sources	Analytical Focus
Colonial Policy	Education regulations and state control	Dutch and Japanese archives	Impact of policy on curriculum direction
Curriculum Structure	Religious and general subjects	Islamic boarding schools, prayer rooms, madrasas	Changes and adjustments to the curriculum structure
Islamic ethnopedagogy	Local traditions, manners, Islamic values	Educational practices of the Nusantara ulama	Curriculum as a guardian of identity
Curriculum Transformation knowledge	Integration of religious knowledge and general	Responses from Muslim educators	Pedagogical Adaptation and Resistance

2.4. Research Procedures
The research procedure was carried out through several interrelated stages. Data collection in this study was conducted through three continuous stages. The first stage was literature identification, which was the process of searching various sources discussing colonial education policies, the development of traditional

Islamic institutions such as Islamic boarding schools and madrasas, and the dynamics of curriculum changes during the Dutch and Japanese occupations [20]. The second stage is source selection, in which only scientific literature, credible archives, and reputable publications are selected, especially those directly relevant to the context of colonial education policy and the response of the Islamic community [3]. Once the relevant sources have been selected, the research continues to the third stage, which is data extraction. The third stage is curriculum analysis using an Islam-based ethnopedagogy matrix. At this stage, important information related to the form of colonial regulation, models of restrictions on Islamic institutions, adaptation strategies carried out by scholars and educational figures, and curriculum transformations that occurred during the two colonial periods were systematically recorded. The fourth stage was historical-critical interpretation, followed by the compilation of historiography to suggest systematic research conclusions. These four stages ensure that the data used is not only valid and verifiable, but also reflects a comprehensive historical picture of the dynamics of Islamic education in the archipelago before independence [17] .

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│   Literature Identification  │
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┌─────────────────────────────┐
│  Source Selection & Critique │
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│ Filling in the Curriculum Analysis Matrix │
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┌─────────────────────────────┐
│ Historical-Critical Interpretation │
└─────────────────────────────┘
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┌──────────────────────────────────────┐
│ Historiography & Drawing Conclusions │
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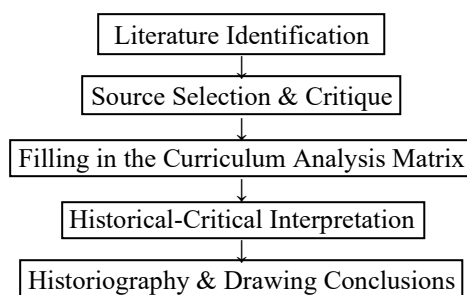
Figur 1. Research Procedure Flowchart

2.5. Data Analysis Techniques

Data analysis in this study was conducted using the Comparative Interpretative Synthesis (CIS) approach, which allowed researchers to examine various sources in depth, compare historical contexts, and construct new meanings for the development of Islamic education during the Dutch and Japanese colonial periods. This approach was chosen because the data is historical and textual in nature and contains different policies during the two colonial periods, thus randequiring a systematic and comprehensive analysis process. This approach views Islamic education not only as a religious practice but also as a socio-political arena in which colonial powers sought to shape knowledge, limit the autonomy of Islamic institutions, and influence curriculum development [21]. CIS allows researchers to interpret colonial policies not merely as administrative measures but as instruments of control that impacted the patterns of continuity, resistance, and transformation of Islamic education in the archipelago.

3.   RESULTS AND DISCUSSION

This study finds that Dutch and Japanese colonial education policies had a significant impact on the direction, structure, and character of Islamic education in the pre-independence archipelago. Although both regimes were interested in maintaining power, their approaches to Islamic education showed different characteristics [5].

3.1. Islamic Education Policy During the Dutch Colonial Period

During the Dutch colonial period, Islamic education was seen as a potential threat to colonial political stability. This was evident in the implementation of various regulations supervising and restricting Islamic educational institutions. The Dutch implemented policies such as the 1905 and 1925 Wild School Ordinances, which required all non-governmental educational institutions, including Islamic boarding schools and madrasas, to obtain official permits and be under the strict supervision of colonial officials. The main objective of this policy was to suppress the activities of Islamic scholars, who were considered capable of inciting political resistance and fostering anti-colonial sentiment. These policies placed Islamic boarding schools in a defensive position, causing them to maintain traditional educational patterns oriented towards classical religious sciences and moral guidance. However, in some cases, reforms still emerged through modernist figures such as A. Hassan and the founder of Muhammadiyah, K.H. Ahmad Dahlan [1].

At the beginning of the 20th century, a new phase emerged through the Ethical Policy, but attention to Islamic education remained minimal. The Ethical Policy was more directed at Western education for the natives to meet the needs of the colonial bureaucracy and not to advance Islamic institutions. Nevertheless, this policy indirectly provided opportunities for Muslims to establish modern madrasahs that integrated religious and general curricula. These madrasahs became spaces for the articulation of modern Islamic intellectual thought and the precursors to formal Islamic education after independence [7].

Through the CIS approach, these colonial policies can be interpreted as a form of control of knowledge. The Dutch viewed Islamic education as a space for the production of collective consciousness that was contrary to colonial interests. The education ordinance functioned not only as an administrative regulation, but also as an ideological instrument to limit the flow of Islamic knowledge, monitor the transmission of knowledge, and divide the social base of Muslims. Thus, colonial policy was preventive and political securitization, namely securing power through restrictions on education [22].

These findings show that Islamic education was not only an object of repression, but also a space for consolidation for the rise of modern Islamic organizations such as Muhammadiyah, Persis, and NU, which were born in response to colonial intervention. Restrictive colonial policies actually strengthened Islamic identity and encouraged educational reform in the archipelago. Here we see that colonialism has become a catalyst for the transformation of Islamic education towards a modern form.

The author analyzes that the implications of Dutch colonial policy on the Islamic education curriculum are clearly seen in the development of subjects, value orientation, and learning methods. The pesantren curriculum tends to focus on strengthening classical religious sciences and moral guidance as a form of cultural resistance. The integration of general knowledge was carried out in a limited and selective manner, so that the Islamic education curriculum developed as an ideological arena that maintained Islamic values amid colonial control.

3.2. The Impact of Colonial Policies on the Existence and Development of Islamic Educational Institutions

Various colonial policies had a direct impact on Islamic boarding schools, prayer rooms, and madrasas. Administrative pressure hampered the operation of these institutions, while funding discrimination widened the gap between Western and Islamic education. However, at the same time, creativity in reform emerged: the curriculum was expanded, classical methods were introduced, and modern organizations developed rapidly [23]. The CIS approach interprets this dynamic as structural adaptation. Islamic education demonstrated its resilience through three strategies:

1) conservation of values, namely maintaining the principles and traditions of Islamic teachings
2) technical adaptation, such as the use of modern textbooks and the implementation of a class system
3) institutional innovation, through modern Islamic educational organizations [24].

This shows that colonial pressure did not completely weaken Islamic education, but instead triggered a process of modernization. This finding is important because it shows that the roots of the modernization of Islamic education in Indonesia were not only influenced by internal factors within the Muslim community, but were also triggered by colonial policies. Pesantren as indigenous institutions were able to transform and remain centers for the formation of character, culture, and identity of Indonesian society to this day [25].

3.3. Islamic Education Policy During the Japanese Occupation

The Japanese occupation brought a different dynamic. Japan did not directly implement repressive policies against Islamic education as the Dutch had done. Instead, Japan utilized Islamic institutions and figures to create political support and strengthen Greater East Asia propaganda [18]. They gave limited space for madrasahs and Islamic boarding schools to operate, even involving scholars in official organizations such as Masyumi. However, in essence, these policies were instrumental and directed towards the interests of the Japanese military . Islamic education remained overshadowed by the political interests of the occupying power and did not experience any substantial strengthening. The curriculum was aimed at instilling values of discipline, hard work, and loyalty to Japan, although it still allowed room for religious teaching [21].

Unlike the Dutch, Japan gave more space to Islamic education at the beginning of its occupation. Through the formation of Shumubu, the establishment of Masyumi, and permission for madrasas, Japan appeared to be giving concessions. However, the curriculum was still directed towards ideological interests of loyalty to the Emperor, Bushido values, and the spirit of Greater East Asia.

Through the CIS, Japan's policy can be understood as a strategy of religious instrumentalization. Japan did not support Islamic education because of its values, but because it saw the political potential of Muslims as a social force that could be exploited [26]. The space provided was not substantive, but manipulative. However, this policy loophole was exploited by the ulama to strengthen educational networks and build national consciousness.

The significance of this phase is that the Japanese occupation indirectly accelerated the political mobilization of Muslims, opening up space for the emergence of organizational structures that would later play a role in the run-up to independence. Islamic education during the Japanese period became a bridge for the transition from cultural-religious identity to national political awareness [27]. Thus, Islamic boarding schools actually demonstrated intellectual and cultural resilience. The ulama were able to make strategic adaptations while maintaining the core of traditional teachings and curricula. The pesantren environment became a safe space for strengthening the religious identity and social networks of Muslims. It was also during this period that young cadres emerged who would later play an important role in Islamic education after independence [28].

Japanese policy imposed direct implementation of the Islamic education curriculum. Although religious subjects were retained, the curriculum was directed to support Japanese ideological interests through the instillation of values of discipline, loyalty, and collective work. However, in practice, Islamic boarding schools continued to maintain a curriculum structure based on local traditions and Islamic values as a form of adaptation strategy to the ideological pressure of the occupying country.

3.4. Patterns of Adaptation and Resilience in Islamic Educational Institutions

The results of the study show that Islamic educational institutions, especially Islamic boarding schools and madrasas, developed three main forms of adaptation when faced with pressure from Dutch and Japanese colonialism. These findings were analyzed using the CIS approach so that each form of adaptation could be understood more deeply in the historical and colonial policy context.

a)   Structural Adaptation

During the colonial period, the Dutch imposed strict supervision on Islamic educational institutions through regulations such as the School Ordinantie 1905 and 1925, which required permits for religious schools. This policy put Islamic boarding schools and madrasas under pressure and made them vulnerable to colonial administrative intervention [3]. In response, Islamic educational institutions made structural adjustments such as rearranging study times, simplifying administration, and implementing more flexible institutional management to avoid direct control by the colonial government. Some Islamic boarding schools even developed non-formal administrative systems so that their religious activities could continue without being hampered by colonial rules. These structural adaptations demonstrate the resilience of Islamic educational organizations and the success of Islamic scholars in maintaining religious education despite being in a repressive environment. This confirms that Islamic boarding schools and madrasas are not only educational institutions, but also centers of social and cultural resistance [29].

b)   Curriculum Adaptation

Entering the early 20th century, educational modernization began to develop, both through the Ethical Policy and public demands for more relevant education. On the other hand, Japan in 1942–1945 provided little room for Islamic education to develop, but with a propaganda orientation [30]. To respond to these dynamics, several madrasahs began to add general subjects such as arithmetic, Malay language, and basic citizenship knowledge. The aim was to balance the community's need for modernization while maintaining the core teachings of Islam. This reflects the ability of Islamic education to internalize new elements without losing its basic identity [31]. This curriculum adaptation became the foundation for the formation of modern madrasahs after independence, such as Madrasah Diniyah, Muhammadiyah, and other Islamic reform schools. This process also shows that Islamic education is not closed to innovation, but is able to respond to change in a selective and contextual manner [32]. The adaptation of the Islamic education curriculum during the colonial period encompassed three main dimensions, namely:
1)   a subject structure that combines religious and general knowledge in a blended manner,
2)   a value orientation that emphasizes manners, morals, and the formation of Islamic character,
3)   the integration of religious knowledge and general knowledge within the framework of the social needs of the Islamic community.

This third dimension shows that the Islamic curriculum developed contextually without losing its basic identity.

c)   Cultural Adaptation

The Dutch colonialists viewed the ulama and pesantren as centers of potential resistance. As a result, many religious activities were closely monitored. However, the pesantren community maintained its religious identity as a moral and intellectual stronghold for the people [33]. The Dutch colonialists viewed the ulama and pesantren as centers of potential resistance. As a result, many religious activities were closely monitored. However, the pesantren community maintained its religious identity as a moral and intellectual stronghold for the people [17]. This cultural adaptation contributed greatly to maintaining the continuity of the Islamic identity of the archipelago. The pesantren tradition became a space for symbolic resistance that preserved the moral, cultural, and spiritual values of the Muslim community until independence.

These three forms of structural, curricular, and cultural adaptation prove that Islamic education did not take a passive stance towards colonial pressure, but was able to respond creatively and strategically. Pesantren and madrasah not only succeeded in maintaining their existence, but also laid the foundation for the development of a modern Islamic education system in Indonesia. These findings are in line with the view that Islamic education is an adaptive and resilient institution in the long history of colonialism [34].

3.5. The Response of Muslims to Colonial and Japanese Policies

From an Islamic ethnopedagogical perspective, Islamic boarding schools can be understood as a culture-based curriculum, where local traditions, religious practices, and social relationships are the main sources of learning. The yellow book, the exemplary behavior of the kiai, the tradition of deliberation, and the

communal life of the santri function as cultural curriculum tools that continuously transmit Islamic values. Thus, pesantren not only teach knowledge but also shape the habitus and Islamic identity of the people of the archipelago.

The response of Muslims varied between resistance and adaptation. During the Dutch colonial period, Islamic boarding schools became centers of cultural and moral resistance, while modern organizations developed new models of education. During the Japanese occupation, Muslims took advantage of the available space to expand their educational networks while remaining cautious of Japanese propaganda. The CIS approach frames the response of Muslims as a process of counter discourse. Muslims did not merely react to colonial policies, but instead produced alternative discourses through education. Education became an arena in which Muslims reformulated their identity, values, and political orientation. This is where Islamic education served as a means of shaping national consciousness [35]. The response of Muslims shows that education is a vital instrument in resistance and the formation of nationhood. Colonial pressure actually strengthened the function of Islamic boarding schools as bastions of national character and morality. This dynamic became the foundation for the national Islamic education system after independence [36].

The author analyzes that colonial policies, both negative and positive, contributed to the direction of Islamic education after independence. Dutch repression encouraged the emergence of independent Islamic educational institutions and strengthened the role of Islamic boarding schools as bastions of knowledge [27]. The Japanese phase strengthened the network of scholars and provided important organizational experience for the founders of state institutions after independence, such as the Ministry of Religious Affairs in 1946 [37]. Thus, the history of Islamic education during the colonial period formed the structural and cultural basis of modern Indonesian Islamic education, both in terms of curriculum, institutional systems, and the dynamics of the relationship between the state and religious institutions.

The colonial period gave rise to a dualism in education: Western schools and traditional Islamic education. This dualism carried over into the independence era [8]. The CIS approach helps us understand that this dualism was not only a legacy of the system, but also an ideological legacy. Colonial education instilled a modern-secular orientation to knowledge, while Islamic boarding schools maintained a religious-based orientation to knowledge. Post-independence Indonesia sought to bridge this dualism through the integration of general and religious knowledge in madrasahs and Islamic boarding schools [38].

The long-term impact of the colonial phase was:
1) Madrasahs became official institutions in the national education system.
2) Pesantren developed into formal educational institutions through the Pesantren Law.
3) Islamic education became more open to curriculum modernization.
4) There was a synthesis between religious and general knowledge, which became a hallmark of Indonesian national education [39].

Thus, colonialism indirectly shaped the direction of modern Islamic education policy. It can therefore be asserted that the Muslim community's response to colonial policy was not only social and political, but also curricular. Islamic education was utilized as a space for the production of alternative knowledge that instilled Islamic values, national consciousness, and cultural resistance through the strengthening of a curriculum based on local traditions.

The findings of this study reinforce previous research confirming that Islamic education in the archipelago developed through a dialectic between colonial policy pressure and the internal adaptation strategies of Muslims. A number of studies show that Dutch repression encouraged Islamic boarding schools to strengthen their curricula based on Islamic scientific traditions, while Japanese policies opened up limited space for adaptation, which was utilized by Islamic scholars to consolidate institutions and curricula. The similarity of these findings confirms that the transformation of the Islamic curriculum was not passive, but rather a conscious pedagogical response to colonial power relations [40].

This research also provides contextual impact in understanding the Islamic education curriculum as an arena of ideology that influences colonial power relations. However, the limitations of this research lie in its dependence on written historical sources, so it does not fully describe the variation in curriculum practices at the local level. In addition, limited access to certain archives means that the analysis does not cover the entire archipelago evenly [41].

The findings of this study have strong relevance to the development of the current Islamic Religious Education (IRE) curriculum. The integration of Islamic ethnopedagogical values, local traditions, and character building that developed during the colonial period can serve as a historical foundation for the design of a IRE curriculum based on local wisdom. This study contributes to emphasizing the importance of a contextual curriculum that is embedded in culture and capable of bridging religious knowledge and general knowledge in modern Islamic education.

4. CONCLUSION

This study shows that Islamic education in Indonesia during the Dutch and Japanese colonial periods experienced various pressures, restrictions, and political interventions. However, Islamic educational institutions such as Islamic boarding schools and madrasas did not remain passive. Instead, they were able to adapt through changes in institutional structure, curriculum adjustments, and the strengthening of scientific culture and traditions. This adaptation demonstrates the resilience of Islamic education in maintaining its religious identity and social function amid colonial control.

Through the CIS approach, it can be seen that the changes that occurred were not merely spontaneous responses, but conscious strategies that took into account the social context, colonial regulations, and the needs of the Muslim community at that time. Pesantren and madrasahs maintained the substance of Islamic teachings while modifying the form of education to remain relevant and survive under political pressure. Thus, Islamic education before independence not only survived but also formed an important foundation for the current Islamic education system in Indonesia. This historical experience teaches us that the strength of values, scientific traditions, and social flexibility are key to Islamic education in facing changing times and external challenges.

Thus, this study shows that the Islamic education system in the archipelago has high historical resilience. This resilience not only enabled Islamic institutions to survive throughout the colonial period but also became the foundation for the birth of the modern Islamic education system in post-independence Indonesia. These findings also emphasize the importance of revisiting the contribution of Islamic education in the nation's historical journey, particularly in the context of colonial power interactions and the dynamics of Muslim society.

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