



COLONIALISM AND THE DICHOMY OF EDUCATION IN INDONESIA

Iqbal Habibi Siregar

Lecturer of Islamic Religious Education Study Program
Panca Budi University of Development, Kota Medan-Indonesia
Email - iqbalsiregar1@gmail.com

Abstract: *This paper looks at the aspects of dichotomous education starting with the weakening of philosophy which then closes the space for Muslim students to conduct in-depth studies of education. Apart from that, in the school curriculum, it is very clear which studies are general and which are religious studies. Colonial decided not to include religion in their school curriculum. Meanwhile, in terms of management, absolutely the schools they founded are directly managed by the government. Thus, the costs are automatically borne by the government. And it was their graduates who were recognized by the government at that time. The result of this dichotomy is that there are many losses suffered by Muslims, especially Islamic educational institutions. The form can be the ambivalence of the orientation of Islamic education, the gap between the Islamic education system and Islamic teachings, and the disintegration of the Islamic education system itself. So the solution to overcome this is the need to formulate an integrated education system, in addition to the need to create and develop an Islamic epistemology.*

Key Words: *Colonialism, Dichomy, Education.*

1. INTRODUCTION:

Indonesia became independent with the proclamation of the Proclamation by President Soekarno in 1945. For 350 years, historical figures have mentioned that this nation was colonized by the Dutch. If you count backwards, then Indonesia is legally a Dutch colony since 1595. Based on the seminar on the history of the entry of Islam to Indonesia which took place in Medan from 17-20 March 1963, concluded that Islam first entered Indonesia in the first century Hijri (the first century Hijri). seventh-eighth AD) and directly from Arabia and its place on the coast of the island of Sumatra (Hasjmy, 1983:36). The distance between 632 AD (the beginning of the entry of Islam) and 1595 (the beginning of the Dutch colony) is 963 years. This long period of time has certainly instilled Islamic values for the people of Indonesia. Moreover, with the proclamation of the establishment of the first Islamic kingdom in Peurlak in 225 H/840 AD The first king to lead it was the descendant of Quraish Sultan Maulana Abdul Aziz Syah. Science at that time had developed, diplomatic relations with Arab, Persian, Indian, Malacca and others took place, there was an orderly army and a good economy. In this country at that time there was no known dichotomy of science. The big question is, why then after the arrival of the Netherlands (1595) later there was a dichotomy of education? What is the cause and how can this happen?. In this regard, this paper will discuss colonialism and the dichotomy of education in Indonesia. As for the sub-discussions: Dutch Educational Policy and Its Relationship with the Birth of the Educational Dichotomy, Analysis of Aspects of Dichotomous Education: Philosophy of Science; Curriculum; Management; Funding; Graduates, and the Consequences of the Dichotomy of Education in Various Aspects. Hopefully this study will be useful, and readers are expected to contribute to the improvement of this paper.

2. DISCUSSION:

Colonialism is the notion of control by a country over another region or nation with the intention of expanding that country (W. J. S. Poerwadarminta, 1990:451). In this case, what is meant as the ruler is the Netherlands. This state is in power and has the right of authority to shape the Indonesian state as they wish. Meanwhile, the dichotomy is the division of two opposing groups. In terms of education, of course what is meant by dichotomy is the division of two conflicting concepts (Mujamil Qomar, 2005:74). The separation is between religious education and general (world) education. If you study the science of religion, then there is no room to study general science and vice versa.

Their power includes the ability to govern (so that the governed obeys) and also to make decisions that directly or indirectly influence the actions of other parties. Max Weber said that power is an opportunity for a person or group of people to make people aware of their own desires while at the same time applying them to acts of resistance from certain people or groups (Soerjono Soekanto, 230-231).



This dichotomy of knowledge arose at the same time as or at least coincided with the renaissance in the West. Previously, socio-religious and socio-intellectual conditions in the West could not be separated from the control of the church. So that every research result produced by every intellectual must still have justification from the church. So whether or not the results of scientific research are valid, it is still the benchmark for the doctrines in the church. Ultimately, scientific findings that are inconsistent with or contrary to the doctrine must be canceled for the sake of church supremacy. If the results of the research do not want to be canceled, then the church can firmly use violence to cancel the research. The attitude taken by the church is what then makes the scientists who research persist with their stance. They did not want to accept an annulment from the church.

Based on the considerations faced by scientists for the violence perpetrated by the church, the scientists then formed a coalition with the king as a response to overthrow the power of the church. The coalition was successful so that the power of the church fell and the renaissance emerged. This period then gave birth to secularization (separation of the affairs of the world and the hereafter) and from this secularization the dichotomy of knowledge was born. As a result of this secularization and dichotomy in the West, education in Indonesia has also experienced the same thing, namely the dichotomy of education. Knowledge related to religion or the hereafter is separated from general knowledge or the world. This kind of education process has been going on for a very long time in Indonesia. Especially with the pressures carried out by the Dutch colonials. In addition to the separation between the two sciences, the hatred between the indigenous people and the colonizers continued. What's even worse, on the basis of hatred against the colonialists, not a few who forbade studying any science related to the colonialists.

2.1. Indonesian Early Islamic Education Institutions:

Islamic educators in Indonesia since the entry of Islam into Indonesia can be divided into three phases. First, since the beginning of the entry of Islam until the emergence of the renewal of Islamic education. second, since the entry of ideas for renewal of Islamic education in Indonesia (20th century AD). third, since the enactment of the Law on the National Education System (UU No. 2 of 1989 and followed by Law No. 20 of 2003) (Haidar Putra Daulay, 2009:113). Each of these phases is characterized by its own characteristics. This section will talk about Islamic education in early Indonesia until 1945.

One result of the Islamization process in Java that is quite important is the birth of the religious tradition of santri in the socio-cultural life of Javanese society. The religious traditions of santri together with elements of pesantren and kiai are the core of the formation of the (*great tradition*) of Islam in Java (Dedi Ismatullah, 2011:365). The tradition of the santri and the leadership of the kyai or ulama is an element of Javanese-Islamic culture that has a major influence on the dynamics of religious, social, and political life in Javanese and Indonesian society. While in the Aceh area, educational institutions in the early days were known as Menasah, in Padang Surau and other names. All of this is where the educational process takes place apart from the mosque. This trend continued from the traditional period to the colonial period and the period of Indonesia's independence. This indicates that the tradition of santri and kiai is not only a socio-cultural segment, but also a basis for social and political power. It is further stated that: During the 19th century colonial period, not long after the Islamic empires collapsed, the great tradition of santri became the basis of the socio-political strength of rural communities in resisting Dutch colonial rule. Likewise, during the period of the birth of nationalism in Indonesia, the great tradition of santri again became the basis of socio-political power for the establishment of national movement organizations, such as the Islamic Trade Union, Syarekat Islam, Muhammadiyah, NU, and Masyumi. The Dutch began to control areas in the Archipelago. Initially, the Dutch colonial administration in the archipelago was carried out through the Dutch East Indies merchant government or VOC (Verenigde Oost Indische Compagnie) which lasted from 1596 to the 19th century. The VOC government then changed in the mid-19th century until the end of Dutch rule (Muhammad Iqbal dan Amin Husein Nasution, 2010:267). The emergence and strengthening of British and Dutch colonialism in Southeast Asia was the center of the creation of a false view of Islam in the archipelago. These two colonial powers created distortions of Islam in the Malay world. Unfortunately, the misperceptions and distortions they created were instead used as a framework for scholarship and scholarship on Islam in Southeast Asia in subsequent periods. The Dutch divided Islam and Muslim culture with what they saw as local culture or customs, so that Islam itself was almost nothing left, other than small fragments which seem unrelated to each other (Azyumardi Azra, 2002:171-172). This Dutch was nothing but a mouthpiece for the Portuguese who had come to Maluku before.

More specifically, Zainul Fuad said that the arrival of the Portuguese to Maluku (1511) to this country was not only to exploit the natural resources of the archipelago for the welfare of their country and to conquer the political power of Islam, but also to spread Catholic teachings among the people. Portuguese missionaries carried a mandate from Pope Alexander VI to spread the teachings of the Bible and to teach civilization to the indigenous people (Phil. Zainul Fuad, 2007:11). This statement is very clear, especially with the actions of those who built religious villages in



Maluku, Minahasa, Halmahera, Solar, Flores and Timor. So that the peak, in 1596 Dutch colonialism came and replaced the Portuguese government. The Dutch government, like the Portuguese, also came with a religious mission in addition to a political and economic mission. They brought the teachings of the Protestant Reformation and abolished the teachings of Roman Catholicism which was their rival at that time.

2.2. Dutch Education Policy and Its Relation to the Birth of the Educational Dichotomy.

• The Netherlands and Education in its time.

The Netherlands as a ruler in Indonesia is not left behind in education. They provided education to the natives of the Dutch East Indies, and established schools, from low schools to high schools. Such an attitude is carried out in the context of "polite politics" (Nurchalis Majid, 2008:209). The Dutch have a lot of tactics in their interests. In carrying out this polite policy, the views of a famous Islam (Islamologist), Snouck Hurgronje, were very influential. In addition to him as an advisor, some Muslims were deceived by his figure who appeared as a pious Muslim figure.

Whenever he advised the Dutch colonial government to deal with Indonesian Muslims, he always suggested that the government should be neutral towards Islam as a religion and a firm and firm attitude towards Islam as a political movement. In addition, the government must embrace groups in Indonesian society whose Islam is thin. The groups referred to are the traditional elite, the traditional leaders outside Java, and the priyai in Java. All of this was done solely to strengthen Dutch colonialism in Indonesia. That was the first step taken, for the sake of interest and seeking sympathy from all Indonesian people. However, the essence of their actions was none other than wanting to destroy the spirit of Islam in Indonesia.

General Van Der Capellen in 1819 instructed the residents to investigate possibilities for improving indigenous education (Haidar Putra Daulay, 2007:32). Verkesk Pistorius has also suggested that educational development be carried out by gradually improving the existing original education system.

The Dutch were well aware that the resistance was inspired by Islamic teachings. Therefore, Islam is studied seriously and scientifically in the Netherlands. Indologie emerged, the science to know more about the ins and outs of the Indonesian population. All of this was intended to strengthen Dutch power in Indonesia. The result of this study was the birth of the Dutch Islamic Policy or better known as the Dutch East Indies Islamic Politics (Abdul Hamid dan Yaya, 2010:299).

Haidar stated that, only after the arrival of Snouck Hurgronje in 1889, the Dutch government had a clear policy regarding the issue of Islam. According to Snouck Hurgronje, the problem of Islam is divided into three categories, namely: 1). The field of pure religion and worship, 2). Social sector, 3). Political field. Each field has a different alternative solution. This recipe is then called Political Islam (Daulay,33). The tactics they did then succeeded in weakening the spirit in science. This division was later one of the causes of the conscious and unconsciousness of the Muslims being the cause of the dichotomy of science in the future. In addition to carrying out their vision and mission, they also established educational institutions which then cornered the prevailing Islamic education process. The educational institutions that they established then absolutely separate between religious and non-religious sciences. The three divisions above, they continue to work on and they supervise the Muslims so that they do not discuss political science at all. They acted in the name of neutrality towards all religions that existed at that time. They seem to display a fair attitude towards all religions, namely by eliminating religious lessons in the learning process at school.

However, the reality of their neutral attitude is just a ruse. Many regulations were issued by the Dutch government to monitor and limit Islamic activities. For example the regulations (Ordinance) issued in 1859 on the issue of Hajj. The teacher ordinance of 1905, which obliges religious teachers to ask permission. All this is the pressure they put on the Muslims, This ordinance is felt by religious teachers to be very heavy, especially for religious teachers who do not yet have school administration. In addition, the negative impact resulting from this ordinance is that it can be used to suppress Islam which is strengthened for reasons of security stability. Their treatment is one of the biggest problems for teachers to spread religious teachings freely. In this regard, there are two characteristics of education during the Dutch colonial period. The first is dichotomous and the second is discriminatory. Information about the dichotomy has been mentioned above, namely the separation between religious science and general science. In this case, the education established by the Dutch were HIS, MULO, AMS and others. This education is contrary to Islamic education such as pesantren, dayah and surau. Of course, the benchmark is the knowledge developed at that level. All these Dutch schools that are studied are only general sciences (secular sciences) (Daulay,16). The tactics they did then succeeded in weakening the spirit in science. This division was later one of the causes of the conscious and unconsciousness of the Muslims being the cause of the dichotomy of science in the future. In addition to carrying out their vision and mission, they also established educational institutions which then cornered the prevailing Islamic education process. The educational institutions that they established then absolutely separate between religious and



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- **The reason for the birth of the dichotomy.**

The Muslim world began to become disconnected from the mainstream of science and technology towards the end of the 16th century. As a result, the nations of Western Europe and America are dynamically swinging a step forward along with the progress of their science and technology. Meanwhile, the Islamic nation closed itself off and was content with living in intellectual isolation. When the Western world began to harass them all of a sudden, the Islamic nation began to wake up and found itself in helplessness. Economic, political, as well as intellectual independence were seized by the Secular Nation. This period is known as the colonial period (Ismail SM, Nurul Huda dan Abdul Khaliq, 2001:82).

Broadly speaking, the dichotomy of education in the Muslim world is caused by several factors, namely:

a. Stagnation of Islamic thought.

From the XVI to XVII centuries, there was a lot of stagnation in Muslim scholarship. This was the impact of the sluggishness of the political and cultural fields. Muslim society at that time tended to see the brilliance of medieval glory, so that they forgot the reality that was happening on the ground. So Western scholars say, the sense of pride and superiority of the past culture has made Muslim scholars not respond to the challenges posed by Western scholars.

b. Western colonization of the Muslim world.

The Western colonization of the Muslim world has been recorded by historians as lasting from the sixteenth century to the nineteenth century AD. At that time, the Muslim world was completely powerless under the rule of western imperialism. Under such conditions, it is not easy for the Muslim world to reject their efforts, especially the injection of modern Western culture and civilization. Western cultural education dominates the local traditional culture that has been built for a long time. Even at that time, it could be said that the education of Western sciences had replaced Muslim scholarly sciences and lowered the degree of nakliyah knowledge. It was this Western substitute science that was then dominated in the subjects taught in schools in the Muslim world.

Based on this fact, the integration of the two sciences is not pursued let alone maintained. Finally, the Western scholar's style of thought is trying to separate the affairs of science from matters of religion. So that in the Islamic world then the thought is embedded, that for the sake of the development of science and technology it must be separated from religious studies. It is this scientific approach that has unconsciously poisoned some Muslim intellectuals until now.

c. Modernization of the Muslim world.

Another factor that is considered to be the cause of the emergence of the dichotomy of education in the Islamic world is modernization. As quoted by Nurul Huda et al from S. Ahmed Akbar, he said, it must be realized that modernization emerged as a blend of two Western ideologies echnicalism and nationalism (Khaliq, 85). Technicalism



emerged as a reaction to dogma, while nationalism was discovered in Europe and injected forcefully into the Muslim people. This combination of modernism, according to Ziauddin, is very dangerous compared to narrow traditionalism (Jujun S. Suriasumantri, 1990:120)

In addition, Zaki Badawi also said that one of the factors causing the dichotomy of the Islamic education system is the total acceptance of Western culture along with the adoption of science and technology. Because those who hold this view believe that progress is what matters, not religion (Zianuddin Sardar, 1991:102). It is this kind of thinking that makes the study of religion limited in its field. Religion only talks about the individual with his God, while everything else is no longer a religious matter. Therefore, apart from religious matters, it is considered a useless study.

Meanwhile, Amrullah Ahmad considered that the main cause of the dichotomy was Muslim civilization which could not present Islam kaffah. As a result of this dichotomy, secular, rationalistic, and materialistic Islamic education was born (Khaliq, *Paradigma*, 35). He said more explicitly that the main causes of the dualism of the education system in the Muslim world were two things. First, the failure to formulate monotheism and the way of monotheism. Second, the first failure led to the birth of shirk which resulted in the dichotomy of Islamic fikrah. This dichotomy of Islamic fikrah is what causes the dichotomy of the process of achieving educational goals.

3. Analysis of Dichotomous Education Aspects: Philosophy of Science; Curriculum; Management; Funding; Graduate of.

The policies carried out by the Dutch government have clearly weakened the fighting spirit of the Muslims to uphold the truth of Islam. The way they do it is very subtle. So that in the process of weakening the education of Muslims it seems to be considered a normal thing. The method they take is how to prevent Muslims from being so interested in worldly studies. The way they took this then led to a dichotomy in education. The steps they take to apply the dichotomy of science by taking several steps. It has been mentioned above, first with the construction of schools according to their preferences. Where the orientation of the school they founded is the world alone. While the pesantren they direct how so that the orientation of the hereafter alone. And the second step they take is the so-called discriminatory emphasis. All of these are steps for the application of the dichotomous science. The aspects of dichotomous education are.

a. Science phylosophy

Coinciding after the era of the Abbasids (750-1258 AD) in the 15th, 16th, 17th, 18th and 19th centuries, the 18th century is referred to as the era of the Western world renaissance (revival) marked by the industrial revolution in France. Its characteristic is that human power is replaced by energy and a humanitarian revolution in England. The era of the 19th century was the century of Western penetration (colonialism) into the Islamic world. The whole Islamic world was colonized by the West, starting from North Africa; Egypt, Tunisia, Morocco, Libya and al-Azhar, the territories of Central Africa, South Africa, the Arabian Peninsula to Southeast Asia, Indonesia was colonized by the Dutch for 350 years. Malaysia was colonized by the British, Brunei Darussalam was colonized by the British, the Philippines was colonized by Spain and America. The essence of the politics of penetration of the Western world is not wanting the Islamic world to progress but sinking into decline and still pumping the dichotomy between science and religion (Islam). In this later era, the title Hujjah al-Islam (al-Gazali), was accused of being a factor in the decline of Islam. He was accused of doing so because of his focus on studying Sufism, which on the one hand he blamed a lot on philosophy. What is certain is that it was not because of him that Islam was retreating, but because of a common mistake that was influenced by Western efforts, namely the dichotomy of science. Especially in matters of philosophy. Islamic intellectual dynamism and creativity began to weaken in the late 13th century, although its influence continued to dominate the world for at least the following centuries. Hasan Asari said that, there were many bad effects of the colonization of Western nations on the Islamic world. Among the most important is the deteriorating state of Muslim education, which has indeed been stagnant for several centuries (Al Rasyidin, 2016:186)

He further said as quoted from Khursid Ahmad, that the most dangerous adverse effect in the field of education is the birth of a dichotomous dualism in the education system in all Muslim countries colonized by European nations. This situation was created because of the policy of the colonial nation that forced the transplantation of the modern Western education system into the Muslim nation which already had its own education system. Their approach is dichotomous, going to the deepest part of education, namely philosophy. Based on the perspective of their treatment of the dichotomy of science from the deepest part, that is, its philosophy is very restrictive for Muslims from being able to develop themselves in scientific battles. So that what happened in history, Muslims were seen as spectators and much later became backward. This dichotomous philosophy impedes the education of Muslims. Then what happened was the loss of enthusiasm of the Muslims which resulted in them being consequentially very conservative, closed and very difficult to accept change, especially if there was a Western nuance



in the change. The position of philosophy in Islamic education is as a method of thinking, while Islamic education is as an object of thought. In its position as a method of thinking that characterizes it, namely critical, systematic, methodical and coherent. (Ismail Thaib, 2007:64) Critical means that all statements or affirmations given in it must have a strong basis and can be justified logically. Systematic means that there is a comprehensive basic idea and unites its elements so that the thoughts and opinions expressed do not appear to be related, but are coherently related. Methodical means that in the process of thinking and investigating people use a certain method or approach. Coherence means that there is a logical connection between the thoughts or statements given.

Philosophical conceptions of life and the world in general stem from two factors. First, religion and ethics are based on belief. both sciences that rely on reasoning. Philosophy is somewhere in between. The area is as wide as religion, but closer to science because philosophy arises from doubt and because it relies on human reason (M. Arifin,2014:31)

b. Kurikulum

Curriculum is known as a term in the world of education about a century ago. Curriculum means a number of subjects or courses at a school or college that must be taken to achieve a diploma or level, as well as the total number of students presented by an institution. The curriculum referred to here is lessons in educational institutions in Indonesia during the Dutch colonial period. Educational institutions founded by the Dutch, only studied general sciences. While religious lessons are only outside school hours. This is what they call the school they founded is neutral and does not discuss religion in it. Meanwhile, Muslim educational institutions, such as pesantren, dayah, sound, discuss only religious studies that are allowed. If you enter into political studies, you will certainly face colonialism. It is very important to know, even though they were treated by the Dutch, they still unconsciously included the teachings of the fighting spirit which they themselves could not control. They seem to have lost control, so they do not realize that in the religious studies presented by the ulama, the political science of struggle is also included. The curriculum for Indonesian Islamic educational institutions imitates the curriculum in foreign countries such as at al-Azhar Cairo, although it is not 100% the same.

Muslims have experienced relatively rapid scientific developments since the 2/8th century, through very proactive translation activities. The result of this translation process is the wealth of knowledge possessed and developed by Muslims. With this development, automatically in the learning process the curriculum is adjusted properly according to the existing knowledge. These outside sciences were then brought by the scholars to Indonesia. So that the curriculum that is applied in the learning process in the country, refers to some of the subjects that are applied abroad. In connection with that, as quoted by Haidar from Mahmud Yunus, that the educational curriculum implemented in classical times was then taught in educational institutions in Indonesia. In classical times, for example, in Egypt the curriculum was as follows:

- 1) Book lesson plan (low)
 - a) Read the Koran and memorize it
 - b) The basics of the Islamic religion such as ablution, prayer, fasting and so on.
 - c) Write
 - d) Know (history of) the great people of Islam
 - e) Reading and memorizing poems
 - f) Counting
 - g) The Points of Nahw and Sarf
- 2) Intermediate lesson plans
 - a) Al-Qur'an
 - b) Arabic and literature
 - c) Fiqh
 - d) Interpretation
 - e) Hadith
 - f) Nahw, sarf, balagah
 - g) exact sciences
 - h) Mantiq
 - i) Date (history)
 - j) Natural sciences
 - k) Medical
 - l) music



3) High-level lesson plans

a) The lesson plan at the higher level is divided into two parts. Department of religious sciences and Arabic language and literature which includes:

1. Interpretation of the Koran
2. Hadith
3. Jurisprudence and Fiqh Suggestions
4. Nahw/Sarf
5. Balagah
6. Arabic and literature

b) Majoring in the sciences of Wisdom (Philosophy), Ibn Khaldun named it the naqliyah sciences which include:

1. Mantiq
2. Music
3. The exact sciences
4. Natural science and chemistry
5. Geometry
6. Astrology
7. Mahiyyah knowledge
8. Plant science
9. Medical science.

Haidar wrote in his book, that apart from its main function as a place for praying five times a week plus Friday prayers once a week and Eid prayers twice a year, it is also used as a place of education. The lessons that are applied there are carried out for children to study the Koran which focuses on the ability to read it. Apart from that, religious education and morals are also given. Faith is meant to rely on the six pillars of faith, worship for prayer and moral education is aimed at the formation of noble character in daily behavior.

c. Management

The school founded by the Colonials received strong attention from them, because they were the ones who played a role and managed it. As for Islamic educational institutions, such as mosques and langgar, boarding school, menasah, skeletons, and dayahs are managed and managed directly by the kiai who founded them. The Dutch for pesantren, for example, only carried out ordinances. As for setting the curriculum and everything, they have no right to manage it. So all Islamic educational institutions that were not founded by the Dutch were fully managed by the scholars.

As for the educational institutions established by the Dutch colonials, all of the management was in their hands completely. They as rulers, fully manage all school needs. The costs for all of them are handled directly by them themselves. The curriculum also does not have the role of parents or clerics who can manage them for the sake of improving the school. Because of that, their desire to create a generation that is on the same side as them is unstoppable by any party. For the sake of their desire, the knowledge learned only pivots on world science. As for knowledge related to religion or the affairs of the hereafter, it is not considered an important science to learn. Because the science of religion or science related to the afterlife can stagnate science according to them. In essence, in their institution that is one source of the dichotomy of knowledge.

4. CONCLUSION:

Based on the discussions that have been mentioned in this paper, several conclusions can be drawn, that the colonial attitude in carrying out their vision and mission is related to the dichotomy of education carrying out several policies. One of the policies they carried out was by establishing several educational institutions according to their wishes. Where persi is meant here is to completely empty the lessons related to religion in schools. Thus, the result is that there is a separation between general knowledge and the knowledge of the hereafter. Then, they carry out ordinances which are basically as pressure to Muslim teachers who teach religion. This also later resulted in a dichotomy of science because they themselves supervised the learning process so that they never freely discussed politics.

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