

**HISTORICAL TRACES: ISLAMIC COLLEGE EVOLUTION TOWARDS THE ISLAMIC UNIVERSITY OF INDONESIA****Nawfal Rifqi Syahlan (1)**

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[nawfalrs@gmail.com](mailto:nawfalrs@gmail.com) (1)**Abstract**

*This article points to talk about the advancement of information through its history, as well as the classification and formative procedures that happen in different branches of science. Against the scenery of the advancement of science over time, this investigate points to reply the address of how human information has advanced from primitive times to cutting edge times, as well as how the classification of sciences and their improvement methodologies influence the design of information advancement. The inquire about strategy includes authentic investigation of important writing and archives, as well as following the improvement of concepts and hypotheses in different disciplines. The comes about appear that information advancement not as it were takes after a linear design, but is additionally impacted by a complex interaction between inner and outside components. Logical classifications and formative methodologies play an imperative part in coordinating the advancement of information, by giving a system for assist improvement and affecting the course of investigate and advancement. The creator concludes that a profound understanding of the history, classification and formative techniques of science is key to estimating and forming the future of human information.*

Keywords: *Advancement of Information; History; Classification of Sciences; Formative Methodologies; Chronicled Examination.*

**INTRODUCTION**

Indonesian reformers in the mid-20th century were very interested in education. Following the development of madrasahs and pesantren, reformers began to think about establishing Islamic higher education institutions. Indonesian institutions through the Masyumi platform were the first to establish Islamic universities. On July 8, 1945, on the initiative of Islamic figures and supported by Islamic organizations, an Islamic high school was established, abbreviated as STI. This effort later bore fruit, even followed by several Islamic mass organizations such as Muhammadiyah and Nahdlatul Ulama in Java, even Al Jam'iyyatul Washliyah in Sumatra. A group of figures also established universities, for example the Islamic University of North Sumatra (UISU) in Medan. After independence, Muslim leaders and organizations established Islamic-style universities. In general, this article examines the historicity of Islamic high schools. More specifically, this study answers two questions (1) what is the history of the formation of STI? How will STI develop in the future? Based on these two formulations, this study aims to examine the foundations and development of STI. This research is important to do because very little historical research has been published in scientific journals related to the university. This study uses a historical

approach. As a literary study, this study uses textual sources related to the topic being studied. The text sources will be studied using the content analysis method. The data is then collapsed, presented, and conclusions are drawn.

## **RESEARCH METHODOLOGY**

This study uses a qualitative approach to study and explore more deeply the historical traces of Islamic colleges becoming state Islamic universities. The qualitative approach was chosen because it allows researchers to explore rich and contextual information about the ideas that became the beginning of the establishment of Islamic colleges in a complex historical setting. The qualitative approach allows for an in-depth analysis of the historical context of Islamic colleges becoming state Islamic universities.

This study will involve a literature study, using the literature study method this study will study and explore more deeply the history of Islamic colleges becoming state Islamic universities

The research data was obtained from various data sources. The data sources used in this study consist of primary data sources (research results, research reports, scientific journals, etc.) and secondary data sources (laws, books, etc.). The data collection technique in this study uses the Literature Study method. Literature study is a process of conducting a general review of previously published literature related to various topics. Through this literature study method, it can provide a basic knowledge base for the selected topic. This data collection technique is carried out by searching for literature that is relevant to the topic, reviewing the validity of the literature, adjusting the content to the topic of the writing being carried out and finally making a framework and writing a scientific paper.

The data analysis technique used in this study is content analysis, where data is classified, reduced, and interpreted to identify the history of Islamic colleges becoming state Islamic universities. Data from various literatures are analyzed to reveal the history of Islamic colleges becoming state Islamic universities.

## **RESULTS AND DISCUSSION**

### **A. Conversion of STI to UII**

Universitas Islam Indonesia (UII) is the oldest Islamic university located in Yogyakarta. The development of STI as UII was actually more motivated by the need for a higher education forum that could integrate generic knowledge using Islamic teachings.

Furthermore, there was hope among Muslim leaders to spread the effectiveness and function of STI. A new idea emerged according to the founders and figures in changing STI into an Islamic University of Indonesia (UII). Precisely in November 1947, a committee was formed led by KHR. Fatchurrahman Kafrawi & KH. Farid Ma'ruf.

In an article, the factors that drove the change of STI into UII were mentioned. First, seen from the perspective of Islamic teachings, there is no separation between state and religious understanding. Second, there is an obligation for Muslims to carry out Allah's commands. Third, there are no universities that are from Islam and can prepare expert energy in various fields. Fourth, during the colonial period, education

was held only to claim the interests of the colonizers. During independence, education was needed to facilitate national interests. Fifth, it is considered necessary to provide opportunities for students from madrasas and Islamic boarding schools to continue their studies at universities that provide expertise (especially social sciences) (Maisyarah : 283)

## **B. Indonesian Islamic University**

UII is an Islamic university that was born from STI. STI has not existed in history for a long time. This is because STI was founded during the Japanese occupation and was still in power in Indonesia during the Japanese occupation. In just four years, STI was established, and UII was established. Given its historical roots, UII is the result of STI's transformation. The transformation of STI into UII is a form of developing Islamic higher education institutions in Indonesia.

On March 22, 1948, STI was changed to UII in Yogyakarta. In 1948, UII had faculties that supported higher education. One of these faculties later became the forerunner to the birth of PTAIN. The faculties are: 1) Faculty of Religion, 2) Faculty of Law, , 3) Faculty of Economics, and 4) Faculty of Education. When UII was founded in , its name was changed to UII and automatically STI no longer existed in the form of a Higher Education Institution. UII as a higher education institution still exists and continues to operate in . However, UII is not a state university like PTAIN, ADIA, IAIN, STAIN, UIN. UII is not controlled institutionally or administratively by the government. UII has a non-governmental civil status. Daulay UII, contribution to the creation of "Haidar". Islamic education in Indonesian National Education System Islamic universities in Indonesia have an important meaning for the development of Islamic education.

According to Mahmoud Yunus, after the UII Faculty of Religion was changed to PTAIN by the government, only the Faculty of Law, Faculty of Economics, and Faculty of Education (Kependidikan) were established at UII. Later, the Faculty of Education was closed due to a lack of teaching staff, leaving only two faculties, namely the Faculty of Law and the Faculty of Economics. There are two law faculties. One is located in Yogyakarta and the other is located in Solo (Surakarta) (Zulhifzi & Sulton : 63)

UII is an Islamic university that was born from STI. IMS has long ceased to exist in history. This is because STI was founded during the Japanese occupation and was still in power in Indonesia during the Japanese occupation. Only four years after STI was established, UII was established. Judging from its historical roots, UII is the result of STI's transformation. The transformation from STI to UII is a form of development of Islamic higher education institutions in Indonesia. On March 22, 1948, STI was changed to UII in Yogyakarta. In 1948, UII had a department to support higher education institutions. One of the faculties of this faculty later became the forerunner to the birth of PTAIN. The existing faculties are: 1) Faculty of Religion, 2) Faculty of Law, 3) Faculty of Economics, and 4) Faculty of Education. When UII was established, STI automatically ceased to exist in the form of a college, because its name was changed to UII. UII as a university still exists today and is still operational. However, UII is not a state university like PTAIN, ADIA, IAIN, STAIN and UIN. UII is not managed by the government, both institutionally and in terms of management. UII

has a private status, not a state institution. UII's contribution to the emergence of Islamic higher education in Indonesia is very large in the development of Islamic education (Amirudin 2017 : 104).

### C. History of PTKIN in Indonesia

History records that Islam has been very successful in carrying out its mission of preaching in the archipelago in a relatively short period of time. This success is further recognized because the entry of Islam into the archipelago was without political coercion from the rulers or war, but rather peacefully through a cultural approach. While the people of the archipelago at that time already had strong religions, namely Hinduism and Buddhism (Mujamil & Fajar 2008 : 202).

One thing that is very interesting is what has been described so far, namely that Islam has global characteristics, being able to be accepted in every space and time. But on the other hand, when he entered various regions, his global characteristics seemed to disappear and merge into the various local powers he entered. A similarity in which Islam adapts to their interests (Ajid 2011 : 1).

Indonesian society before Indonesia's independence was already Muslim. The lives of Muslims in Indonesia (Nusantara) lived in an atmosphere of Islamic teachings, both culturally and in tradition. The lifestyle that is manifested in their thoughts, attitudes and daily behavior is based on Islamic teachings. Islam as a teaching has become a way of life that regulates all behavior of Indonesian society. Indonesia before independence was in a difficult situation, where Indonesia was under colonial influence, both Dutch and Japanese. This condition made Muslims not progress, because the colonial government did not want Muslims in Indonesia to progress. All efforts and forms of discrimination continued to be carried out by the colonial government. For example, during the Dutch rule, Muslims (Indonesian people) were discriminated against, both in the realm of religion, race, politics, education and economy. This condition has slowed down the progress of Muslims in Indonesia. On the other hand, the form of Dutch displeasure towards Muslims made progress. The Dutch made regulations that quarantined the Muslim movement. First, in 1882, the Government formed a special agency tasked with overseeing religious life and Muslims which they called Priesterrden. From the advice of this body in 1905 the Dutch government issued a new regulation known as the Teachers Ordinance. Second, in 1925 the Dutch government issued the second Teachers Ordinance, the contents of which required every religious teacher to report to the government periodically. These two ordinances were intended as a control medium for the colonial government to monitor the actions of Islamic teachers and advocates in this country. Third, in 1932, the Dutch government issued the Wild School Ordinance. This ordinance contained the authority to eradicate and close down madrasahs and schools that did not have permits or schools that provided subjects that the Dutch did not like (Abuddin 2011 : 285).

The desire of Muslims to establish higher education has been initiated since the Dutch colonial era. M. Natsir wrote to Capita Selekta, that the desire to establish Islamic higher education already exists in the hearts of Muslims. M. Natsir said that Dr. Satiman has written an article in Community Guidelines number 15 outlining his noble hope of establishing an Islamic high school that will be centered in 3 places, namely

Jakarta, Solo & Surabaya. In Jakarta, a high school will be held as a Westerch (western) Muhammadiyah Middle School (AMS). In Solo there will be a high school to educate preachers. In Surabaya there will be a high school which will accept Islamic boarding school students. Even though what has been expressed is still in the form of an idea, the enthusiasm to establish an Islamic university already existed in the 1930s (Haidar 2006 : 96).

In addition, Muhammadiyah has long intended to establish a college (Muhammadiyah University). In 1936, in the quarter-century congress of Muhammadiyah in Jakarta, it was decided to establish Muhammadiyah University. But then there were obstacles, because of the outbreak of World War II (Yunus 1996 : 278). Based on that, it is understandable that Muslims since the Dutch colonial era have had the ideal of establishing a university. Moreover, in the Dutch colonial government, higher education institutions have long been established, for example the Technical College (Technische Hogesschool) was founded in 1920 in Bandung, and the Law College (Rechtskundige Hogeschool) was founded in 1920 in Jakarta, and the Medical College (Geneeskundige Hogeschool) was founded in 1927 in Jakarta ( Yunus 1996 : 278).

In the early days of independence, the dimension of the effort to fight Dutch colonialism colored PTAI. PTAI was clearly perceived as an effort to strengthen the religio-intellectual basis of the young generation of Muslims in opposing colonialism. The Dutch colonial government did establish several universities in Indonesia, but used very limited capacity & access and used unfair bias towards elite groups. However, it should be emphasized that for the majority of Muslims in the pre-independence period, having PTAI was not an alternative solution to these needs. PTAI was a principle that accommodated religious sentiments as well as their anti-colonial spirit. From another perspective, of course PTAI was the answer to the objective needs of the young generation of Muslims who had completed secondary education, whose numbers continued to grow (Hasan 2009 : 120).

Muhaimin said that the aspirations of Muslims in general in the development of Islamic higher education were initially driven by several goals. First, to carry out the study and development of Islamic religious sciences at a higher level in a more systematic and directed manner. Second, to carry out the development and improvement of Islamic preaching. Third, to reproduce and develop cadres of scholars and religious functionaries, both in the state bureaucracy and the private sector, as well as social institutions, preaching, education and so on we(Muhaimin 2012 : 65).

#### **D. Academy of Religious Studies**

In addition to PTAIN being owned by the Ministry of Religion & the Ministry of Education, Teaching & Culture, the Academy of Religious Affairs (ADIA) was established in Jakarta using the Decree of the Minister of Religion No. 1 of 1957. The purpose of ADIA was to be a continuation of the business of establishing Higher Religious Teacher Education (PGAA) & the School of Religious Teachers & Judges (SGHA). The Academy of Religious Affairs aims to educate & prepare civil servants to achieve semi-academic & academic degrees to become religious educators in secondary schools, both general and religious & vocational (Syamsudin 1997 : 2).

In 1957, the Academy of Religious Affairs (ADIA) was established in Jakarta. This academy aims to be a training school for officials serving in the Government (Ministry of Religion) & for pedagogy of faith in schools. The study period at ADIA is five years consisting of 2 levels, namely; the semi-academic level of three years & the academic level of two years. Each level has 2 departments: the Department of Religious Education & the Department of Literature (Ramayulis : 369). ADIA aims to improve the quality of civil servants in the religious sector ( Samsul 2013 : 336). ADIA is open only to civil servants. Every year, at the suggestion of the head of the Department of Religious Education, the Minister of Religion appoints a number of civil servants to carry out their study assignments for education at the Academy (Mahmud : 404).

### **E. State Islamic Institute**

The involvement of the National Islamic Religious Institution in the development of PTKIN in Indonesia has very strong historical roots. This institution did not emerge in the year without a background to its formation. IAIN is a transformation of a previously established university in Indonesia. Its presence has a positive impact on the development of Islamic education in Indonesia. In May 1960, an important step took place that left an unforgettable impression. The Ministry of Religion merged PTAIN and ADIA into the National Islamic Religious Institute (IAIN) or al-Jamiatul al-Islamiyah al-Hukmiyah. The first IAIN was officially opened in Yogyakarta on August 24, 1960 by the Minister of Religion of the Republic of Indonesia, namely K.H. Mr. Wahid Wahab, In the early stages IAIN consisted of several faculties. Faculty of Ushuruddin, Faculty of Sharia, Faculty of Tarbiyyah, Faculty of Adab. Each faculty has a department (Nizar : 336).

According to Ajmardi Azra, in terms of age, IAIN is actually a relatively established university in the country. The existence of IAIN cannot be separated from the desire of Indonesian Muslims to develop Islamic teachings in Indonesia. IAIN is expected to provide Islamic answers and responses to the challenges of the times. It must be able to provide the color and influence of Islam to the entire Muslim community. All of this can be said to be a social hope for IAIN. At the same time, IAIN wants to develop into a center for Islamic research and development. This is the hope of the IAIN academic community. Therefore, IAIN produces two expectations: social expectations and academic expectations (Azyumardi 2014 : 194).

### **F. State Islamic College**

State Islamic College (STAIN) is a forum for higher education in Indonesia. STAIN is a new forum after IAIN. STAIN is also inseparable from the historical roots of its emergence. This means that STAIN as an Islamic educational institution is not a forum that is constructed without a clear background, but is formed along with the development of IAIN. The presence of STAIN also has no effect on IAIN, in the sense that after STAIN was formed IAIN was eliminated. In fact, the emergence of STAIN is to strengthen the institution of IAIN in spreading Islamic education to the community. The government in this case the Ministry of Religion seems to be trying to continue to improve the quality of IAIN in Indonesia. Based on Presidential Decree No. 11 of 1997 & Decree of the Minister of Religion of the Republic of Indonesia Number 285 of 1997,

then based on 38 points all branch faculties in the region have the status of State Islamic College (STAIN).

With this decision, all STAINS are free to spread themselves because they are no longer controlled by IAIN, in fact there have been several STAINS that have changed their status to IAIN, for example STAIN Serang, and there are even some that have become UIN, for example STAIN Malang has changed to UIN Malang (Ramayulis : 371). The same thing was said by Moh. Roqib, in 1997, the faculties in the region were then made independent as the State Islamic College (STAIN) which is sometimes claimed to use a mini IAIN. This change is a positive sign for STAIN even though its status in the education system in Indonesia is still often questioned (Roqib 2009 : 169).

### **G. State Islamic University**

PTKIN Indonesia is gradually developing towards higher education. This shows that the higher education that was previously established and developed by its predecessors has now reached the university level. Initially STI, UII, PTAIN, ADIA, IAIN, STAIN, and then became UIN. Of course this is a historical process in the world of Islamic education in Indonesia. The ideals of our predecessors to establish Islamic higher education have received significant support in recent years. In fact, PTKIN continues to progress from time to time in Indonesia. The National Islamic University (UIN) is an Islamic higher education institution in the form of a university. Previously, the PTKIN Indonesia Group had a university, although in a private format called UII (Islamic University of Indonesia). This university has long existed in Indonesia. The birth of the National Islamic University (UIN) is actually not something strange or new. In fact, UII became the inspiration for its birth which became one of the factors in the birth of UIN in particular. At least an Islamic university has been established. Badri Yatim also stated: The Islamic University of Indonesia (UII) is the first university to have a secular faculty. That way, he is able to provide an example of the development of Islamic higher education in Indonesia. The first PTKIN that was prepared to become a UIN was IAIN Syarif Hidayatullah, so that in 2002 IAIN Syarif Hidayatullah became UIN Syarif Hidayatullah (Badri 2003 : 312).

### **H. Changes from IAIN and STAIN to UIN**

The development and dynamics of human science cannot be separated from the development of the current development situation. The reality of society that is always changing cannot be denied along with dynamic human thinking. The spirit of science in Religious education must always respond to global developments so that religious education is not merely an aspect of morality, an attitude of tolerance and togetherness, a long-term goal of *rahmatan li al-âlamîn*, but a spirit of science that will be built in the future based on the spirit of religion and the work ethic of science that has been taught in every religion (Rembangy 2008 :224). The challenges of modernization and globalization tend to lead humans towards existence, humanism, hedonism, exclusivism, and worse, moral decadence that affects almost all aspects of human life (Syahrizal : 150).

### **I. Obstacles during transformation**

There are many perceived obstacles and obstacles in achieving PTAIN's global and inclusive vision. Some of these obstacles are bureaucratic, cultural and psychological. Bureaucratic obstacles include too strict regulations in the financial sector, especially in PTNs which still use the PNBP (Tax-Free State Revenue) financial system. According to this financial system, all SPP (education fund contributions) from the community must be remitted to the state as tax-free state income. After the money is withdrawn, it will be reissued through the DIPA (Program and Budget Input List) system, which may be delayed by up to 3-4 months. In situations like these, affected PTAINs not only have small budgets but also often experience a lack of financial resources. On the other hand, PTAIN which implements the BLU financial system is not completely free. Even if the SPP is not deposited into the Treasury, it still has to use the Registrar's account, the amount of which is regulated by the Treasury, and its use is also carried out at an interest rate and with the approval of the Director General of the Treasury. Finance Department. . It is recommended that PTAIN financial regulations be non-profit, non-profit, flexible and autonomous, not too bureaucratic and consistent with the nature of higher education. In the midst of these financial limitations, universities introduced the PTN Legal Entity which was implemented at several state universities such as UGM, ITB, UI, UPI, and IPB. PTAINs that are currently pioneering the application of the PTN BH concept include UIN Syarif Hidayatullah in Jakarta and UIN Sunan Kalijaga in Yogyakarta. (Nata 2023 : 98)

However, according to several universities that have implemented PTN BH, it was found that the autonomy and flexibility of fund management is still not fully guaranteed. For example, even though funds sourced from SPP are separated from state-owned assets in the PTN BH system, except for land, they still have to be examined by the BPK because SPP funds come from state-owned assets. Another obstacle is culture. The presence of PTAIN in each region is greatly influenced by the cultural conditions of that region. Jakarta society is dynamic, rational, egalitarian and open, so the cultural characteristics of PTIN are also the same. On the other hand, in societies that tend to be normative, dichotomous, feudal and closed, PTAIN makes the characters the same. (Nata 2023 : 98)

## **CONCLUSION**

The historical traces of the development of the Islamic University (STI) to the Islamic University of Indonesia (UII) reveal the long and complicated journey of Islamic higher education in Indonesia. After independence, STI began as a religious educational institution and gradually transformed into a university that played an important role in the development of science and religion in Indonesia. When studied in depth from various historical sources, it is clear that the transition from STI to UII was influenced by the spirit of nationalism, the need for national cadres who had intellectual and religious abilities, new political and social dynamics at that time, and so on. driven by several important factors. . This transformation process was not easy and involved various internal and external challenges and dynamics.

The process of transforming STI into UII was not only linear but was colored by various internal and external challenges and dynamics. These challenges included limited resources, differences of opinion among the founders, and often unstable political dynamics. However, thanks to the persistence and vision of the leaders and

the support of various stakeholders, STI was able to overcome various obstacles and develop further.

The results of this study highlight a number of issues, including the central role of STI founders in developing STI's vision and mission, the curriculum development process that takes into account Islamic values and community needs, and efforts to address current adaptations highlight important findings. Towards development. In addition, this study also shows UII's contribution to the field of science, especially Islamic studies.

UII has gone through various stages of development since its inception. In the early stages, UII focused more on developing religious study programs. However, over time, UII has gradually expanded its study programs to cover various academic fields such as law, economics, and social sciences. This shows that UII aims to become a comprehensive university and a university that is able to answer the challenges of the times.

UII also plays an important role in the development of Islamic thought in Indonesia. UII has made significant contributions to enriching the treasury of Indonesian Islamic thought through various academic activities such as seminars, conferences, and scientific publications. In addition, UII is also active in participating in various social activities and providing real benefits to the community.

The conclusion of this study shows that the story of the evolution of STI to UII is a touching story about the struggle and success of building a university rooted in Islamic values and playing an important role in national development is a story. This study is expected to contribute to the development of the history of higher education in Indonesia, especially the history of Islamic higher education.

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