

## **The Exploration of Islamic Educational Reform and Colonialism Impact on Contemporary Islamic Higher Education: Evidence from Indonesia and Tunisia**

**Mariam Ulpah**

Universitas Islam Internasional Indonesia, Indonesia  
E-mail: [mariam.ulpah@uiii.ac.id](mailto:mariam.ulpah@uiii.ac.id)

### **ABSTRACT**

Many historians and scholars have embraced the concept of "tradition vs modernity," arguing that Islamic educational institutions play a minor role in Muslim civilization's intellectual development. Despite the fact that portrayals of Islamic educational institutions, such as madrasas, as legacies of medieval antiquity are still popular in public discourse, numerous historians, philosophers, and scholars have debated this concept over the years. This research is a comparative study to explore the modern Islamic educational reform in Islamic higher education in Tunisia and Indonesia. As well as its contribution to development. The purpose of this study is to answer what are the explorations of educational reform in Indonesia and Tunisia's higher education? What is both countries' contribution to the development of Islamic education? The study was conducted using a qualitative method with an historical approach. The historical books of colonialism in Indonesia and Tunisia were used to collect data for the exploration of Islamic educational reform in Islamic higher education. Data also includes journals, articles, books, news, and international data that are relevant to the theme. The findings of the study show that modern reform is impacted by the colonial system in Indonesia, which allowed faith-based schools to take control of the schools. Islamic higher education in Indonesia is growing with modern ideas and has a dualistic system. While in Tunisia, of the French colonial type, they tried to get rid of all Islamic education because many Islamic higher education or madrasas were gotten rid of. As a result, following the end of colonialism, Islamic higher education in Tunisia now consists of just one and only Zaitunah University as part of Islamic civilization. This paper expects that by providing insight into colonial-era transformations, current and future generations of educators will recognize their significance and help to reintegrate an Islamic worldview, epistemology, and ethics into higher education development.

Keywords: Islamic Educational Reform, Islamic Higher Education, Colonialism, Development, Indonesia, Tunisia.

### **ABSTRAK**

Banyak sejarawan dan cendekiawan menganut konsep "tradisi vs modernitas," dengan alasan bahwa lembaga pendidikan Islam memainkan peran kecil dalam perkembangan intelektual peradaban Muslim. Terlepas dari kenyataan bahwa penggambaran lembaga pendidikan Islam, seperti madrasah, sebagai warisan abad pertengahan masih populer dalam wacana publik, banyak sejarawan, filsuf, dan cendekiawan telah memperdebatkan konsep ini selama bertahun-tahun. Penelitian ini merupakan studi banding untuk mengeksplorasi reformasi pendidikan Islam modern di pendidikan tinggi Islam di Tunisia dan Indonesia. Serta kontribusinya terhadap pembangunan. Tujuan dari penelitian ini adalah untuk menjawab apa saja eksplorasi reformasi pendidikan di Indonesia dan pendidikan tinggi Tunisia? Apa kontribusi kedua negara terhadap perkembangan pendidikan Islam? Penelitian dilakukan dengan menggunakan metode kualitatif dengan pendekatan sejarah. Buku-buku sejarah kolonialisme di Indonesia dan Tunisia digunakan untuk mengumpulkan data guna peninjauan reformasi pendidikan Islam di perguruan tinggi Islam. Data juga mencakup jurnal, artikel, buku, berita, dan data internasional yang relevan dengan tema. Temuan penelitian menunjukkan bahwa reformasi modern dipengaruhi oleh sistem kolonial di Indonesia yang memungkinkan sekolah-sekolah berbasis agama mengambil alih sekolah. Pendidikan tinggi Islam di Indonesia berkembang dengan pemikiran modern dan memiliki sistem dualistik. Sedangkan di Tunisia, tipe kolonial Prancis, mereka berusaha menghapus semua pendidikan Islam karena banyak pendidikan tinggi Islam atau madrasah yang disingkirkan. Akibatnya, setelah

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berakhirnya kolonialisme, perguruan tinggi Islam di Tunisia kini hanya terdiri dari satu-satunya Universitas Zaitunah sebagai bagian dari peradaban Islam. Makalah ini berharap bahwa dengan memberikan wawasan tentang transformasi era kolonial, generasi pendidik saat ini dan masa depan akan mengenali signifikansi mereka dan membantu mengintegrasikan kembali pandangan dunia, epistemologi, dan etika Islam ke dalam pengembangan pendidikan tinggi.

Kata kunci: Reformasi Pendidikan Islam, Perguruan Tinggi Islam, Kolonialisme, Pembangunan, Indonesia, Tunisia.

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## **INTRODUCTION**

Many historians and academicians who claim that Islamic educational institutions play a relatively small part in the intellectual development of Muslim civilisation have mostly endorsed the narrative of "tradition vs. modernity." Despite the fact that depictions of Islamic educational institutions, like madrasas, as antiquated relics of the medieval past are still common in public discourse, this narrative has been contested over the years by several historians, other intellectuals, and scholars (Sahin, 2018). This study confirms the findings of earlier researchers and scholars by demonstrating that the current condition of education in the Muslim world is more of a by-product of processes that started in colonial times than a relic of old Muslim culture. The Muslim world was exposed to educational theories and institutions founded on a secular paradigm thanks to European colonialism. Older conceptions of education are being replaced in many Muslim countries as a result of exposure to new ideas about pedagogy and education. However, issues have emerged since this new higher education system was based on an epistemology and worldview that were incompatible with the Islamic worldview, which in turn led to the current educational crisis in the Muslim world.

This study will examine the fundamentals of exploring Islamic education reform in Islamic higher education in the Muslim world and the effects of colonialism on this educational system to show how the current condition of education in the Muslim world is fairly modern compared to the legacy of the past. For perspective, it should be noted that the Islamic worldview serves as the foundation for a number of school systems in the Muslim world. The educational institutions that were founded in traditional Muslim cultures were shaped and sustained by the concepts of the oneness of God (tawhid), prophethood (nubuwwa), and the hereafter (akhira). With the onset of European colonialism in the 18th century, the education system in the Muslim world underwent a significant alteration (Makdisi, 1970).

The issue of this Muslim identity crisis affects many countries, particularly those that have been colonized. The 350-year history of Dutch colonization in Indonesia and the numerous revisions to its Islamic educational system are proof of this, particularly in Islamic universities. The development of two ideologies or dualism systems between secular or modern and Islam is one of the unique occurrences associated with Indonesia's Islamic educational system. This is evident in the fact that the Ministry of Education and the Ministry of Religion both have power over the Indonesian educational system. The educational reforms that occurred in every state were significantly influenced by colonization. Contrary to Indonesia, France's conquered Tunisia also went through this. It's just that because of how extremely differently the Netherlands and France left their histories and educational systems, what happened to the Islamic educational systems in Tunisia and Indonesia is a highly intriguing topic to research and contrast in order to understand the effects of colonialism (Hefner, 2009).

This study demonstrates that, comparable to Indonesia and Tunisia, the current state of education in the Muslim world is more of a by-product of the colonial era movement than it is a remnant of the old Muslim culture. As a result, this paper will respond to a number of research queries, such as: 1) What are

the significant differences between the French and Dutch approaches toward the indigenous culture of the people they have colonized? 2) How do the French and Dutch approaches impact on educational systems in the Muslim world, particularly in Indonesia and Tunisia's higher education? 3) What is an exploration of educational reform in Indonesia and Tunisia's Higher Education?

## **RESEARCH METHOD**

The study was conducted using a qualitative method with an historical approach. Descriptive research, such as qualitative research, applies an inductive analysis strategy (Cresswel, 2013). While historical research tries to systematically and openly reconstruct the past through gathering, analyzing, and validating evidence as well as compiling it, Finding conclusive historical facts that can be connected to historical facts in the present and connected to historical facts in the future is the goal of the historical evidence gathered. (Narbuko et al., 2015)

The data collection used is the historical book of colonialism in Indonesia and Tunisia regarding the exploration of Islamic educational reform in Islamic schools. Data also includes journals, articles, books, news, and international data that are relevant to the theme.

## **RESULT AND DISCUSSION**

### **The History of Islamic Higher Education in Indonesia**

Islamic higher education institutions are primarily supported by two factors. The Technical College in Bandung was founded in 1920, the Law College in Jakarta was founded in 1920, and the Medical College in Jakarta was founded in 1927. The first is an internal component. In Indonesia, public universities have been formed. The second is the external aspect, which is the response to the community's needs (Daulay, 2006). According to Dutch colonial doctrine, Daulay (2006) claimed that it was undeniable that the elite of Indonesia attended the universities that the Dutch colonialists created. Indonesian Muslims have been aspiring to construct a university since the end of the Dutch colonial era, which ended around the 1930s (Rukiati et al., 2006).

At least a few historical facts may be verified, including the following: 1. According to M. Natsir's book *Capita Selecta*, Dr. Satiman became the driving force behind the establishment of Islamic universities in Jakarta, Solo, and Surabaya. An advanced high school from the Westernized Muhammadiyah Middle School will open in Jakarta (AMS). A high school in Solo will be built specifically for missionaries. A high school in Surabaya will open its doors to former pesantren students (Rukiati et al., 2006). According to Mahmud Yunus, an Islamic college was founded on December 9, 1940, in Padang, West Sumatra, under the direction of the Association of Islamic Teachers (PGAI) (Basundoro, 2016).

Thus, according to Mahmud Yunus, this Islamic college is the first of its kind in West Sumatra and possibly all of Indonesia. In 1941, not long after Japan invaded Indonesia, the university was shut down. Islamic higher education was one of the agenda items during the second congress of the Indonesian Islamic Council (MIAI), which was held from May 2–7, 1939, and which ultimately resulted in the creation of educational institutions. Islam in Solo begins at the middle level and is known as the Islamische Midel Bare School (IMS) (Rukiati et al., 2006). The existence of Islamic universities in the area essentially represents the ideas that Indonesian Muslims have always held dear. Since the time of the colonial rulers, there has even been a desire to create a sort of Islamic university. In an effort to boost the self-esteem of Muslims in the Dutch East Indies colony, Dr. Satiman Wir osandjoyo once raised the idea of the significance of an

Islamic higher education institution in Community Guidelines No. 15 Year IV (1938). According to Satiman, among other things, the requirements of the society may be met by *onderwijs* (teaching) religion in Islamic boarding schools when Indonesia was still dormant.

However, an Islamic secondary school is required as Indonesia grows. Furthermore, the demand for Islamic higher institutions will resurface with the arrival of numerous Christians who construct schools at a low cost and are run by educated professionals, and if not, Islam's influence will diminish. The concept was then put into action on July 8, 1946. When the Islamic College (STI) was founded in Jakarta, with M. Natsir serving as secretary and Prof. Drs. Mohammad Hatta as chairman. Dr. Moh Hatta claimed in his memorandum that religion is one of the foundational elements of the culture of the country. Islamic religious education is one of the most crucial issues in bolstering the position of society because 90% of Indonesia's population is Muslim. In light of this, it is essential to build an Islamic high school (STI). STI relocated to Yogyakarta during the revolution, amalgamated with the Central Government of the Republic of Indonesia, and reopened there on April 10 of that year. Preparation is provided for study at this institution of higher learning (matriculation). The goal of this matriculation level, which is open to Dutch East Indies senior high school graduates, is to improve Arabic and religious knowledge. For Madrasah Aliyah graduates, the goal is to catch up on general knowledge inadequacies (Ahid, 2008).

An STI Repair Committee was established in November 1947, and at its meeting on March 10, 1948, it was decided to construct the Indonesian Islamic University (VII) with four faculties—the faculties of religion, law, economics, and education. The Indonesian Islamic Higher Education (PTII), which was founded in Surakarta on January 22, 1950, and VII, which is based in Yogyakarta, on February 20, 1951, amalgamated. Indonesia's earliest and oldest private university is VII Yogyakarta, founded in 1948. The Gadjah Mada University (UGM), which was governed by Government Regulation No. 23 of 1949 dated December 16, 1949, was awarded to the nationalist party as a gesture of government appreciation for Yogyakarta's status as the City of Revolution. It'll start with the location. The Dutch occupation of Yogyakarta on December 19, 1948, caused the activities of Gadjah Mada College Hall to be postponed on February 17, 1946 (Zuhairini, 1997).

Following the Roem Royen agreement's signing on May 7, 1949, there was a desire to restructure the country's higher education system right away. The Republicans wanted the Republic of Indonesia to establish its own universities, but initially this desire coincided with a plan to upgrade federal universities in conformity with the form of the state provided by the Dutch at the time. around Yogyakarta. All state higher education institutions in Yogyakarta were combined under one roof on December 7, 1949, under the supervision of the Ministry of Education, Teaching, and Culture, which was later confirmed by PP No. 23, dated December 16, 1949, and since December 14, 1949, the Government of the Republic of Indonesia has officially started (Ahid, 2008). This was made possible with the assistance of Sultan Hamengkubuwono IX. A number of Islamic academics and leaders also founded an Islamic university in Solo on January 22, 1950. In the same year, the Ministry of Religion received control of the Faculty of Religion, which had previously been housed at the Islamic University of Indonesia in Yogyakarta. The Faculty of Religion was later converted into a State Islamic College for the Islamic community and removed from the Faculty of Religion of UH in accordance with Government Regulation No. 34 of 1950. In later events, on August 24, 1960, the Academic Office of Religious Studies (ADIA), based in Jakarta, and PTAIN, based in Yogyakarta, merged to form the State Islamic Institute (IAIN), which was established in Yogyakarta (Zuhairini, 1997).

IAIN had five religious faculties at its peak, including the Adab Faculty, the Da'wah Faculty, the Sharia Faculty, the Tarbiyah Faculty, and the Ushuluddin Faculty. The mandate of PP No. 30 of 1990, which was strengthened by PP No. 60 of 1999 about higher education, which limits the work space of higher

education institutions at the institute level, is in line with this goal. The institution groups academic and/or professional education programs into groupings of related scientific, technological, and artistic disciplines, as described in Chapter III, Article 6 Paragraph 5 (Higher Education Statistics, 2020).

Following the stages of the growth of Islamic higher education in Indonesia, these institutions can currently be divided into three categories:

1. The UIN, IAIN, and STAIN are state-run Islamic universities.
2. Different colleges, departments, and study programs have been formed by private Islamic universities in the shape of this institution.
3. Private Islamic universities' high schools and institutes Later developments that were independent of the center were developed.

The 1963 Presidential Decree No. 27 supports this. There were already 14 IAINs by the 20th century's end. The creation of IAIN branches intends to offer higher education services to the community more generally. To address IAIN's management issues, organizational restructuring was implemented. According to Presidential Decree No. 11 of 1997, up to 40 branches of IAIN faculties, in addition to the 14 that already existed, were released into 36 autonomous State Islamic Universities (STAIN). A State Islamic Institution (UIN) is a type of state Islamic university that administers academic instruction in a variety of fields, including science unrelated to Islamic studies. In addition to the State Islamic Institute (IAIN) and the State Islamic College, UIN is a type of state-run Islamic university (STAIN).

The IAIN, which was created by the government in 1960 in the city of Yogyakarta under the name IAIN Al Jami'ah al-Islamiah al-Hukumiyah and was a merger of the Jakarta Academy of Religious Sciences (ADIA) and the Yogyakarta State Islamic College (PTAIN), is the predecessor to UIN. The IAIN branch has been cut off from the main organization since 1963. IAIN North Sumatra was the final IAIN to be founded, at Medan, in 1973. Because they have colleges and departments outside of Islamic studies, a number of IAINs changed their titles to State Islamic Universities (UIN) in the twenty-first century. The first IAIN to do so was IAIN Syarif Hidayatullah in Jakarta.

The Dutch educational system has an impact on Indonesia's current system of education. The goal of education during the Dutch colonial era was to quickly develop the native population's skills through Western education. The goal of Western education is to equip the indigenous population to function as a "Pangreh Praja," or new middle class. However, the colonial educational system continues to discriminate against common children and children of officials. Children from the upper levels continue to have access to a wide range of options (Sirozi, 2004).

Colonial politics and their politics generally were closely intertwined. Government-controlled politics that is not motivated by moral principles in order to promote political maturity and colonial independence. In this regard, we can observe a number of traits of specific political and educational approaches.

From Tilaar's (1995) perspective, our education throughout the Dutch colonial era had the following 5 characteristics: The Duality System comes first. There is a line in the dualism system that separates the schooling systems for the European groups and the male earth class. Second, there is the Korkondasi system, which is a Dutch education system adaptation. As a result, it is considered that educational standards are on par with those in the Netherlands. Third, centralization. The teaching department oversaw educational programs during the colonial era. The department that oversees all educational concerns, with representatives in the larger provinces, Inhibit the national movement, fourth. Knowledge of the Dutch language and topics pertaining to the Netherlands were prioritized in the colonial school curriculum at the time. For instance, the sons of the earth are required to memorize Dutch villages

when studying earth science. Fifth, there is no organized approach to educational planning. The following are the effects of the dualistic system:

1. Islam's educational philosophy contains some ambiguity.
2. There is a relationship between the Islamic educational system and Islamic teachings.
3. Islam's educational system has broken down.
4. The inferiority of the Islamic higher education system is evident.

### **The History of Islamic Higher Education in Tunisia**

The University of Az-Zaitunah in Tunisia is one of the educational institutions that has contributed significantly to the success of Islamic civilisation. The university in Tunisia was formerly a mosque that was built during the Umayyad Dynasty as a place of prayer and a center for the advancement of knowledge and culture. Ubaidillah Ibn Habhab, one of the Tunisian governors appointed by the caliph Umar bin Abdul Aziz to manage the region in 737 AD/120 H, constructed the Az-Zaitunah Mosque, which later became Az-Zaitunah University. Hassan bin Nu'man, one of the Islamists active in the Tunisian area, gave the order for the Az-Zaitunah mosque to be built. Ubaidillah ibn Habhab personally reigned in Tunis starting in 110 H/728 AD, while Tunis was still an independent territory with Egypt as its capital (Degorge, 2002).

Throughout its history, the dynasties that originally ruled the area, such as the Umayyads, Abbasids, Fathimiyah, Aghlabiyah, Muwahidun, Hafsiah, and Ottomans, successively ruled over Tunisia and Az-Zaitunah. In the 13th century AD, Az-Zaitunah rose to prominence as one of the most significant universities in the world. There are so many books and manuscripts written by Az-Zaitunah scientists and academics (Oxford Business Group, 2018). Muslim intellectuals and scholars are drawn to Az-Zaitunah and Tunis by the breadth of knowledge available there.

In particular, Imam at-Tanukhi, a specialist in the Maliki school, Imam Ibn Urfa at-Tunisi, Ibn Khaldun, Ibn Assyria, who is regarded as one of the key players in Maqashid, sharia discourse, and others are mentioned to have been produced by this university. Az-Zaitunah also gave rise to important Arab Islamic cultural personalities, such as Taufik al-Madani and Abdul Hamid Ibn Badis, who helped Algerian Muslims regain their identity in the 1940s.

Much like Al-Azhar in Egypt and Al-Qarawiyyin in Morocco, Az-Zaitunah, the oldest educational institution in the world, plays a significant role in preserving the advancement and grandeur of Islamic civilisation as well as the dissemination of knowledge. Az-Zaitunah has historically also been the victim of plunder by the Spaniards who ruled Tunisia. Specifically, the Spanish forces pillaged mosques and libraries in Tunisia during the period 940–981 H/1534–1574 AD, including the Az-Zaitunah University Library. The manuscripts and books inside were stolen by the robbers (Belhaj et al., 2013).

The city of Az-Zaitunah was rebuilt and restored as the epicenter of Islamic culture during the reign of the Ottoman Turks, who were successful in capturing Tunisia from the hands of Spain. The Az-Zaitunah Mosque had a significant role as a hub of resistance and struggle against French colonialism when Tunisia was under French colonial authority. The first time the Tunisian nationalist movement came together was in that mosque. In addition to Al-Azhar in Egypt, Az-Zaitunah has also emerged as one of Muslims' holiest sites in the development of Wasathiyah Islam and is a popular study destination for Indonesian students (Report, 2019). However, Az-Zaitunah, as one of the oldest educational institutions in the history of Islamic civilization, is not as famous as Al-Azhar, where its alumni, especially those in Indonesia, have become big figures. Furthermore, Sheikh Al-Khudar Al-Husein, a great scholar born from the womb of Az-Zaitunah, served as Sheikh Al-Azhar from 1952 to 1954.

Meanwhile, the government changed the education level rule in May 2006. The LMD system, which stands for Licensing, Masters, and Doctoral, is used in higher education (Report, 2019). However, the colonial experience transformed the atmosphere of reciprocal trade into one of dominance and compulsion, and colonialism was largely responsible for the significant changes in the educational system in the Muslim world. In the years following colonialism, educational reform was kept up in Western secular schools, both in terms of content and structure, while also limiting the influence of *madaris* in society. Eventually, this pattern created a crisis in Muslim cultures' educational systems.

### **The Impact of Colonialism on Educational System**

Centuries before European colonization, Ibn Khaldun noticed that conquests had a tendency to copy their conquerors. This occurs because the conquered fail to consider the nature of their defeat and instead are inspired by the conquerors or incorrectly ascribe their own obedience to the perfection of the conquerors. 86 The diagnosis of the conquered people aptly captures the Muslim mindset of submission. Since colonialism caused a loss of political authority, the Muslim world has seen various advances during the postcolonial age, many of which have been characterized by a mindless imitation of the West. The interest in the economic and political influence of the West and the belief that importing secular schools will foster the nation-economic state's development and political clout are the driving forces behind reformers and governments' naive adoption of the Western educational system. Saying that the secular education system established in the Muslim world has contributed to the breakdown of local communities, the loss of culture, and the collapse of traditional knowledge systems is neither an exaggeration nor a failure (Hefner, 2009).

Ineducated classes that are culturally alienated from their own society and intellectual heritage and, in the worst cases, made up of neo-colonial policies that attempt to legitimize their society through imitation and standardization are frequently the result of cultural differences between western secular education systems and Muslim societies. West for everything that is true, lovely, and right (AbdulHamid & Sulayman, 2007). The depth of this intellectual colonization has even gotten to the point where Islam itself can only be considered authentic at the cultural and political levels if it can be supported by research procedures founded in secular epistemology. with the standards of the worldview created by academics. Western academics In addition to undermining the comprehensive and integrated understanding of knowledge derived from the Islamic worldview, the secular education system also treats religion as a separate subject in the school curriculum, separating it from its connections to other subjects such as economics, politics, science, and culture. field. Religion is viewed in the Islamic paradigm as covering all types of knowledge and being an essential component of every subject and step of the educational process (Daud, 2013). Iqbal explains how the Islamic worldview sees religion, saying that it "is the manifestation of the full person; it is not a departmental business; it is not simply a thought, nor a sensation, or a mere action (Nauman, 2018). Furthermore, the idea that the universe may be divided between secular and religious, holy and profane, which has characterized the Western world for centuries and has characterized secular education systems and knowledge creation, is antithetical to Islam. It is poetically indicated to us by Iqbal that there is no such thing as a profane world. The realm of the spirit's self-realization is all of this immense stuff.

The Muslim world will continue to be a pale shell of what it once was, devoid of any true reality, unless substantial measures are taken to address the educational issue there and conscious attempts are made to oppose the secularization of knowledge, which has become a unifying force in the globe. Substance (El-Messiri, 2006). The Muslim world has been prevented from continuing to develop its own

scientific paradigm and body of knowledge that reflects Muslim cultural identity, satisfies their society's needs, and complies with the Islamic worldview by copying Western servitude. Because a just society cannot be established without reference to God, prophetic teachings, and awareness of the afterlife, Islamic teachings are in opposition to the nation's growth through the adoption of a secular education system (al-akhira) (Aslan et al., 2016). The inability of adopting the individual "self" as the sole yardstick of reality gives birth to the mistake of the secular idea of knowledge. The first verses of the Qur'an that were revealed place a strong emphasis on the fact that God is the source of all true knowledge and that acquiring knowledge that is unrelated to God will ultimately lead to human beings being misled and confused.

In this instance, the process of re-Islamizing knowledge involves more than simply eulogizing the contributions of great Muslim philosophers who lived in the past; rather, it involves the development of an Islamic epistemology that produces a unity of knowledge<sup>97</sup> in which all areas of study are once again connected to the central truth of the Oneness of God (tawhid). The finest definition of the Islamization of knowledge is provided by Wan Mohd Nor Wan Daud, who states that it is essentially a process of returning to the metaphysical worldview, epistemic framework, ethical principles, and Islamic law (Daud, 2013)

Many discussions about creating an educational system that is supportive of the needs of the Muslim community and established within the parameters of real Islam have taken place in the latter part of the 20th century. Scholars like Seyyed Hossein Nasr, Ismail al-Faruqi, and Naquib Al-Attas (1980) have written about the necessity of re-Islamizing knowledge and the educational system. Following multiple conferences on the subject in different Muslim countries, the first worldwide conference on issues and issues surrounding education in the Muslim world was held in Mecca in 1977. Universities have been founded despite the fact that there has been a lot of discussion and considerable Islamic controversy. Since then, considerable effort has remained to be done to create elite educational institutions that will significantly alter the Muslim world, much like Malaysia's International Islamic University. It will take many generations to evaluate and comprehend the effects of centuries of knowledge produced in colonial contexts, not just in the Muslim world but also globally (Ashraf, 1990).

## **The Comparison of Tunisia and Indonesia Higher Education System**

### ***Centralized and Decentralized***

The two nations have quite distinct ideological backgrounds, with Indonesia adhering to the Pancasila doctrine. According to Article 1 of Law Number 12 of 2012 Concerning Higher Education, Pancasila serves as the foundation for organizing every aspect of Indonesian society, including education. The French Laicite educational system served as a model for some aspects of the Tunisian educational system. The 2014 constitution of Tunisia excludes Islam as a source of ideology. This policy has been governed by Decrees No. 95-470 dated March 23, 1995, and No. 97-495 dated March 14, 1997, which established the Ministry of Higher Education. The University Administration Bureau, in charge of student scholarships, loans, dorms, socio-cultural activities, and relaxation, was founded and governed by Decree No. 90-1122 dated June 26, 1990, and No. 95-1953 and 95-1954 dated October 9, 1995 (Report, 2019). Ideological divergences between the two nations undoubtedly cause some variations in how government policies are carried out, particularly in higher education initiatives. The Ministry of Research, Technology, and Higher Education oversees public and private universities, while the Ministry of Religion is in charge of Islamic universities. Together, these two sectors make up Indonesia's higher education system (Abdessalem, 2010). The ministry of higher education in Tunisia oversees all institutions of higher



learning, including public and Islamic universities. The sole Islamic university in Tunisia is the University of Zaituna.

On the other hand, policies set by the Ministry of Finance in Indonesia are similarly used to regulate education spending. While in Tunisia, a dedicated bank is used to finance higher education. The Bank has assisted Tunisia's attempts to boost the quantity and quality of higher education, as well as the sector's management and flexibility. Therefore, public higher education will have a more stable financial future (Pusat Pendidikan Statistik, 2019). This is described in Article 4 of the Higher Education Basic Law No. 73 of 2000, which demonstrates how the agreement on the creation of a bank and the distribution of money for higher education has been modified to the provisions of the constitution.

## **CONCLUSION**

Major issues have arisen in the world as a result of the secularization of knowledge, society, and people on a variety of fronts, including political, social, psychological, and so forth. A project that successfully Islamizes knowledge will address the issues that the world is currently facing and will bring back a lot of what is required. A comprehensive approach to knowing that incorporates metaphysical truth and spiritual reality into a field of knowledge that has been devoid of its spiritual value. In Muslim civilization, religion is viewed as a comprehensive perspective of reality that integrates the sacred with reason and logical thought. In the Islamic world, the curriculum of madaaris and other schools of thought is typically split into *ulum al-ma'qul* (rational sciences) and *ulum al-manqul* (spiritual sciences) (derived sciences). In traditional Muslim civilizations, several courses that are currently regarded as secular—such as mathematics, medicine, etc.—will typically be included in the *ulum al-ma'qul*. Even though many of the *ulum al-ma'qul* subjects like mathematics, medicine, etc.—are now considered to be secular disciplines, they are nonetheless taught in Muslim countries according to an Islamic framework. Muslim philosophers view scientific inquiry as a way to investigate religious truths and reflect on God's creation because the Muslim community has never recognized the need to separate subjects from religion. *Ulum al-ma'qul* is therefore seen as a branch of religious learning.

The results of this study can demonstrate that Indonesian Islamic higher education developed modern thinking and a dualistic system as a result of the Dutch colonial system's influence, which allowed religion-based schools to dominate these institutions. Because many Islamic institutions of higher learning, or madrasas, had been closed, the French colonial type attempted to eradicate all Islamic education while they were in Tunisia. As a result, the lone Olive University remains in Tunisia as a pillar of Islamic civilization following the end of colonialism. While discussions of the Islamization of knowledge have fueled arguments about the dissemination of knowledge, education, and the place of Islam in epistemology, they have also drawn criticism for several shortcomings in the body of literature that has been written on the subject. It has been highlighted that a significant portion of this literature is reactionary, focusing more on polemics against the West than on concrete ways to apply the theoretical framework of Islamization to knowledge development and education.

It is believed that through shedding light on the changes brought about by colonialism, educators from the present and future generations will recognize their significance and help to reintegrate Islamic worldview, epistemology, and ethics into the curriculum. Additionally, it is anticipated that this research will encourage experts and students in a range of fields, including psychology, business, the arts, and others, to reconsider the paradigms that underlie their respective fields and make a positive contribution to assimilating the Islamic ethos into themselves. area of expertise.

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