

The Development of Formal Islamic Educational Institutions in Salatiga in 1932-1998

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Submission Track:

Received : 2023-09-12

Final Revision : 2023-11-13

Available Online : 2023-12-29

Abstract

Islamic Education Institution refers to a place or organization conducting Islamic Education, with a clear structure and responsibility for the implementation of Islamic Education. Islamic education in Salatiga began in 1932. During the Independence period, the education system improved. Since then, formal Islamic education in Salatiga underwent a transformation from the initial marginalization to the proliferation of Islamic educational institutions in all areas of Salatiga. Therefore, this study aims to examine the History and Development of Formal Islamic Education Institutions in Salatiga City from 1932 to 1998. This research applies the historical research method. The stages within the historical research method are (1) Heuristics or data collection, (2) Verification or source criticism, (3) Interpretation or analysis of historical facts, and (4) Historiography or historical writing. The approach in this research is the theory of social change using the concept of formal Islamic Education Institutions and the concept of Islamic education. The results of this study indicate the following: (1) Salatiga is a city of colonial growth and development, from a village to an important city for the colonial authorities. Moreover, it won the De Schoonstestad Van Midden Java or the Most Beautiful City in Central Java award; (2) The emergence of education in Salatiga cannot be separated from the existence of the Dutch government. The Ethical Policy promoted the emergence of educated people in Salatiga; (3) The growth of Dutch educational institutions was inversely compared to formal Islamic educational institutions in Salatiga. It encouraged Muslim scholars to establish formal Islamic educational institutions in Salatiga. HIS Muhammadiyah marks the beginning of formal Islamic educational institutions in Salatiga. The growth and the development of Islamic educational institutions in Salatiga cannot be separated from the government's policy and the initiative of Muslims to build educational systems and institutions appropriate to the times, from primary to tertiary levels.

Keywords: Salatiga, Educational Institutions, Formal Islamic Education

Abstrak

Lembaga Pendidikan Islam adalah tempat atau organisasi yang menyelenggarakan Pendidikan Islam, yang mempunyai struktur yang jelas dan bertanggung jawab atas terlaksananya Pendidikan Islam. Pendidikan Islam di Kota Salatiga bermula sejak tahun 1932. Pada masa kemerdekaan pendidikan mengalami peningkatan Sejak saat itu pendidikan Islam formal di Kota Salatiga mengalami perubahan dari yang mulanya dipinggirkan kini lembaga pendidikan Islam menjamur diberbagai sudut Kota Salatiga. Oleh karena itu penelitian ini dilakukan dengan tujuan untuk mengkaji Sejarah dan Perkembangan Lembaga Pendidikan Islam Formal di Kota Salatiga tahun 1932- 1998. Penelitian ini menggunakan metode penelitian sejarah. Tahapan dalam metode penelitian sejarah yakni (1) Heuristik atau pengumpulan data, (2) Verifikasi atau kritik sumber, (3) Interpretasi atau analisis fakta sejarah, dan (4) Historiografi atau penulisan sejarah. Pendekatan yang digunakan dalam penelitian ini adalah teori perubahan sosial dan menggunakan konsep Lembaga Pendidikan Islam formal serta konsep pendidikan Islam. Hasil penelitian ini diantaranya : (1) Salatiga merupakan salah satu kota yang tumbuh dan berkembang pada masa kolonial, yang bermula dari sebuah desa hingga menjadi kota penting bagi penguasa kolonial. Bahkan Kota Salatiga pernah mendapat penghargaan De Schoonstestad Van Midden Java atau Kota Terindah di Jawa Tengah, (2) Munculnya pendidikan di Kota Salatiga tidak terlepas dari keberadaan pemerintah Belanda. Adanya Politik Etis memberikan sumbangsih terhadap lahirnya kaum terpelajar di Kota Salatiga, (3) Kemajuan lembaga pendidikan Belanda berbanding terbalik dengan lembaga pendidikan Islam formal di Kota Salatiga. Hal ini mendorong para intelektual muslim untuk mendirikan lembaga pendidikan Islam formal di Kota Salatiga. HIS Muhammadiyah menjadi cikal bakal lahirnya lembaga pendidikan Islam formal di Kota Salatiga, Tumbuh dan berkembangnya lembaga pendidikan Islam di Kota Salatiga tidak terlepas dari adanya kebijakan pemerintah dan inisiatif umat Islam untuk membangun system dan lembaga pendidikan yang sesuai dengan keadaan zaman mulai dari tingkat dasar sampai perguruan tinggi.

Kata Kunci : Kota Salatiga, Lembaga Pendidikan, Pendidikan Islam Formal

INTRODUCTION

Salatiga is one of the cities that emerged and developed during the colonial period. A colonial city is a combination of indigenous culture and European culture resulting in a new culture.¹ During the colonial period, Salatiga became a central point for Christian missionaries, known as Salatiga Zending.² In Salatiga, this is evident from the large number of Zending organizations including the *Nederlandsch Zendeling Genootschap* (NZG),

¹ Abel Jatayu Prakosa, 2017, "*Diskriminasi Rasial di Kota Kolonail Salatiga 1917- 1942*". Semarang. Sinar Hidoep. Hlm 2- 22

² Adif Fahrizal Arifyadiputra. Haris Zaky Mubarak, Salatiga, 2018, "*Salatiga dan Singkawang dari Masa Kolonial Ke Awal Kemerdekaan: Potret Dua Kota Plural*". Hlm 10.

*Doopsgezinde Zendings Vereeniging (NZV), Nederlandsche Gereformeerde Zendings Vereeniging (NGZV), and Salatiga Mission.*³

At the beginning of the 20th century, the Dutch issued ethical policies consisted of irrigation, emigration, and education. The impact of ethical politics in education was the emergence of educational institutions. Established orphanages, churches, and Christian schools were all examples of Salatiga's zending organization's progress in education. Unsurprisingly, during the Dutch era, education in Salatiga was very advanced.⁴ The development of Christian education was inversely comparable to Islamic educational institutions.

Racial discrimination in Salatiga was not only based on race but also religion. This resulted in the lack of Islamic educational institutions in Salatiga during the colonial period. Muslim communities who were marginalized gradually took the initiative to establish Islamic educational institutions to educate intelligent Muslims.⁵ This encouraged the growth of Islamic educational institutions in Salatiga.

While Salatiga was historically a Christian-based missionary city, the development of Islamic educational institutions continues to grow and even exist today. Even though it was once synonymous with a missionary city, formal Islamic educational institutions in Salatiga continue to experience significant growth today. They exist from elementary school to university level, contributing to the dynamism of Salatiga.⁶ Therefore, it is important to investigate how formal Islamic educational institutions provide value amid entrenched Christian educational institutions in Salatiga. With this background, it is interesting to examine the development of formal Islamic educational institutions in Salatiga from 1932 to 1998.

In this study, the researchers identified several literatures related to the study of this research, which are as follows: (1) A book by Mochandi, et.al entitled “ Sejarah Pendidikan Daerah Jawa Tengah, (2) A book Karya Abel Jatayu Prakosa entitled “Diskriminasi Rasional

³ Nibros Hassani, 2020, “ *Dari Kota Zending, Membangun Sekolah Teladan*”, LPM Dinamika. <http://klikdinamika.com/dari-kotazending-membangun-sekolah-teladan.html>. Diakses pada 12 Maret 2021. Pukul 23.15.

⁴ Widiarto, Dkk. 2006, “ *Sejarah Perkembangan Universitas Kristen Satya Wacana (1956-2006)*”, Widya Sari Press, Universitas Kristen Satya Wacana. <http://repository.uksw.edu/handle/123456789/479>, Hlm 8.

⁵ Dewi Mutiah, 2020, “ *Dampak Keberadaan Perguruan Tinggi Islam Salatiga terhadap Perubahan Sosial Kota Salatiga (1969- 2014)*”, Skripsi, IAIN Salatiga, Hlm 30- 35

⁶ Data Referensi Kementerian Pendidikan dan Kebudayaan. Daftar Satuan Pendidikan (Sekolah) dari tingkat Sekolah Dasar hingga Sekolah Menengah Atas.

di Kota Kolonial Salatiga 1917- 1942”, (3) A book karya Eddy Supangkat entitled “Gedung-Gedung Tua yang Melewati Lorong Waktu Salatiga”, (4) A graduate thesis by Sigit Ashar Setyo entitled “Tipologi dan Konsep Integrasi pada Lingkungan Bangunan Pendidikan dengan Karakter Arsitektur Kolonial di Jalan Kartini Salatiga”, (5) An undergraduate thesis by Dewi Mutiah entitled “ Dampak Keberadaan Perguruan Tinggi Islam Salatiga Terhadap Perubahan Sosial Salatiga (1969- 2014)”. Different from the previous studies, this research discusses the history and development of Formal Islamic Education Institutions in Salatiga from 1932 to 1998.

The research problem is: (1) How is the background of the historical growth of Salatiga? (1) What is the historical background of the growth of Salatiga? (2) What is the historical of formal education institutions in Salatiga? (3) How is the development of formal Islamic education institutions in Salatiga?. Meanwhile, the research objectives are (1) to know the historical background of the growth of Salatiga, (2) to explain the history of formal education institutions in Salatiga, (3) to explain the development of formal Islamic education institutions in Salatiga. In this research, the researchers applied the theory of social change. Social change refers to changes occurring in social institutions in a society affecting the social system, including values, attitudes, and behavior among groups and communities. The concepts used in this study are as follows: (1) Formal Islamic Education Institution, is a place or organization that organizes Islamic education, which has a clear structure and is responsible for the implementation of Islamic education, (2) The Concept of Islamic Education. This theory and concept is used to reveal how the development of formal Islamic educational institutions in Salatiga from 1932 to 1998 gave new colors to the Salatiga community, such as making a social contribution to the community in providing Islamic-based schools that led to the emergence of Muslim students and scholars.

METHODOLOGY

The research method applied is the historical research method, i.e. testing and critically analyzing past events and their legacies. The historical research method consists of four stages, namely Heuristics, Verification, Interpretation, and Historiography.

Heuristics are means of finding or collecting sources obtained from literature study, observation, and through interviews. In this stage, the researcher collects primary and secondary sources related to the research topic of the development of formal Islamic

educational institutions in Salatiga, relevant books, and conducts interviews with historical actors and witnesses such as the son of the founder of MI Maarif Mangunsari school, the son of the founder of Sultan Fattah Islamic Junior High School, and teacher staff.

Verification or source criticism, at this stage aims to obtain the validity of the collected sources and then testing is carried out again in order to obtain the authenticity of the source. The results of interviews from several sources were compared with one another, resulting in a conclusion to determine the truth of the answers to the questions asked.

Historical interpretation is often called historical analysis. There are two methods used: analysis, which means to analyze, and synthesis, which means to put together. In this stage, the researcher will analyze the evidence and sources that explain the early growth of schools in Salatiga as a result of ethical politics and the development of Islamic schools in Salatiga. After synthesizing the evidence, we will draw conclusions to produce a history of formal Islamic educational institutions in Salatiga.

Historiography is a way of writing or presenting the results of historical research that has been conducted. The writing about the development of Formal Islamic Education Institutions in Salatiga is based on chronological time and place.

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Second Sub heading : Times New Arabic, 12, italic, justify, sentence case

DISCUSSION

Historical Background of Salatiga

Salatiga is located in the rural area of Central Java, at the foot of Mount Merbabu with an average land elevation of 600 meters above sea level. Astronomically, Salatiga's geography lies between 07°.17'.4.14'' and 07°.23'.23.25'' South latitude (LS) and between 110°.27'.56.81'' and 110°.32'.4.84'' East longitude (BT). Salatiga has an altitude of 450-825 meters above sea level (DPL) with an average temperature of 23o C - 28o C, causing cool air conditions.⁷

Since the Hindu-Buddhist period, Salatiga has served as a special region. This is stated in the Plumpungan Inscription. The inscription, which is written in Old Javanese and

⁷ Badan Pusat Statistik (BPS) Kota Salatiga Tahun 2020.

Sanskrit, was used as the basis for determining Salatiga's anniversary, July 24, 750 AD, which was confirmed by Regional Regulation No. 15, dated July 20, 1995. The date of July 24, 750 AD is taken from the candrasengkala written within the source. The Plumpungan inscription provides a legal decree on a civil land or swatantra for the Hampra village in the Trigramyama region given by King Bhanu for the welfare of his people. The land was known as Swatantra and tanah sima, an area that was exempted from taxes by the king due to its merit to the kingdom. The name Salatiga probably developed from the name of the goddess mentioned in the Plumpungan inscription, Siddhadewi, also known as Dewi Trisala. The name Trisala was then preserved in the place where the goddess was worshiped. The location was called Tri- Sala, which according to the laws of language can be reversed to Sala- Tri, which in turn becomes Salatiga.⁸

Prior to the colonial era, there were not many historical traces of Salatiga, either in writing or in the form of artifacts. The historical traces of Salatiga's development only began to be recognized during the Dutch colonial era. These traces were well documented through written evidence, photographs, or artifacts, including buildings. During the colonial period, Salatiga's population consisted of Europeans, foreigners (Chinese, Arabs, Indians, etc.), and natives. During the colonial period, based on the Indische Staatsregelling Wet van September 2, 1854, Salatiga was organized along racial lines. The Europeans formed a caste-like power stratum. The social stratification applied at that time was that the first layer was occupied by Europeans, then the second layer was occupied by foreigners consisting of Chinese and Arabs, Indians and the lowest (third) layer was occupied by the Inlanders or Indigenous people.⁹

Since the 17th century VOC period until 1942, Salatiga was administratively under colonial rule. Salatiga slowly grew into an important city for colonial rulers, from the VOC, the Batavian Republic colonial government, the British, to the Dutch colonial government. Although Salatiga's area was relatively small, it was surrounded by plantations operated by the Dutch, which led to good financial conditions and many Europeans living and settling in Salatiga, and by 1917 the number of Dutch living in Salatiga reached 20% of the total population of Salatiga at that time. It was during this time that the Dutch wrote a new

⁸ Lutvia Maharani, *Pengambilalihan Kota Salatiga dari Kekuasaan Belanda ke Pemerintah Republik Indonesia Tahun 1945-1950*, dalam Skripsi, (Semarang: Universitas Negeri Semarang, 2009), hlm 37.

⁹ Lutvia Maharani, *Pengambilalihan Kota Salatiga dari Kekuasaan Belanda ke Pemerintah Republik Indonesia Tahun 1945-1950*, dalam Skripsi, (Semarang: Universitas Negeri Semarang, 2009), hlm 46

chapter in Salatiga's history, establishing Salatiga as a Gemeente or municipality, based on Staatsblad No. 266 of 1917. After this status, Salatiga was led by a Burgemeester (Mayor) accompanied by a Gemeenteraad (City Council), consisting of 8 Dutch, 2 indigenous, and 1 Chinese.¹⁰

As a municipality, it is expected that infrastructure should be available for both plantation operations and city residents. However, in practice, there are still many piles of garbage in the city center and around the river park, roads that are not fully repaired, and sewers that are dirty enough to cause serious sanitation problems. Despite these problems, in the same year Salatiga was honored as de Schoonste Stad van Midden Java or the Most Beautiful City in Central Java.¹¹

In 1926 Salatiga received a new status, Stadsgemeente. This allowed Salatiga to have full autonomy and accelerated the city's development. The municipal government transformed Salatiga to resemble cities in Europe. The transition to stadsgemeente status was the starting point for social jealousy among the natives because of the discriminatory policies of the Dutch government. These included differences in city facilities, housing, and education.¹²

Formal Education during the Colonial Period in Salatiga

Since its early development as a city, Salatiga has been the center of Christian activity by an evangelistic organization founded by Dutch evangelists but based in Salatiga, known as Salatiga Zending. This can be seen from the number of Zending organizations in Salatiga, including the *Nederlandsch Zendeling Genootschap* (NZG), *Doopsgezinde Zendings Vereeniging* (NZV), *Nederlandsche Gereformeerde Zendings Vereeniging* (NGZV), and Salatiga *Mission*. It continues to grow rapidly with the establishment of orphanages, churches, and Christian schools. Education is one of the aspects that Salatiga Zending focuses on as part of its evangelization efforts.¹³

¹⁰ Sigit Setyoaji Ashar, *Tipologi Dan Konsep Integrasi Pada Lingkungan Bangunan Pendidikan Dengan Karakter Arsitek Kolonial Di Jalan Kartini Kota Salatiga* TESIS, 2015. PhD Thesis. Undip. Hlm 80.

¹¹ Abel Jatayu Prakosa, *Diskriminasi Rasial Di Kota Kolonial...*, hlm. 22

¹² Ibid

¹³ Nibros Hassani, 2020, “*Dari Kota Zending, Membangun Sekolah Teladan*”, LPM Dinamika. <http://klikdinamika.com/dari-kotazending-membangun-sekolah-teladan.html>. Diakses pada 12 Maret 2021. Pukul 23.15.

The emergence of schools in Salatiga is a manifestation of the ethical politics practiced by the Dutch. In the past, education was reserved for whites and the native elite, and now, after ethical politics, there are schools for natives.¹⁴ However, discriminatory education practices for natives still occur in Salatiga, both before and after it became a municipality. Compared to the previous era, Salatiga's education policy was much better. The rules that made it difficult for natives and easterners to get an education have been relaxed, but they have not completely disappeared.¹⁵

The schools that were built are as follows:

1) European school

- a) *Eerste Europeesche Lagere School* (ELS): First European Primary School and *Tweede Europeesche Lagere School* (ELS): second Elementary School. This school is specifically for European children..
- b) *Meisjes Europeesche Lagere School*, the only girls' ELS in the Dutch East Indies
- c) *Meer Uitgebreid Lager Onderwijs* (MULO): an expanded elementary education.
- d) *Hollandsch-Inlandsche School* (HIS): Dutch-Indonesian School
Hollandsch Chinese School (HCS): Dutch-Chinese School. This school is specialized for Chinese children

2) Indigenous people schools: Tweede Klasse School (Second Grade School)

The Tweede Klasse School was a public school for all the people with a simple curriculum that included reading, writing and arithmetic. However, with the establishment of the Village School, the Second Grade School only became an educational institution for a minority of the people. This school prepared various inferior employees for government offices and private companies. Eventually it served to prepare teachers for the Village Schools.

3) Rural Schools

The rural schools were established without government funding and became an integral part of the village community, so that in addition to reading, writing and arithmetic lessons in Javanese, they were also taught handwork in making baskets, pots, roof tiles and so on. The length of education at the Village School is three years.

¹⁴ Eddy Supangkat, "*Gedung- Gedung Tua Yang Melewati Lorong Waktu Salatiga*", (Salatiga: Griya Media, 2019), hlm. 79-94.

¹⁵ Abel Jatayu Prakosa, *Diskriminasi Rasial Di Kota Kolonial...*, hlm. 109-110.

4) Vocational Schools:

a) Normaalschool and Kweekschool (School for Prospective Female Teachers).

Normaalschool is four years long and accepts students from graduates of the Second Grade School. Meanwhile, the Kweekschool accepted students from HIS (Hollandsch-Inlandsche School) graduates. The length of study was 6 years but later changed to 5 years and finally to 4 years.

b) Village School Teacher Course.

Cursus Volks Onderwijzer (CVO) was a course to fulfill the need for teachers in Village Schools. The duration of education was 2 years and students were accepted from graduates of the Vervolg School or Second Grade School.

In addition, there were schools built by zending in the form of Inlandsche school, Standaardschool, and Native Teachers' School, HCS, Catholic HIS and 1 Chinese school run by Tjong Hoa Hwee Kwan. Indigenous people were only allowed to enter schools specifically for natives and continue at HIS, Teacher's Schools and schools established by zending.¹⁶

The Misi School was established in Salatiga because between 1921 and 1930 dozens of indigenous people had embraced Christianity and Catholicism, and there was even a community led by A. Van Emmerick that had a congregation of + 700 people. This community was called the Witte Kruis.¹⁷ Before the independence of Indonesia, Salatiga, among other areas in the Semarang District, had the largest and most well-equipped schools.

Based on the above statement, Salatiga during the Dutch East Indies can be said to have advanced in the field of education, because many school buildings were built by the Dutch East Indies government at that time. The Dutch East Indies government placed education as one of the important components of Salatiga's development. The advancement of colonial education in Salatiga was inversely proportional to Islamic education. This can be seen in the absence of formal Islamic schools in Salatiga. The development in education handled by the Dutch encouraged Muslim communities to establish Islamic schools.

¹⁶ Dian Lukitaningtyas, 2012, "*Sekolah Guru B di Salatiga*". Skripsi. UKSW. Hlm. 43.

¹⁷ Fandy Aprianto Rohman, 2020, "*Administrasi Pemerintah Gemeente Di Salatiga 1917-1942*", Walajusi, Vol. 11. No. 1, Yogyakarta. Kemdikbud.go.id, hlm 125.

The Emergence of Formal Islamic Education Institutions in Salatiga

Formal Islamic Education Institutions in Salatiga during the Colonial Period

The existence of ethical politics was able to expand the world of education in the colony, education that was originally only for Europeans and the privileged class, now education can be enjoyed by the natives. Over time, the expansion of education was not only carried out by the colonial party, but religious institutions such as Muhammadiyah also took part in providing education, especially for the natives. This can be seen in the first charity established, namely HIS (Hollands Inlandsche School) Muhammadiyah established in 1932 which is the forerunner of the development of formal Islamic educational institutions in Salatiga as well as Muhammadiyah's work in Salatiga.¹⁸

The Muhammadiyah HIS (Hollands Inlandsche School), which was built on the waqf land of the late Mr. Tirtohusodo (now on Jl. Adisucipto 13 Salatiga), was very strategic for the regeneration and preaching of Muhammadiyah as it was in the midst of Salatiga's Christian society. This is evident from the city planning where there are no mosques around the city square and many Christian institutions in strategic places. Similarly, there are no Islamic educational institutions except for small/traditional boarding schools on the outskirts of the city. In order to maintain the quality of its education, HIS Muhammadiyah Salatiga at that time felt the need to appoint a director who was a Muhammadiyah figure from Yogyakarta, R. Muh Djamil.¹⁹

At that time, although it was an Islamic school, it had students with various religious backgrounds, especially Muslims and Christians. If at that time among the students there were Christians, then it is possible that the school was considered quality by the Christian community, or maybe the cost was cheaper than Christian schools and Gubernurmen (government) schools. Regardless of such allegations, what is clear is that the school has produced Muhammadiyah cadres, including Major (Retired) Karnoto BA (Jambu).²⁰

¹⁸ Buhtari, *Sejarah Dan Perkembangan Muhammadiyah Kota Salatiga, (Salatiga : Perda Muhammadiyah Salatiga, 2010)*, hlm 2- 44.

¹⁹ Ibid

²⁰ Ibid

Formal Islamic Education Institutions in Salatiga during the Old Order Period

1) Pendidikan Guru Agama Negeri (PGAN) Salatiga

In March 1950 the Djam'ijah Islamijah held a meeting of ulama who agreed on the establishment of an Intermediate Madrasah. The plan for the establishment of the madrasah had been prepared by the Djam'ijah Islamijah the previous year, complete with the curriculum. The establishment of this Madrasah Menengah was to facilitate religious students who wanted to continue their studies at the secondary school level, which was growing rapidly at that time.²¹

This secondary school was taken from the Pendidikan Guru Agama (PGA) Negeri which was established in October 1950. In 1952, 18 students of the first batch of students were placed as Islamic teachers in Sumatra, and in 1954 the school successfully graduated 18 students. After four years of education at PGAN Salatiga, graduates of this school can continue on to the State Senior High School in Solo, Yogyakarta, Malang, Surabaya, Bandung, or Jakarta for two years and then to the Pendidikan Hakim Islam Negeri (PHIN) in Yogyakarta, Malang, Bandung, or Bukit Tinggi for three years. In the five years of its establishment, PGAN Salatiga has yet to acquire a permanent school building and dormitory.²²

2) Madrasah Tsanawiyah (MTS) NU Salatiga

MTS NU Salatiga was established in 1956 and was a school under Yayasan Imaratul Masjid wal Madaris (YAIMAM). MTS NU Salatiga was founded by KH Khumaidi and assisted by several Islamic leaders at that time, including:

- a. KH. Zubair,
- b. KH. Badrudin Honggowongso,
- c. KH. Ghufron,
- d. KH. Zainuddin,
- e. KH. Kasmuni

The teaching and learning process was held at the house of Mr. Badruddin Honggowongso on Jl. Taman Makam Pahlawan no. 2 Salatiga until 1964 because MTS NU Salatiga did not have its own school building. The lack of teaching staff, facilities and infrastructure resulted in the teaching and learning process running less well. Over

²¹ De Locomotief 1 Maret 1950.

²² Adif Fahrizal Arifyadiputra. *Haris Zaky Mubarak, Salatiga, 2018, "Salatiga dan Singkawang dari Masa Kolonial Ke Awal Kemerdekaan: Potret Dua Kota Plural"*. Hlm 93-94

time, the needs of MTS NU Salatiga began to be met with the support of religious and community leaders. The government, through the Department of Religious Affairs of Salatiga City, also provided assistance so that the development of this educational institution began to improve both in terms of the quality of teaching staff and the number of students.²³

3) MIS (Madrasah Ibtidaiyah Swasta) Kauman Kidul

MI Islamiyah Kauman Kidul was established in 1959. It was established on the initiative of the elders who wanted a formal school in Kauman Kidul Village and supported by the relevant village officials. Previously MI Islamiyah Kauman Kidul was Madrasah Diniyah or an informal school that specialized in studying the Koran in the afternoon. MI Islamiyah Kauman Kidul is located at Jalan Ki Jayengrono number 35 Kauman Kidul Village telephone.0298 3404288.Established since 1959 based on the Decree of the Minister of Education and Culture of the Republic of Indonesia Number lk.3c204PGM.MIuj1978 dated January 2, 1978. MI Islamiyah Kauman Kidul's statistical number is 111233730011, while for its NPWP number 000.382.319.2.505.000.²⁴

The vision of MI Islamiyah Kauman Kidul is "Preparing a generation of Muslims who are devoted, intelligent, superior in achievement and polite in virtue and able to follow the development of technology". While the mission of MI Islamiyah Kauman Kidul in order to achieve the above vision is as follows:

- a. Instilling basic Islamic religious education;
- b. Developing the potential of children thoroughly and maximally;
- c. Carry out effective and efficient learning so that students can obtain maximum achievement;and
- d. Realizing the formation of Islamic morals that are able to actualize themselves in society.²⁵

²³ Asep Sopyana. 2013. "Strategi Pengembangan Kurikulum Pendidikan Agama Islam pada Madrasah Tsanawiyah NU Salatiga Tahun Pelajaran 2012/2013". Skripsi. STAIN Salatiga. Hlm. 37-38

²⁴Marta Aji Wicaksono. 2015. "Evaluasi Kinerja Mengajar Guru MI Kecamatan Sidorejo Kota Salatiga Tahun Ajaran 2014/ 2015". UKSW.

²⁵Ibid

Formal Islamic Education Institutions in Salatiga during the New Order Period

1) Madrasah Ibtidaiyah (MI) Maarif Mangunsari

Madrasah Ibtidaiyah (MI) Maarif Mangunsari is an educational institution under the guidance of Ma'arif Institute Salatiga Branch. The establishment of MI Maarif Mangunsari was motivated by the desire and need of the people of Mangunsari and its surroundings for a school in their neighborhood, because at that time schools in the area were still very minimal in number. Seeing this phenomenon, some religious leaders who have the responsibility and feel obliged to prepare young people with religious and general knowledge, took the initiative to initiate the establishment of an Islamic educational institution. This hope was realized with the establishment of MI Maarif Mangunsari on January 15, 1969.²⁶

At the beginning of MI Maarif Mangunsari was established, teaching and learning activities were carried out in people's homes because it did not yet have its own building and even used to shelter at SD Inpres. The first location chosen for the construction of MI Maarif Mangunsari was in Loji which is now SD Mangunsari 3. Then, due to the concern of religious leaders in the 1980s Mr. Kyai Haji Sidiq gave a land waqf on Jalan Abdul Syukur Number 3 Cabean Mangunsari Sidomukti covering an area of 1969 m² to build a Madrasah. The existence of the waqf, MI Maarif Mangunsari has three classes, namely grade 1 to grade 3, after grade 3 they have to find a further school. The history of MI Maarif Mangunsari is inseparable from the role of teachers. At that time MI Maarif Mangunsari had 6 teachers, of which 4 teachers were assistance from the Ministry of Religion, and 2 other teachers were the children of the founder of MI Maarif Mangunsari, but after the development it was known that the state of the teachers was not professional and finally the 4 teachers were returned to the Ministry of Religion.²⁷

In order to develop MI Maarif Mangunsari, at that time the scholars gave advice to the community to send their children to MI Mangunsari, even for the Cabean community given relief, namely paying half the tuition fee but still the public interest was lacking. The situation of students in the early years and in the pioneering period of MI Ma'arif Mangunsari in 1969 is very far in comparison with today. In the early days of pioneering

²⁶ Wawancara dengan Ibu Siti Rohmini selaku Kepala Sekolah MI Maarif Mangunsari Salatiga, tanggal 30 November 2021 pada pukul 08.42 WIB.

²⁷ Wawancara dengan Pak Fathur selaku Putra Pendiri dan Pimpinan MI Mangunsari Salatiga, Tanggal 18 Desember 2021 pada pukul 10. 13 WIB.

there were already about 3 classes with approximately 14 students and every grade increase there was a decrease in students. 14 students in grade 1 then grade 2 began to decrease to 8 students and grade 3 to 6 students. This was due to the lack of professionalism of the teachers resulting in a lack of community enthusiasm for Madrasah Ibtidaiyah. Madrasahs are seen as less good when compared to other schools, Madrasah Ibtidaiyah is considered school number 2 so that parents are reluctant to send their children to Madrasah. If the elementary school is already running a new school with enough students in Madrasah Ibtidaiyah does not have students if there are students who do not enter the public elementary school then MI will accommodate.²⁸

2) Sekolah Tinggi Agama Islam Negeri (STAIN) Salatiga

In 1956, a university was established in Salatiga for the first time, Perguruan Tinggi Pendidikan Guru Kristen Indonesia (PTPG-KI). It was inaugurated on November 30, 1956 with five departments, namely Education, History, English, Law, and Economics. PTPG-KI Satya Wacana changed to FKIP-KI on July 17, 1959. Then on December 5, 1959 it was inaugurated as Satya Wacana Christian University. The establishment of the Christian University made several Islamic community leaders move to establish a formal Islamic educational institution at the highest level. The growth of Islamic Higher Education in Salatiga was driven by the needs of the Muslim community and the role of the ulama in Salatiga. Therefore, the Faculty of Education (FIP) of Institut Keguruan dan Ilmu Pendidikan (IKIP) "Nahdlatul Ulama" was established in Salatiga. IKIP NU occupied a building owned by the Luhur Islamic Boarding School Foundation on Jalan Diponegoro Number 64 Salatiga (now the location is Al-Azhar Salatiga Elementary School).²⁹

In less than a year, the institution was changed from FIB IKIP to the Faculty of Tarbiyah. The purpose of the name change was so that it could be regularized along with the preparation for the establishment of the State Islamic Institute (IAIN) Walisongo Semarang. In order to fulfill the formal requirements, a founding committee was formed, chaired by Kyai Haji Zubair, who was the Ro'is Syuriah of the Central Java Nadhatul Ulama regional board and was also appointed as its dean. In 1969, Salatiga's Faculty of

²⁸ Wawancara dengan Pak Fathur selaku Putra Pendiri dan Pimpinan MI Mangunsari Salatiga, Tanggal 18 Desember 2021 pada pukul 10.13 WIB.

²⁹ Adif, Fahrizal. Salatiga dan Singkawang dari Masa Kolonial ke Awal :Potret Dua Kota Plural. Direktorat Sejarah Kemendikbud RI. 2018. Hlm. 90

Tarbiyah was proposed to be recognized as a branch of IAIN Sunan Kalijaga Yogyakarta, which coincided with the process of establishing IAIN Walisongo. After a review by a review team formed by IAIN Sunan Kalijaga, finally the guidance and supervision was handed over to IAIN Walisongo. This decision was based on a letter from the Minister of Religious Affairs c.q. Directorate of Islamic Higher Education Number Dt/PTA/3/1364/69 Dated November 13, 1969. When IAIN Walisongo Central Java in Semarang was established, the Faculty of Tarbiyah Salatiga received state status, and became a branch of IAIN Walisongo. The establishment of the Faculty of Tarbiyah IAIN Walisongo was based on the Decree of the Minister of Religious Affairs Number 30 of 1970 dated April 16, 1970.³⁰

Although IAIN Walisongo is now a state institution, the Faculty of Tarbiyah, located in Salatiga, has not changed its condition and is not even worthy of being called a university. This is due to several factors, including the lack of professional staff, both educational and administrative; the unavailability of a representative campus that is owned by itself so that it is still hitchhiking in the Luhur Pesantren Foundation Building until 1985, which has an impact on the interest of students who are still relatively small. This situation lasted for a relatively long time. Because of this condition, at that time there was a growing issue that this college would be closed.³¹

Seeing this condition, the leadership of the Faculty of Tarbiyah Salatiga, at that time held by Drs. Achmadi, tried to get the support of various parties for the sustainability and development of the Faculty of Tarbiyah in Salatiga. Finally, one of Salatiga's "Muhammadiyah" citizens, H. Asrori Arif, who was concerned about the existence of the Faculty of Tarbiyah in Salatiga, offered his ± 0.75 ha land located on Jl. Caranggito (now Jl. Tentara Pelajar) complete with a building that was strategically located for the organization of education. In addition, M. Natsir had high hopes for the establishment of an Islamic university in Salatiga, hoping that the establishment of an Islamic university would make it a place for Islamic education and not inferior to non-Muslim universities in Salatiga.³²

³⁰ Mutiah, Dewi. " Dampak Keberadaan Perguruan Tinggi Islam Salatiga Terhadap Perubahan Sosial Kota Salatiga Tahun 1969-2014." (2020). Hlm. 47-72.

³¹ Ibid

³² Ibid

In 1984, students moved from the Yayasan Pesantren Luhur building on Jl. Diponegoro Salatiga (now Al-Azhar Islamic Elementary School) to the new campus on Jl. Caranggito Number 2 Salatiga (now Jalan Tentara Pelajar 02), next to the Pancasila Salatiga public space. In 1986, the Salatiga Grand Mosque was built by the Pancasila Muslim Amal Bakti Foundation (YAMP), and inaugurated in 1997. Administratively, the mosque belongs to the Salatiga local government, but functionally (mosque management) it is the responsibility of the Faculty of Tarbiyah of IAIN Walisongo Salatiga. Since having its own campus, the Faculty of Tarbiyah IAIN Walisongo Salatiga has gradually been able to add educational facilities and infrastructure including lecture buildings, libraries and offices.³³

Along with the increase in academic facilities, the number of educational staff and students also grew. In the first decade, the Faculty of Tarbiyah Salatiga had only seven (7) permanent lecturers, but in the second decade, it had thirty (30). Similarly, the number of students has grown. In 1987, there were 940 students. Compared to the number of students in 1983, the increase was more than 300%. The Faculty of Tarbiyah at IAIN Walisongo Salatiga continues to grow. Previously, the Faculty of Tarbiyah at IAIN Walisongo Salatiga was only permitted to offer Program Pendidikan Sarjana Muda, but starting in the 1983/1984 academic year, it was authorized to offer Program Pendidikan Strata Satu (S1) using the SKS system.³⁴

In 1997, the Faculty of Tarbiyah of IAIN Walisongo Salatiga shifted to Sekolah Tinggi Agama Islam Negeri (STAIN) status. It was based on the Presidential Decree of the Republic of Indonesia Number 11 of 1997, thus juridically starting March 21, 1997, the Faculty of Tarbiyah of IAIN Walisongo Salatiga changed its status to Sekolah Tinggi Agama Islam (STAIN) Salatiga. Main factor underlying the change in status was the ineffectiveness of the current branch system. STAIN Salatiga - which is still the Faculty of Tarbiyah at IAIN Walisongo Salatiga - was a branch of IAIN Walisongo Semarang along with the Faculty of Shari'ah in Pekalongan, the Faculty of Ushuluddin in Kudus, and the Faculty of Shari'ah and Ushuluddin in Solo. The numerous branches of IAIN Walisongo Semarang in different cities led to the ineffectiveness of the education system, leaving some of the branch faculties almost inactive, especially since the

³³ IAIN Salatiga, Pedoman Akademik 2018 (Salatiga : IAIN Salatiga, 2018) 6-8

³⁴ *ibid*

faculties of IAIN Walisongo in Semarang were already complete. In addition, the existence of dual faculties such as the Faculty of Ushuluddin in Kudus and Solo led to a change in status to STAIN. This is due to concerns that there should not be multiple faculties in one college. The status transition of the Tarbiyah faculty of IAIN Walisongo Salatiga into STAIN Salatiga was accepted by the Salatiga community, but initially there were objections from the students.³⁵

The transition from Faculty of Tarbiyah to STAIN Salatiga has brought many improvements, both tangible and intangible. The improvement of STAIN Salatiga is reflected in the addition of buildings - when it was still the Faculty of Tarbiyah, the institution only had one building, which is currently Building A on Campus 1, whereas after changing its status to STAIN, it has added 12,500 square meters of land located not far from the current campus.³⁶

3) Sekolah Menengah Pertama (SMP) Islam Sultan Fattah

SMP Islam Sultan Fatah Salatiga is a junior high school under the LPIA foundation in Salatiga and managed by the LPIA foundation in Surakarta City. LPIA Foundation was established on March 7, 1978, based in Jakarta with the registration deed No. 39 of 1978. In addition, LPIA also operates a branch in Salatiga, which is mandated to Mr. Tamam Qaulany who became a preacher in Salatiga in 1980. In accordance with the basis, purpose, and objectives of the LPIA Foundation in article 3 paragraph 2 reads establishing and managing kindergarten madrassas, elementary schools, high schools and colleges as well as buildings and dormitories for the benefit of the foundation which will be organized by a regulation to be regulated.³⁷ In order to realize this goal and to meet the demands of the community's need for quality education and Islamic nuances, educational institutions were established, namely establishing the Sultan Fattah Islamic Kindergarten and Sultan Fattah Islamic Junior High School in 1983. Followed by the establishment of Madrasah Aliyah Islamiyah As- Surkati in 1987.³⁸

When first established, SMP Islam Sultan Fatah received 4 locals from LPIA Surakarta Foundation. The purpose of establishing Sultan Fatah Islamic Junior High School was

³⁵ Moehadi, Moehadi, et al. "Sejarah Pendidikan Daerah Jawa Tengah." (1997). Hlm. 129- 131.

³⁶ Seharah IAIN Salatiga. iainsalatiga.ac.id

³⁷ Buku Profil Yayasan Lembaga Penyelidikan Ilmu- Ilmu Agama Islam dan Dakwah (LPIA)

³⁸ Wawancara dengan Bapak Noor Rofiq selaku Direktur Pendidikan SMP Islam Sultan Fattah, tanggal 29 Desember 2021 pukul 10.31 WIB

that in 1983 the general public considered that Salatiga was predominantly Christian and it was difficult to find an educational institution with Islamic nuances so that the Foundation administrators took the initiative to preach in Salatiga by establishing an educational institution. The establishment of SMP Islam Sultan Fattah was inseparable from scorn and contempt by the community because the community at that time was patterned that the strongest education at that time was Christian.³⁹

At the beginning of the establishment of this junior high school, there were approximately 6 students. Which 6 people are outcast students who are not accepted at public junior high schools. Then SMP Islam Sultan Fattah conducted socialization through recitations, majelis taqlim and free tuition.⁴⁰ These socialization efforts have a significant impact, namely there are approximately 12 classes. After experiencing an increase in students because SMP Islam Sultan Fattah is a junior high school that identifies with Islam, at that time Muslim clothing began to be applied. For female students using the jilbab and for students using long pants. The Muslim clothing is provided free of charge from the Foundation.⁴¹

At that time, the government was furious and the use of jilbab in schools was considered a violation of government regulations. The regulation that was used as the basis was Chapter IV article 5 paragraph 4 of SK 052/C/Kep/D.1982 which mentioned about typical uniforms, namely typical headgear, typical long sleeve size, typical skirt size. There is no point of veil or jilbab in it. So that students who wore headscarves to school were considered violating regulations that contradicted the decree. The condition of the relationship between Muslims and the New Order government is a bit of a background for the jilbab case in schools, students who wear the jilbab to school are considered a form of increasing Islamic militancy, because there is one student who is suspected of being a member of the Imron congregation. This has an impact on the drastic decrease in

³⁹ Wawancara dengan Bapak Noor Rofiq selaku Direktur Pendidikan SMP Islam Sultan Fattah, tanggal 29 Desember 2021 pukul 10.31 WIB

⁴⁰ Wawancara dengan Ibu Siti Mindariyati selaku guru Aqidah dan Fiqih SMP Islam Sultan Fattah Kota Salatiga, tanggal 4 Maret 2022 pukul 10.39 WIB

⁴¹ Wawancara dengan Bapak Noor Rofik selaku Direktur Pendidikan SMP Islam Sultan Fattah Kota Salatiga, tanggal 29 Desember 2021 pukul 10.31 WIB

the number of students. Many parents and students are not ready to wear Muslim clothes.⁴²

In 1991 the wearing of jilbab by schoolgirls to school was allowed after the completion of the Decree (SK) on School uniform, SK 100/C/Kep/D/1991. The decree was issued as a result of settlement efforts made by various mass organizations and MUI. MUI mediated and perfected Decree 052 with the Ministry of Education and Culture after encouragement from the community and various mass organizations. The issuance of Decree (SK) 100 also did not escape the condition of the government's relationship with Muslims at that time, namely a government that accommodated the interests of Muslims more. The accommodative relationship between the government and Islam began with the change in school uniform regulations and culminated in the government forming the ICMI (Ikatan Cendekiawan Muslim Indonesia).⁴³ After the issuance of a regulation that allows the use of jilbab for schools that have a special vision and mission allowed by the government, finally the teaching and learning process returned to normal without any opposition from the government.⁴⁴

As time goes by, there are certainly twists and turns in an educational institution, including SMP Islam Sultan Fattah Salatiga. The existence of educational institutions both from NU, Muhammadiyah, and others competing to be at the forefront does not imagine this makes competition between schools.⁴⁵

4) Madrasah Aliyah Negeri (MAN) Salatiga

Madrasah Aliyah Negeri in Salatiga emerged for the first time in 1990, with the change of status of Pendidikan Guru Agama Negeri (PGAN) to Madrasah Aliyah Negeri through the decree of the Minister of Religious Affairs of the Republic of Indonesia No. 64 /1990, which changed the status from Pendidikan Guru Agama Negeri (PGAN) to MAN Salatiga as a formal education institution committed to providing education and

⁴² Wawancara dengan Bapak Noor Rofik selaku Direktur Pendidikan SMP Islam Sultan Fattah Kota Salatiga, tanggal 29 Desember 2021 pukul 10.31 WIB

⁴³ Nurlatifah, Ela. *Jilbab Dan Islam Indonesia Masa Orde Baru 1982-1991*. BS thesis. Fakultas Adab dan Humaniora UIN Syarif Hidayatullah Jakarta, 2019.

⁴⁴ Wawancara dengan Bapak Noor Rofik selaku Direktur Pendidikan SMP Islam Sultan Fattah Kota Salatiga, tanggal 29 Desember 2021 pukul 10.31 WIB

⁴⁵ Wawancara dengan Ibu Siti Mindariyati selaku guru Aqidah dan Fiqih SMP Islam Sultan Fattah Kota Salatiga, tanggal 4 Maret 2022 pukul 10.39 WIB

training to meet the needs of the labor market by forming human resources who are noble, superior, cultured, as well as independent and forward-looking.⁴⁶

In addition to the four formal Islamic education institutions above, other formal Islamic education institutions also emerged during the New Order period, such as: SMP Muhammadiyah established in 1975, SMU Muhammadiyah established in 1979, and SMK Muhammadiyah established in 1991, as well as MTS N Salatiga which was established in 1978, due to the lack of historical sources and limited information, it is not discussed in more depth.⁴⁷

Based on some of the historical sources and information provided by the interviewees, we can understand that the establishment of educational institutions in Salatiga during the colonial period cannot be separated from the presence of the Dutch colonial government, which indirectly influenced the growth and development of educational institutions in Salatiga. Ethical politics contributed to the birth of the intelligentsia in Salatiga. The progress of Dutch educational institutions was inversely proportional to formal Islamic educational institutions, which encouraged Islamic intellectuals to establish formal Islamic educational institutions to provide education for Muslim children who could not receive Dutch education.

The development of educational institutions in Salatiga, especially Islamic educational institutions, was motivated by the desire of Islamic education leaders to provide formal Islamic-based education for Muslim children. This is in line with the concept of Islamic education expressed by Abuddin Nata that the presence of Islamic educational institutions is motivated by the initiative of Muslims to build educational systems and institutions according to the circumstances of the times ranging from primary to tertiary levels, namely pesantren, madrasah, academies, high schools, institutes, universities, and so on.⁴⁸

Meanwhile, there are several factors that encourage the development of Islamic education institutions in Salatiga to grow rapidly. As the concept of Islamic education

⁴⁶ MAN Salatiga. "Sejarah MAN Salatiga".

[https://mansalatiga.sch.id/sejarah/#:~:text=Madrasah%20Aliyah%20Negeri%20Salatiga%20\(MAN,berubah%20status%20menjadi%20MAN%20Salatiga.](https://mansalatiga.sch.id/sejarah/#:~:text=Madrasah%20Aliyah%20Negeri%20Salatiga%20(MAN,berubah%20status%20menjadi%20MAN%20Salatiga.) Di akses pada 09 Juni 2022. Pukul 18.42 WIB

⁴⁷ Data Sekolah Kota Salatiga- Dapodikdasmen. Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi

⁴⁸ Abuddin Nata. (2015). *Kapita Selekta Pendidikan Islam*. Jakarta: Raja Grafindo Persada. Hlm 7

proposed by Abuddin Nata.⁴⁹ The growth of Islamic education institutions in Salatiga is not far from the encouragement of higher education needs for Muslim children to pursue and continue their education in Islamic education institutions and the growing awareness of the role of education for the wider community. The growth and development of Islamic educational institutions in Salatiga is also inseparable from the development of Islamic religious institutions in Salatiga such as NU, Muhammadiyah, and other Islamic foundations. For example, Muhammadiyah thinks that education is a necessity (must exist) and education must be carried out is holistic education (combining or balancing Islamic knowledge with general knowledge) so as to produce humans who are intelligent in science and have character (akhalkul karimah), therefore Muhammadiyah organizes more modern education in accordance with the content of the times.⁵⁰ Formal Islamic educational institutions in Salatiga experienced ups and downs during their development, especially during the early years. This was due to the rejection and assumption by the community that formal Islamic education institutions are secondary schools. Due to this view, formal Islamic education institutions have made reforms in various fields so that they can survive and provide color in Salatiga. Education is a strategic means to convey the values and practices of Islamic teachings to the community. The proliferation of Islamic educational institutions in Salatiga, along with achievements in religious, academic and non-academic fields, is evidence of the success of Islamic proselytization in Salatiga in the field of education.

CONCLUSION

Salatiga is a small town in Central Java that grew and developed during the colonial era. The history of Salatiga begins with its status as a township, and Salatiga was once awarded the De Schoonstestad Van Midden Java or the most beautiful town in Central Java. The emergence and development of educational institutions in Salatiga cannot be separated from the presence of the Dutch government. Ethical politics contributed to the birth of educated people in Salatiga. The progress of Dutch educational institutions was inversely proportional to Islamic educational institutions where Muslim communities were marginalized. This encouraged Muslim intellectuals to establish Islamic educational institutions in Salatiga.

HIS Muhammadiyah became the first formal Islamic education institution in Salatiga. After Indonesia's independence, there were improvements in the education sector, where education

⁴⁹ ibid

⁵⁰ Samsudin, Samsudin. *Masuk dan Berkembangnya Islam di Provinsi Bengkulu*. No. 1. Pustaka Pelajar, 2017, hlm., 92

could be enjoyed by anyone regardless of social strata. This resulted in the development of Islamic educational institutions.

During the Old Order period, Islamic educational institutions were inseparable from the role of Islamic organizations engaged in education and the government also began to pay attention to formal Islamic educational institutions. Initially, the presence of Islamic educational institutions in Salatiga received a good response from the community because people could receive formal education at a low cost. However, the development of Islamic schools at this time was inferior to schools established by the government so that Islamic educational institutions had to innovate and evolve to exist and survive in the face of competition with other educational institutions.

During the New Order period, the emergence of formal Islamic educational institutions in Salatiga was due to the government's policy on formal Islamic educational institutions and the desire of the Muslim community to establish an Islamic educational institution that could meet the needs of the community. Other factors that encouraged the development of Islamic educational institutions in Salatiga were the need for Muslim children to pursue and continue their education in Islamic educational institutions, and the growing awareness of the role of education for the wider community. The growth and development of Islamic educational institutions in Salatiga is also inseparable from the development of religious institutions in Salatiga such as NU, Muhammadiyah, and other Islamic foundations.

Formal Islamic educational institutions in Salatiga have experienced ups and downs in their development, especially in the early days of pioneering. This is due to the rejection and assumption of the community that formal Islamic educational institutions are schools number 2. Therefore, Islamic educational institutions make reforms in various fields to improve the quality of educational institutions so as to make formal Islamic educational institutions able to survive and provide color in Salatiga education as a strategic means to convey the values and practices of Islamic teachings to the community. The proliferation of Islamic educational institutions in Salatiga, along with their achievements in religious, academic, and non-academic fields, is a testament to the success and da'wah of Islam in Salatiga.

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