

The Contribution of The Old and New Order Governments to Mathla'ul Anwar

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Abstract. This research aims to analyze the contribution of the Old Order and New Order governments to Mathla'ul Anwar. The research method used is a literature study involving analysis of relevant primary and secondary sources. The results showed that the Old Order government provided ample space for the development of Mathla'ul Anwar, by providing support for Islamic education and social religious activities. However, under the New Order government, Mathla'ul Anwar experienced obstacles due to stricter control over religious organizations and government efforts to direct religious activities in accordance with official ideology. Despite this, Mathla'ul Anwar has survived and adapted to the changing times, showing its resilience as one of the significant Islamic organizations in Indonesia. This research provides a deeper insight into the dynamics of the relationship between the government and religious organizations in Indonesia, as well as the contribution of Mathla'ul Anwar in the context of political and social change during the Old Order and New Order periods.

Keywords: Independence, Guided Democracy, State, Educational Institutions

Introduction

The understanding of Islamic institutions for all Muslims varies greatly. This is based on different references from different cultures. Madrasahs and Islamic boarding schools are the oldest Islamic institutions compared to other institutions. Madrasah is an educational institution consisting of a madrasah head, staff and teachers. Likewise, Islamic boarding schools are Islamic institutions led by a kyai and a deputy kyai in the boarding school. But lately,

Islamic institutions are not only oriented to these two things. Islamic universities, mosques, da'wah organizations and religious training institutions are also Islamic institutions.

The institution of Islamic education existed before Indonesia's independence. It was precisely Islamic institutions that became a lamp in the struggle for Indonesian independence. The Indonesian people began to wake up from colonization for so long with the movement of Islamic Education institutions. Syarekat dagang Islam (SDI) turned into Syarekat Islam is an early Islamic educational institution that moved consistently and moderately against colonialism. The leaders who joined SI had many brilliant ideas for the country; one of them was to build a formal education (madrasah) that would expand and accept changes in the religion of the entire Indonesian nation. ¹

The SI leaders realized the backwardness and ignorance of the Indonesian people at that time so that the Indonesian people were constantly colonized by other nations. To catch up with other nations, the teaching pattern was changed by adopting the class system used by the colonizers coupled with including general subjects in addition to religious subjects even though at that time the percentage was very small. It is proven that the founding figures of the Indonesian nation were able to draw up an accurate plan for independence and maintain independence from other nations.

Islamic educational institutions that were formed into mass organizations before independence contributed greatly to the struggle for independence and the strength of the Indonesian state until now. Muhammadiyah, Mathla'ul Anwar and Nahdhatul Ulama were pioneer organizations before independence struggling together to realize the ideals of independence. Their role, contribution and influence on the Indonesian nation is indisputable. The Indonesian state is indebted to these organizations. Like a tree, these organizations are the roots, trunk and leaves in the identity of the Indonesian nation.

¹ Samsul Nizar, *Social History & Intellectual Dynamics of Islamic Education in the Archipelago* Jakarta: Kencana 2013 p 87

During the old order and the president was Soekarno, the role of Islamic organizations was very dominant. Fighting together to defend independence with blood and tears. The kyai and their students fought hard to maintain independence, providing a strong spirit of struggle so that the mentality of freedom fighters was so great. Evil and falsehood are eradicated while religious and general knowledge is taught thoroughly. The dullness of thinking disappeared and great generations emerged that were brilliant, great and intelligent. Soekarno attracted many of his ministers from Islamic groups to support Indonesia with dignity.

During the New Order era in Indonesia, Islamic institutions experienced various changes and influences from the policies of the ruling government. The New Order government, under the leadership of President Soeharto, placed Islam as one of the important elements in the effort to build national consensus. Several Islamic institutions in Indonesia, such as Mathla'ul Anwar, Nahdlatul Ulama (NU) and Muhammadiyah, played a significant role in strengthening national unity and were active in various fields, including education, social and economic.

On the other hand, the New Order government also exercised control over Islamic institutions to maintain political stability and security. This was reflected in the policy of affirming Pancasila as the state ideology, which required Islamic organizations to accommodate Pancasila values in their activities. The government also strengthened the Department of Religious Affairs as an institution that oversees religious activities, including Islamic institutions. Despite this control, Islamic institutions continue to play a role as a forum for Muslims in spreading religious teachings, providing education, and providing social services to the community.

Previous research in this study that was taken into consideration by researchers; Titi Anjasari "Islamic Education Policy in the Era of the Old Order and New Order" in the Journal of Islamic Studies and Muhammadiyah Volume 2 number 2 2022 explains that this Joint Decree or Joint Decree was signed by three ministers with number: 6 of 1975, Number: 037/U/1975, and Number: 36 of 1975

concerning Improving the Quality of Education in Madrasahs. The three ministers were Minister of Religious Affairs Dr. H.A. Mukti Ali, Minister of Education and Culture Dr. Sjarief Thajeb and Minister of Home Affairs H. Amir Machmud. This SKB has succeeded in maintaining the existence of madrasahs. Madrasahs are involved in SISDIKNAS (national education system), madrasah graduates are also given room for movement in comparison to the addition of general science 70% of the curriculum.² Muhammad Hasan Baidlawie "The Development of Islamic Education during the Old Order Period (Study of Islamic Education Policy in 1945-1966)" Thesis of the Faculty of Tarbiah and Keguruan UIN Sunan kalijaga explains that Islamic education can be organized in general education institutions and improve facilities to support Islamic religious education, but Islamic education is not developing due to the unstable conditions of the Soekarno government.³

In this study, researchers focused on one of the oldest mass organizations in Banten, namely Mathla'ul Anwar. Mathla'ul Anwar, abbreviated as MA, is an Islamic mass organization from Banten. Mathla'ul Anwar as an educational institution was founded on July 10, 1916 through the deliberation of ulama in Menes. This institution now has branches throughout Indonesia. The researcher specifies this research on the contribution of the old and New Order governments to MA. The dynamics in the government's contribution to MA were able to survive 111 years (until now it still exists). Its journey is different from other mass organizations and even the writings made by previous researchers that the turmoil, conflict, tension can be overcome by MA. Through this paper, researchers prove that the Supreme Court is the body of the Indonesian state.

² Titi Anjasari "Islamic Education Policy in the Era of the Old Order and New Order" in *Journal of Islamic Studies and Muhammadiyah* Volume 2 number 2 2022 pp 148-149

³ Muhammad Hasan Baidlawie "The Development of Islamic Education during the Old Order Period (Study of Islamic Education Policy in 1945-1966)" *Thesis Faculty of Tarbiah and Keguruan UIN Sunan kalijaga Yogyakarta* p 45

Research Methods

This research method will involve a case study of Mathla'ul Anwar operating during the Old Order and New Order periods. Mathla'ul Anwar is representative to represent various geographical, social, and political contexts. Data will be collected through in-depth interviews with managers, educators, and other relevant stakeholders of these institutions. The interviews will explore their views on the government's contribution to Islamic educational institutions, the challenges faced, and the changes that occurred during the Old and New Order periods. Qualitative data analysis will be conducted to deeply understand the role of the government and the dynamics of Islamic education institutions during this period.

Results and Discussion

Two Phases of Mathla'ul Anwar during the Old Order Era the Beginning of Independence

MA is one of the organizations that played a role in fighting for Indonesian independence, both through religious and social approaches. Their role in mobilizing the spirit of nationalism and upholding the values of independence has made an important contribution to Indonesia's historical journey towards independence. With their various efforts and contributions, MA succeeded in becoming one of the pillars in the independence movement based on Islamic values and the spirit of nationalism. Their existence and role not only strengthened the physical struggle against the invaders, but also built collective awareness of the importance of achieving independence and freedom for the Indonesian people. In addition, the impact of the collapse of the Banten sultanate in order to avoid the siege of the invaders, the kyai / religious teachers left the sultanate but they were still connected to the sultanate because they received a guarantee of life from the government to get "kaguron land" (land rights for management and ownership). This land is the provision of life for the development of da'wah and education so that the kyai / religious teacher becomes respected and respected as the ruler of an area.⁴

Mathla'ul Anwar (MA) leaders along with other leaders showed unity and integrity in defending independence. They joined in a common effort to fight the invaders and safeguard the sovereignty of Indonesia. Together, they voiced the spirit of unity and built strong partnerships to achieve the long-dreamed-of independence.

The commitment and solidarity shown by the MA leaders and their colleagues was a strong foundation for the struggle for independence. By uniting together, they were able to overcome the various challenges and obstacles faced in the process towards independence. Their togetherness became an inspiration for the next generation in maintaining and defending the values of Indonesian independence. The changes and information that occurred in society were responded to by MA leaders in determining the direction of the independence goal, namely the elimination of colonialism in the archipelago and a strong urge to become a civilized human being through education.⁵

In this early period, IPs were given a broad role in determining the future direction of the organization. Evidence of this broad role is the freedom to act to strengthen the state. MA became a part of the state that fostered the ideology of state power and religion by opening madrasas throughout West Java and Sumatra as many as 40 madrasas. In order to strengthen MA, in 1936 the first MA congress (Muktamar) was held in Menes.⁶ The congress resulted in the decision; the establishment of the Mathla'ul Anwar association, the formulation of the basis of the association, namely ahlusunnah wal jamaah, forming consultants in each region and naming KH E. Moh. Yasin as general chairman. In each Madrasah, a branch committee was formed. Then set a learning plan. In order for the learning to run well, the general chairman appointed several supervisors and a supervisor who was based at the Center so that educational activities would run well.

In 1937 a second congress was held with almost the same provisions as the first congress. At the third congress, KH Uwes Abubakar was appointed as chairman. There were small dynamics and conflicts during the election of candidates for chairman, but these conflicts and tensions could be overcome by the MA itself. The tension and conflict was the son of the founder of MA K.H.E Djunaedi who is the son of K.H.E Moh Yasin as a candidate for general chairman competed with E.Uwes Abubakar who was nominated by K.H. M Abdurrahman. To overcome this, the election process was carried out voting and E Uwes Abubakar received the most votes.

⁴ E.Syibli Sarjaya & Jihaduddin, *Dirisah Islamiyah 1 History and Khithah Mathla'ul Anwar* Perguruan Mathla'ul Anwar Pusat Menes 2003 p. 1

⁵ H.M Irsjad Djuaeli, *Bringing Mathla'ul Anwar into the XXI Century* Jakarta: PB. Mathla'ul Anwar 1996 p 6

⁶ E.Syibli Sarjaya & Jihaduddin, *Dirisah Islamiyah 1 History and Khithah Mathla'ul Anwar* p. 11

In 1951, although the people in general were still in a state of suffering and poverty, in that year the VII Mathla'ul Anwar Congress was also held in Menes. Transportation and communication difficulties, as well as the difficulty of the basic necessities of life at that time, did not become an obstacle to the congress. Awareness and longing, in addition to a strong spirit of confidence, the VII congress ran smoothly and safely. That year, K. Uwes Abubakar was again elected as Chairman for the period 1951-1952.⁷

In 1952 the VIII Mathla'ul Anwar Congress was held in Ciampea Bogor. Important decisions of the VIII congress include: The re- election of K. Uwes Abubakar as Chairman of the Executive Board of Mathla'ul Anwar for the period 1952-1953. Statement and affirmation that Mathla'ul Anwar is an independent organization, not affiliated and not an onderbouw of any organization or political party. That Mathla'ul Anwar will establish its own Scouting. The statement and affirmation in the 2nd decision is very necessary, because in general people do not know, that since Masyumi became a political party, Mathla'ul Anwar is no longer a special member. And therefore there is not a single Mathla'ul Anwar official who sits as a member of the Masyumi DPP as a representative of this organization. In addition, this stance is also to emphasize that Mathla'ul Anwar is not affiliated to any of the three existing Islamic political parties, namely Masyumi, PSSI and NU.⁸

One of the positive impacts is that Mathla'ul Anwar can focus entirely on education and community development without being affected by the political interests of these parties. This allows Mathla'ul Anwar to maintain its independence and prioritize the interests of education and community welfare more objectively.

Guided Democracy Phase

At that time, the relationship between Mathla'ul Anwar (MA) and Soekarno was very tenuous. Moreover, Soekarno was close to the Indonesian Communist Party (PKI), a party with a communist ideology. The clerics of the MA did not agree with Soekarno's nasakom (nationalism-religion-communism) ideology. This disagreement deepened the gap between the MA and the government, which in turn complicated relations between the two sides. The tensions between the Supreme Court and President Soekarno were rooted in differences in ideology and political vision.

⁷ E.Syibli Sarjaya & Jihaduddin, *Dirosah Islamiyah 1 History and Khithah Mathla'ul Anwar* p. 13

The Supreme Court was concerned about communist influence in national politics because communism often clashed with religious values. In addition, the Supreme Court was uncomfortable with policies that supported or were linked to the socialist PKI.

Tensions escalated when people from the PKI began to seek out the clerics and high-ranking leaders of the MA for assassination. The MA felt pressured by this threat, which threatened the safety and sustainability of the organization. As a result, MA leaders were forced to flee to other areas in an effort to protect themselves and members of the organization from the threatening danger.

The shifting relationship between the MA and the government, coupled with real threats to the safety of its members from the PKI, forced the MA to take extreme measures such as fleeing. This reflected the tense and dangerous political conditions of the time, where political groups vied to secure power and dealt with opposition by violent means.

After hearing the announcement of the "Revolutionary Council via Radio, the MA board concluded that there had been a PKI coup against the State. At that time the board gave a ultimatum so that all MA administrators that night were not in their respective homes to flee to the upper dukuh precisely in the family of HM Soleh Sua'edi because it was feared that the murder of MA figures. On October 02, 1965 the MA board made a statement condemning the PKI for holding kup and massacring seven generals which was published in the newspapers Berita Yudha and Merdeka. This statement was the first statement of an Islamic mass organization.⁹

New Order Period

Before it was even a month since the G.30.S PKI incident, the Golkar Joint Secretariat held its first big meeting (Mubes) in Cipayung- Bogor. At the same time, delegates from Islamic organizations gathered in Jakarta to form a forum for cooperation between non- political Islamic organizations.

⁸ Executive Board of Mathla'ul Anwar, *Muktamar XIX 100 years of Mathla'ul anwar* Pandeglang: PB Mathla'ul Anwar 2015 p 36

⁹ PB Mathla'ul Anwar, *Remarks on the Briefing and Decision of the XV Mathla'ul Anwar Congress* Jakarta: PB Mathla'ul Anwar 1996 p 43

Komari Saleh HG, Moh. Rifa'i, M. Nahid Abdurrahman, Mumung Muslim, representing Mathla'ul Anwar and PPMA (Mathla'ul Anwar Youth Association) were sent to attend the meeting. While attending the meeting of Islamic organizations was represented by the Chairman KH. Uwes Abubakar.

This meeting then produced a forum called the Muslim Charity Coordinator which was chaired by Lieutenant General Soedirman. Its members included Mathla'ul Anwar, Muhammadiyah, PUI, Persis, Al Jamiatul Washliyah, Al Irsyad, Hmi, PII, Ghasindo, Free Labor and Al Ittihadiyah.¹⁰

The Mubes of Sekber Golkar in Cipayung had elected a new board with Brigadier General TMI Djuhartono elected as its Chairman. However, not long afterward, there was a change and shift and Lieutenant General Sukwati took over as Chairman and while several other administrators were revoked from their management positions.

During the handover of office from Brigadier General Djuhartono to Lt. General Sukwati, a dialogue was also held to ask for responses and opinions from the member organizations of the Golkar Joint Secretariat on the composition of the newly formed cabinet of one hundred Ministers. Two people from Mathla'ul Anwar attended the meeting, namely KH Uwes Abubakar as Chairman. Specifically regarding the assessment of the composition of the new cabinet, Mathla'ul Anwar had the first turn to express its attitude and opinion. In this regard, Mathla'ul Anwar welcomed and congratulated the new Chairman of the Golkar Joint Secretariat, Lieutenant General Sukawati, and said goodbye and thank you to the outgoing Chairman, Brigadier General Djuhartono, who will hold another position for the country.

Regarding the composition of the new Mathla'ul Anwar cabinet, although not satisfied, but can accept and give the new cabinet the opportunity to work according to the program that has been set. It turned out that Mathla'ul Anwar's attitude and response was supported and followed by all the other speakers.¹¹

¹⁰ PB Mathla'ul Anwar, *Briefing Remarks and Decisions of the XV Mathla'ul Anwar Congress* p. 50

¹¹ PB Mathla'ul Anwar, *Briefing Remarks and Decisions of the XV Mathla'ul Anwar Congress* p. 30

Establishment of 'Amal Muslimin

At the Muslim charity coordinator meetings, Mathla'ul Anwar and HSBI (Islamic Arts and Culture Association), currently led by Yunan Helmi Nasution and Aysia Amini, SH, as well as Al-Jamiyatul Washiliyah are always active and almost absent. The idea put forward by Matlaul Anwar that attracted attention and was accepted by one of its congregants was that the Muslim charity coordinator should establish economic, cultural, economic and various factors necessary for the success of people in accordance with Islamic teachings. In the future, these principles must be presented and tested so that they can be utilized by the government together with the community.

In early 1966, H. Adam Malik, who was then Minister of Foreign Affairs of the Republic of Indonesia, noticed and was interested in Matlaul Anwar. For this reason, he was ready to be appointed as the group's patron. Therefore, when Matla'ul Anwar held its ninth meeting and celebrated half a century (50 years), he was appointed as its patron.

In 1966 the situation in Jakarta as the capital of Indonesia was very uncertain. The shift between the Old Order and the New Order, the emergence of a general generation movement consisting of students and students and various other professional groups. Previously, students and students and various community groups had formed various action units such as the Indonesian Student Action Unit (KAMI), the Indonesian Youth and Student Action Unit (KAPPI), the Action Unit of Scholars, Laborers, women etc. In the containers of KASI, KABI, KAWI, and others.

In 1966, things seemed to be going well in Jakarta, the capital of Indonesia. The transition between the old order and the new order saw the emergence of a whole group of different student and professional groups. In the past, students and various groups in society had created various strategies such as the Indonesian Student Union (KAMI), the Indonesian Youth and Student Union (KAPPI), the Indonesian Student Union (KAPPI), the work of professionals, laborers, women, etc. In the containers of KASI, KABI, KAWI, etc. Mr. Irsyad Juwaeli from PGA Mathla'ul Anwar Jakarta who was the head of the Mathla'ul Anwar Student Association (IPMA) was busy with other student groups forming the Indonesian Student Youth Group (KAPPI) and organizing demonstrations against the G. 30 S PKI, then wanting the PKI to be disbanded, wanting the removal of 100 ministers, and so on. Because of his merits, Mr. Irsyad Juwaeli was also confirmed at the 11th Menes Congress as Chairman of

the Mathla'ul Anwar Student Association from the year and was included in the Mathla'ul Anwar Executive Board.¹²

Muktamar XI

As planned, in September 1966, the XI Congress and the 50th anniversary of Mathla'ul Anwar were held in Menes. Thus Mathla'ul Anwar was the first community organization to hold a congress during the New Order era. Other organizations have never held one. However, due to the economic situation plus the communication conditions at that time, the number of regions attending the congress did not reach the quorum as stipulated in the Articles of Association and Bylaws of Mathla'ul Anwar. Therefore, it was finally agreed and decided as an Extraordinary Congress.

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On the occasion of its 50th anniversary (half a century), besides being attended by two ministers, Adam Malik (Minister of Foreign Affairs) and BM Diah (Minister of Information), several representatives of friendly countries were also there. Thousands of Matla'ul Anwar students, youth and citizens from several districts in West Java and South Sumatra marched in front of the courthouse and through the city of Menes. The many red and white flags and the Mathla'ulAnwar emblem added to the atmosphere of joy and happiness. At the end of the ceremony there was a large gathering in Menes Square attended by thousands of Matlaul Anwar citizens and supporters.¹³

¹² E.Syibli Sarjaya & Jihaduddin, *Dirosah Islamiyah 1 History and Khithah Mathla'ul Anwar* p. 20

¹³ E.Syibli Sarjaya & Jihaduddin, *Dirosah Islamiyah 1 History and Khithah Mathla'ul Anwar* p. 30

Relationship between the State and Islamic Education Institutions

The relationship between the government and Islamic educational institutions is complex and influenced by the political, legal and cultural conditions of the country. In many Muslim countries, such as Indonesia, Turkey and Pakistan, Islamic educational institutions play an important role in shaping public, political and social life. They not only influence political and political opinions, but also participate in providing education, health and social services to the community. In addition, Islamic educational institutions are often a forum for Muslim familiarity and solidarity in the face of social, economic and political challenges. Therefore, a better understanding of the relationship between governments and Islamic educational institutions is important for analyzing the situation in Muslim- majority countries.¹⁴

In the relationship between the government and Islamic education institutions, control and supervision play an important role. Governments often use policies to regulate the activities of Islamic education institutions, either through legislation or through informal supervision by relevant agencies. Such regulations will include requirements for registration of Islamic schools, requiring institutions to meet certain requirements and obtain government approval for official activities. In addition, the law may also contain restrictions on political or religious activities conducted by Islamic educational institutions in order to maintain public order and security and prevent conflicts or conflicts that may arise.¹⁵

Political activities carried out by Islamic educational institutions often have a significant impact on national politics. Their influence can be demonstrated directly through their participation in official political processes, such as elections, where their presence can be a prominent political force in determining the direction of public policy.

¹⁴ Nasarudin Umar, *Islam Nusantara The Long Way of Religious Moderation in Indonesia* Jakarta: Kompas Gramedia 2019 p 456

¹⁵ Masduki Duryat, *Education (Islam) and the Logic of Interpretation (Policy, Problems and Interpretation of Education in Indonesia* Yogyakarta: K-Media 2002 p 254

In addition, their influence can be felt through the dissemination of Islamic values and ideas. In some countries, Islamic educational institutions may participate in the establishment of political parties that espouse Islamic values or provide support to parties that represent Islamic principles. Therefore, the political role of Islamic educational institutions is an important factor in policy-making and politics at the national level that influences the political opinion of society as a whole.¹⁶

Education and social welfare are areas that many Islamic organizations support by providing various services to the community such as education, health, and social welfare. Through these activities, they not only meet the needs of the community, but also contribute to the quality of life and well-being. The relationship between Islamic educational institutions and the government in this regard is often characterized by close cooperation in the provision of services, and financial support provided by the government as part of contributing to the availability and quality of these services.

Cooperation between Islamic educational institutions and the government in the fields of education and welfare is an important foundation for sustainable population development. Through this partnership, the resources and talents of both parties can be used to find better solutions to society's problems. Financial support from the state also plays an important role in supporting the activities and development of programs offered by Islamic education institutions.

Islamic educational institutions contribute to economic development through various programs such as infrastructure development, vocational training and providing micro-credit to the poor. Through these programs, they not only contribute to improving people's lives, but also help provide more economic opportunities to those in need. Government support for these efforts is important both in terms of providing support and creating policies that facilitate cooperation with the private sector to achieve economic development goals.

¹⁶ Syamruddin Nasution, *Islamic History of Southeast Asia* Depok: Rajawali Pers 2022 p 51

The collaboration of Islamic educational institutions and the government in economic empowerment creates an enabling environment for inclusive and sustainable economic development. With the right financial support and government policies, economic empowerment programs implemented by Islamic educational institutions can have a significant and lasting impact on specific groups. In addition, cooperation between the public and private sectors enables efficient and effective use of resources in achieving the desired goals in economic development.

The role of Islamic educational institutions in government policy is often a critical issue in people's lives. They have greater opportunities to participate in government decision-making on social, cultural and religious issues. Through campaigns, demonstrations and close relationships with government officials, Islamic educational institutions can play an important role in formulating laws, regulations and government policies. In this context, Islamic educational institutions can act as a vehicle for social change that has significant social and political impact. its role in creating a political vision that reflects the values and aspirations of the community.

The influence of Islamic educational institutions on government policy reflects their role as agents of change in society. By using various advocacy and representation strategies and establishing close relationships with government officials, they can bring issues that the Muslim community deems important onto the government's agenda.

The relationship between government officials and Islamic education institutions, while largely cooperative, can in some cases be negative or conflicting. These tensions or conflicts mainly arise when there are differences of opinion or conflicts of interest between the parties involved. These conflicts can arise from a variety of areas, including politics, religion or economics, and have the potential to cause serious social or political conflict in society.

In situations of conflict or dispute between the government and Islamic education institutions, it is important for both parties to conduct open dialog and build consensus. Thus, conflicts that arise can be resolved constructively so that the social and political stability of society is not disrupted. Through a continuous process of communication and collaboration, potential conflicts between educational and Islamic institutions can be effectively managed, creating a complementary and inclusive environment for all parties involved.

Conclusion

Previous research has revealed several government policies related to Islamic education during the Old and New Order periods, such as the Joint Decree (SKB) signed by three ministers in 1975 to improve the quality of education in madrasahs. Despite efforts to improve the quality of Islamic education through the SKB and madrasah participation in SISDIKNAS, the development of Islamic education was hampered by the unstable political conditions during the Soekarno administration. This research focuses on Mathla'ul Anwar, the oldest Islamic organization in Banten that has a major role and contribution to the Indonesian state. This research is important because it provides a deeper understanding of the role of Islamic mass organizations in the context of the history and development of Islamic religious institutions, which is different from previous studies that emphasize the contribution of the government.

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