Abstract

Historically madrasas are type of education characterized by Islam, in addition to pesantren. The presence of madras in Indonesian Muslim community is counter modern educational institutions managed by the Colonial. With madras, it can reduce the unemployment rate of rural children who are economically unable to enter the modern schools. Even though we recognize it in quality, madrasas are not as grand and as good as the Colonial Government’s schools, but at least help Muslim children to go to formal education. By looking at the demands of society today, madrasas are required to balance even they can exceed the demands or desires of the community. This is the reason why this research was conducted, namely to look at madrasas and their development patterns in this global era. Through regulation in order to advance the madrasa, because of the government’s enormous contribution to the development of madrasas in Indonesia. The results of this study indicate that early madrasas stood alone, until then the new independent Indonesia madrasas received attention from the government, and attention was dynamic with regulations. New regulations, in order to advance madrasas both in quantity and quality.

Keywords: Madrasas and Government Regulations.

Kata Kunci: Pola Perkembangan Madrasah, Regulasi Pemerintah

Introduction

Historically, madrasas can be seen from the two poles, the Middle East pole and the Indonesian pole itself. From the Middle East pole, madrasa means returning to its birth. It is from this area that the term madrasa is born, and about what is integrated in it, for example about the learning system and
subject matter even though it is not exactly the same. From this, it can be said that madrasas that exist and develop in Indonesia are more or less influenced by Middle Eastern madrasas. Actually between Middle Eastern madrasas and madrasas in Indonesia are slightly different. Madrasas in the Middle East are more connoted with traditional educational institutions, while madrasas in Indonesia are indicated by modern education institutions. Meanwhile, if viewed from the Indonesian pole, madrasa is a continuation, transformation, and modernization of education that has existed before, namely boarding schools. Islamic boarding schools themselves have developed long before madrasas emerged; even Islamic boarding schools were born and developed in line with the entry and development of Islam in Indonesia.¹

More specifically, some things distinguish Indonesian madrasas from madrasas in the Middle East. This makes the writer feel interested in researching them. First, the Indonesian madrasa is the result of the interesting interaction between the education of the pesantren and the (secular) public education developed by the Dutch. Therefore, it is not surprising if there is political friction between them. On the one hand, the Netherlands has a mission to weaken pesantren and madrasa education, so that they make efforts to obstruct and intervene in the two models of this institution. How do Islamic boarding schools and madrasas stagnate and not develop, if they can destroy them? On the other hand, pesantren realized that the Dutch were trying their best to destroy their communities and their education. Apparently, the Dutch were aware of the power possessed by pesantren and madrasas which could threaten their political power and monopoly. If pesantren and madrasas are allowed to develop, they will threaten the existence of their power in Indonesia. In addition, the reality of Dutch-style education produced professional and modern-minded students, so that Islamic boarding school institutions simultaneously felt they were unable to compete with them. Such awareness inspires pesantren to carry out the evolution of their education, by incorporating general materials as part of the curriculum, and developing new patterns of education - which are then called madrasa. Therefore, this madrasa is actually the result of the thinking of pesantren people who realize that pesantren education system has lagged far behind the Dutch school education system, and to match the dominance of the Dutch school the madrasa model is currently being made.

Secondly, madrasas in Indonesia are a new pattern, because they are different from the two previous education models, namely Islamic boarding schools and Dutch schools. This new pattern of education adopts and combines the two previous education patterns, integrated into one. Thus, madrasa has two curricula, namely the pesantren curriculum and the public school curriculum. The material taught at the madrasa consists of religious materials and general material or lessons. In addition, madrasas also use classical systems, levels, use of benches, and others.

Historically, madrasas have played a large role in this country, starting from alleviating illiteracy, unemployment, and helping the government in educating the nation’s children, but in reality, this educational institution has not received proper attention and recognition from the government until UUSPN was issued in 1989. This has negative implications for the existence of madrasa itself. The assumption arises among Indonesians that madrasas are educational institutions that are not qualified, far from progress close to chaos, and what makes a little sad is the assumption that madrasas are second class of educational institutions after general education.

Furthermore, the above assumptions are no longer addressed to madrasas. Madrasas do not want to have to develop and offer quality education. Of course, for the purpose and ideals it is not easy, there must be real action from madrasa itself and from the government. The government no longer puts madrassa at a disadvantage. Government policies must be fair; in this case, the budgets must be the same between public schools and madrasas.

According to the writer, improving madrasa must be from the government, both central and regional governments. Synergy between madrasa and government can support and boost the quality of madrasas. That is, the modernization of madrasa becomes a necessity. That hope has found a bright spot, namely when the issuance of the Joint Decree (SKB) of three ministers in 1975. For the writer, with the issuance of the SKB the three ministers became the beginning of the development of the madrasa. When viewed from the SKB material itself, there is nothing else about "improving the quality of education in madrasas". At that time madrasa underwent a very substantial and fundamental change, because from that time the formulation of madrasa curriculum became 30% of religious studies and 70% of general subjects. Previously, the composition of madrasa curriculum was the opposite, namely 70% of religious studies and 30% of general subjects.

\[\text{Ibid.}\]
\[\text{Ibid.}\]
Changes in the composition of the curriculum as mentioned above may be a good signal, able to deliver madrasas to become institutions of modern education, quality, and able to answer the challenges of the times. I hope that negative things do not happen to the madrasa, because it can be feared to hamper the progress of madrasa itself. Although in reality the opposite happened. At this level, since the composition of the curriculum has changed to 70% of general subjects and only 30% of religious studies remain; many madrasa alumni experience a decline in their understanding in religion. That fact can be said temporarily as an implication of the issuance of the SKB in 1975. However, the negative fact of the decline in religious knowledge of madrasa alumni is not the only benchmark to say that madrasa has suffered a setback. This is too fast and has an unfair effect on assessing madrasas. After all, madrasa since its birth until now has produced many great people; there are ulama, kiai, politicians, businesspersons, Muslim scholars, education practitioners, and others. They are all outputs of madrasa, they get the place, guidance, and teaching from madrasa.

Thus, madrasa experiences significant advances. From its inception until now we have seen that madrasas have undergone many changes, both in quantity and in quality. Of course the change is expected to continue any time, until the madrasa finds its actual formation, pattern, or form. On this basis, the study of madrasa will continue to be interesting study themes. The author himself feels interested in revealing many facts about madrasa. For the author there are still many facts that have not been revealed and need to be revealed by Indonesian researchers. Again this educational institution is so unique. There are several facts that will be used as a focus by researchers, namely about the reality of madrasas as public schools characterized by Islam in the national education system and the development of madrasas as educational institutions of the Islamic elite.

DISCUSSION
Madrasa As a Typical Public Islamic School in the National Education System
Epistemology of Madrasas

We do understand madrasa is typology of educational institutions in Indonesia. The word "madrasa" is derived from the Arabic language, which indicates the word "adverb of place" from the root "darasa". It means place to learn. the root of the word "darasa" can also be used to mean somewhat different, the book that is learned or learned, which is derived from the root
of the word "midras". The word "al-midras" can also be interpreted as a house that is placed in the Bible. 4

As explained earlier, madrasas is Islamic education institutions that are developed in Indonesia. If madras of the Islamic education in Indonesia is an Islamic education institution that adopts Islamic education in the Middle East, it is far before madras and develops in Indonesia, and in the Middle East there. We know a number of madrasas that developed there then became an inspiration for Islamic countries, namely Nidzamiyah Madrasas. In addition, the great possibility of madrasas in Indonesia is influenced by madrasas in Middle East, even though madrasas in Indonesia are slightly different from those in the Middle East.

In line with what was described by historians of Islamic education, Nakosteen and Azyumardi Azra said madrasa (Arabic) refers to a broad institution of higher education in the Islamic world (classical). In a sense, in terms of the word madrasa is not the same as its etymology in madrasas in the sense of Indonesian. 5

George Makdis in the book 'Management Madrasah: Teori, Strategi, dan Implementasi' written by Jaja Jahari and Amirollah Syarbini, can be an explanation for the different definitions or terminology of madrasas in the classical Islamic world with in Indonesia. This difference can later be made into a reference in understanding madrasa in our country, Indonesia. Three fundamental differences are: first, the word university, in its earliest understanding, refers to a community, a group called students. Second, this refers to a building in which there is learning and teaching process (education) after the implementation of basic education takes place. Third, teaching permits (ijazah al-Tadris, licentia docendi) in the madrasa were given by the Shaykh personally without any connection with the government. 6

If it is based on the terminology of madrasa above, then madrasa that develops in Indonesia is the result of the transformation of pesantren, while pesantren in the establishment of madrasa are inspired by madrasas in the Middle East.

Madrasa As a Typical Public Islamic School in the National Education System

5 Ibid., 4.
6 Ibid., 5.
When viewed from the historical aspect, it can be stated that madrasas are Islamic educational institutions born of, by and for the people of Indonesia. The existence of madrasas is deliberately designed for the lower classes of society or if seen from the economy for the people whose economy is middle to low. Here, it is very precise as said by Prof. Malik Fajar, that madrasa is a madrasa. This means that madrasas cannot be replaced with other education, because madrasas have a very specific vision and mission and objectives in the community and institutions, in terms of culture, social, political and economic aspects. 7

Symbolically, madrasas are actually the same as Islamic boarding schools. the similarity is because both teach Islamic knowledge. After all, madrasa was actually born from pesantren, in order to answer the people's demand at the time, and respond to the stretch of Dutch public education. As an educational institution it is predominantly located and developing in the village, madrasas are indeed intended for rural communities, economically weak communities, so that its existence is highly expected by rural communities, because access is very easy, easily accessible to various elements of rural communities.

The history of the madrasa can be said to be very ironic, because from its establishment in the 20th century madrasas had to slam bones, squeeze sweat just to maintain its existence. Because at that time, madrasa was hardly noticed by the Dutch government, as an Islamic educational institution. Even madrasas were suspected of being a community that intentionally built strength against the Dutch power. Madrasas at that time had to struggle for them only to maintain their existence, all costs, funding, and infrastructure development were carried out by themselves, issuing personal funds or foundations, also assisted by the community.

1. There is what is called the first level, which is called Awaliyah. Jenjang Awaliyah provides religious instruction to children in the village in general, 3 years of study time.
2. Ibtida’iyah, continuation of Awaliyah who has finished the Qur’an, 4 years of study.
3. Tsanawiyah, which is the same as MULO, as competition from Dutch education, 3 years of education.
4. Islamic Middle School (SMI) is the same as AMS, 4 years of education.

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In addition, madrasa now has changed, both the type and shape has experienced significant development, following the rapid demand of the community.\(^8\)

The existence of new madrasa was acknowledged when it became independent. That is also not optimal, because the form of assistance from the government is not in the form of operational funds, but only in the form of moral encouragement, such as:

a. Announcement of BP KNIP December 22, 1945 No. 15 RI News Year II No. 4 and 5 pp. 20 column 1 (so that education in *langgar-langgar* and madrasa goes on and on).

b. BP KNIP Decree December 27, 1945 (so that madrasas receive attention and assistance from the government).\(^9\)

Formally, madrasa was recognized by the government as an educational institution in 1950, with the Law No. 4 1950 which contains the basics of Education and Teaching in school article 10 states that studying in a religious school that has been recognized by the Ministry of Religion has been considered fulfilling the obligation to study.\(^10\)

Henceforth, the government’s attention to madrasas is increasing. This was marked by budgeting for funding for the development of madrasas. Although the amount of assistance is not enough, it is enough to reduce the funding burden of madrasas. From this it can be said that madrasa funding sources increased from the previous two sources now being three, namely from foundations, communities, and government. The hope of the madrasa is increasingly optimistic, that this institution will progress, when the Ministry of Religion under the leadership of Dr. Mukti Ali, M.A. issued a decision with the Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs No. 6 of 1975, No. 037 / U / 1975 and No. 36 of 1975 dated March 24, 1975, concerning improving the quality of madrasas. Through the SKB 3 the Minister expected madrasa to:

1. madras diploma can have the same value as an equivalent public school.
2. Madrasah graduates can proceed to public schools at a higher level.
3. Students at the madrasa level can move to the same level of public school.

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In line with madras quality improvement policy above, Decree of the Minister of Religion No. 70 of 1976 was also issued concerning Equation Level / degree of madrasas with public schools.\textsuperscript{11} Since then madrasa is considered equal to public schools. The output of MI for example can continue to a higher level, and can choose a state junior high school even though the diploma is a private diploma.

The next strategic steps are when the Law No. 2 of 1989 which contained that madrasas in turn became public schools. This law provides confirmation that madrasa is a public school that is characterized by Islam.\textsuperscript{12}

When viewed from the development of the regulations above, it indicates that the government has a positive mission, namely to improve madrasa which has been known as conservative, traditional, and the education that is far from progress. Mukti Ali wanted to boost the discordant public understanding of the existence of madrasas, where it was always associated as a marginalized educational institution, only educational institutions that studied religion, and kept away from general science. Therefore, the consequence is that the graduates are not ready to use, not qualified. Finally, the output of madrasas is not taken into account by society.\textsuperscript{13} In the future, madrasas must be managed seriously by madrasa managers, the state and especially the private sector. In addition to the government making efforts in order to increase madrasa, it is not enough if it is not supported by the stakeholders and managers of the madrasa itself.

Regarding the government's efforts to change the image of madrasa from the old-fashioned to the modern, it became increasingly apparent when there was a change in the national education system established through Law No. 2 of 1989 concerning the National Education System (SPN). The existence of this law has a significant impact on the changes in madrasa education system. The equalization of madrasas with public schools by applying the 100% curriculum together between the madrasa curriculum and public schools, means changing the overall subsystem of madrasa education. Because of these factors, madrasa must carry out renovations of all its subsystems, for example in the field of curriculum, improving the quality of teaching and education staff, madrasa facilities, management, and so on.\textsuperscript{14}

\textsuperscript{11}Abdul Rachman Shaleh, \textit{Madrasah dan Pendidikan Anak Bangsa: Visi, Misi dan Aksi.}, 28-29.
\textsuperscript{12}Ibid., 35.
\textsuperscript{13}Muhaimin, \textit{wacana Pengembangan Pendidikan Islam}, (Surabaya: PSAPM, Bekerja sama dengan Pustaka Pelajar, 2004), 176.
\textsuperscript{14}Ibid., 37.
Such change is a necessity, because it becomes a logical consequence for madrasas when equated with public schools. For example, the output of madrasa must be the same as the output of public schools, where not only masters of religion but also masters of general knowledge, and has skills — to deal with the demands of the times like today. That is, madrasa output is projected not only to be able to master religious knowledge but also be able to work, open businesses independently, and make money - to help the family economy.

Meanwhile, Law No. 20 of 2000 National Education System regulates the position, function, path, level, type, and institutional form of the madrasa. It is that madrasas are included and classified as types of general education. The classification is as follows:

a. Ibtidaiyah and Madrasah Tsanawiyah Madrasas are categorized as a form of basic education, and are equated with Elementary Schools (SD) and Junior High Schools (SMP).

b. Aliyah Madrasas are categorized as a form of Secondary Education, and are equated with Senior High Schools (SMA).

c. Vocational Aliyah Madrasah as a form of Vocational Secondary Education, and equated with Vocational High School (SMK).

As explained that madrasas are aligned and even categorized as public school institutions characterized by Islam. it must make changes to the internal madrasa itself. For example the curriculum, the madrasa must combine two curricula, namely the pesantren curriculum and the public school curriculum, in accordance with what the Ministry of National Education mandates. Thus, madrasa must be willing and open to accept general material as part of it. The orientation of this integration is that madras students are expected to have religious knowledge as well as general knowledge. The implementation above brings several colors to the madrasa itself. There are several madrasas, for example the MA is more powerful in mastering religion, because the students still consider the MA as a religious school, even though there are general materials in it. There is also a MA who is more knowledgeable in general science rather religious knowledge, because in this school an assumption is built that only happens to be a school in the MA, even though in essence they want to learn general knowledge, what happens is religious material is ignored.

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15 Ibid., 50.
16 Supa’at, Transformasi Madrasah, 74.
Pattern of Madrasah Development as an Islamic Elite Education Institution

Today, the world is at its peak, post-modern, a period that has passed through modern times. At this time all things are easy to obtain, all the information we need is just to access the internet. This happens as an implication of advances in science and technology, especially in the field of telecommunications, transportation, and economic, social and cultural progress.\(^\text{17}\)

To balance this increasingly unstoppable globalization and modernization, the answer is education. Education is the one that can answer it all. Of course, it should be qualified education. Madrasas as educational institutions that also take part, have the same tasks as other education, namely preparing qualified human resources, ready to use, have extensive knowledge, skills that are also strong, and others. One way is to reconstruct the vision and mission, and goals into the future, so that they are in accordance with the demands and challenges of the times. If based on Minister of National Education Regulation No. 19 of 2007 concerning Education Management Standards, Madrasas formulate and establish vision and mission and develop it. In this regulation the vision of the madrasa includes the followings: (a) making ideal madrasa for community and all interested parties in the future; (b) being able to provide inspiration, motivation and strength to the citizens of the madrasa and all interested parties; (c) formulating input from various madrasa citizens and interested parties in line with the institutions above and the vision of national education; (d) it is decided by a board of educators meeting chaired by the head of madrasa by paying attention to committee's input; (e) socializing to the madrasa community and all interested parties; and (f) periodically reviewing and reformulating in accordance with developments and challenges in the community.\(^\text{18}\)

Madrasa mission is as follows: (1) giving direction in realizing the vision of madrasa in accordance with national education goals; (2) is a goal to be achieved within a certain period of time; (3) become the basis of the main madrasa program; (4) emphasizing the quality of student services and the quality of graduates expected by madrasas; (5) contains general and specific statements relating to the program; (6) providing flexibility and space to develop the activities of madrasa units involved; (7) formulate input from all interested parties including the Madrasah Committee and decided by an


educator board meeting led by the head of the madras; (8) socializing to the madrasa community and all interested parties; and (9) periodically reviewing and reformulating in accordance with developments and challenges in the community.\textsuperscript{19}

Explicitly, the purpose of the madrasa is the elaboration of the mission which contains what will be achieved and when the goals will be achieved in the medium term (1-3 years). Madrasas formulate and set goals and develop them. The aim of madrasa should include the followings: (a) describing the level of quality that needs to be achieved in medium term (four years); (b) referring to the vision, mission and objectives of national education and is relevant to the needs of the community; (c) referring to graduate competency standards that have been set by madrasas and government; (d) accommodate input from various interested parties including the madras committee and be decided by an educator board meeting led by the head of the madrasa; and (e) socialized to madrasa residents and all interested parties.\textsuperscript{20}

In addition, madras needs to make improvements to its components. this is done so that madrasa moves forward, from what it originally was, goes as it is to advanced madrasas. The components that must be addressed and developed are curriculum, teaching staff and education staff, teaching and learning processes, learning facilities, education management, and learning environment. The description regarding the above components will be briefly described below.

First, the curriculum.\textsuperscript{21} In this context curriculum development must be carried out in madrasa, so that the curriculum is presented is in accordance with the needs and demands of the era. Curriculum development here means (for madrasas) as an activity to produce a curriculum characterized by Islamic education, a process that links one component to another to produce a better Islamic education curriculum (madras

\textsuperscript{19} Ibid., 48.
\textsuperscript{20} Ibid., 53.
\textsuperscript{21} The word curriculum comes from Greek, \textit{currere} which implies running distance, thus the distance that must be traveled in running from strat to finish. This understanding is then used in the world of education. While in Arabic the curriculum is interpreted as Manhaj, namely the bright path or the way of light that is traversed by humans in their fields of life. If translated into the world of education, Manhaj means a clear path that is passed through by educators / teachers with students / students in order to develop knowledge, skills, attitudes and values. From this understanding can be drawn a definition of curriculum, namely a subject, process and learning outcomes. See Muhaimin, Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi, (Jakarta: PT. Rajagrafindo Persada, 2014), 1.
curriculum), and drafting (design), implementation, assessment and improvement of the madrasa curriculum. Therefore, the development of madrasa curriculum needs to be carried out continuously and consistently in order to respond and anticipate the developments and demands, without waiting for cues or instructions from the Ministry of Education or the Minister of Religion. Our society has entered the era of globalization and modernization in science and technology and in the social, economic, cultural, and political fields, which demand responses and attitudes from our education.

Equally important is the curriculum that is designed is a curriculum that does not separate children/students from their daily lives, but a curriculum that can deliver children/students to success. Madrasah curriculum must be life skills oriented and not just subjects.

Meanwhile, according to Hasan, the concept of curriculum development in madrasas in a narrow sense includes three phases, namely: (1) construction of curriculum contraction, which at this phase begins with the establishment of curriculum ideas, a curriculum that is able to answer problems and challenges of national education. Then, curriculum developers only identify and review which curriculum model is most appropriate; (2) curriculum implementation, a phase of implementing the chosen curriculum. In this phase, the implementation of the curriculum is maximal and in line with expectations must involve many parties, from teachers, groups of education administrators (principals, supervisors, and other education officials). If the parties above carry out their duties properly, the curriculum can be considered to be successful; and (3) curriculum evaluation, actions to evaluate the course of the curriculum, whether the curriculum being constructed, implemented according to the plan or not yet.

Second, educators and education personnel. The relationship with educators and education means discussing human resource management in madrasas. As it is known that the components of the teaching and education staff occupy a strategic position, because they, especially the teaching staff, determine the success of learning and teaching process. In the curriculum perspective, educators are the ones who implement the curriculum. Therefore, the problem of educators and education must be prioritized,

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22 Ibid., 10.
23 Ibid., 14.
because this involves the success of madrasa. In a comprehensive manner, Human Resource Management (HRM) concerns processes, programs, and systems in organizations, in this context madrasas that ensure educators and staff are effectively utilized. Thus, the head of madrasa is responsible for this problem, how the head of the madrasa produces and collects quality human resources to be invited to work together in order to create a madrasa that can produce great output.

There are several activities that must be done by the headmaster to obtain professional educators, including: (a) HR planning, efforts to assess or calculate the needs of madrasa educators, then proceed with the process of compiling and implementing the plan so that the needs are available in accordance with madrasa needs and qualifications; (b) analysis of educators and education staff. This analysis is part of HR planning that forms to explain the specifications of the teaching staff and education and specifications of competencies and appropriate personality characteristics to carry out their duties as educators and educators; (c) recruitment of educators and education, is a set of activities and processes used by madrasas to obtain quality and quality human resources, according to their specifications and expertise. problem must be really considered because based on some research, a successful organization is determined by shrewdness leader / manager in obtaining skillful human resources; (d) selection of educators and education staff; (e) appropriate orientation, placement, and HR assignments; (f) compensation and reward; (g) continuous performance assessment; (h) career development and training; and (i) creating a conducive work environment.

Third, the KBM process is a process of learning interaction between teachers and students. Teachers teach students to learn. Learning activities carried out by teachers involve students to learn something in an effective and efficient way. While effective and efficient learning and teaching are not easy, even this becomes a challenge for teachers to produce effective and efficient learning. So far, what has happened in teaching and learning activities at the madrasa goes as if water flows from upstream to downstream. Madrasahs teachers in carrying out their teaching assignments always refer to textbooks provided by madrasa, so that the teaching and learning process only understands the subject matter. This fact must be changed by madrasa teacher, how the teaching and learning process carried

27 Ibid.
28 Ibid., 53-55.
out has meaning and has positive implications for the development of students / students; IQ, EQ, SQ.

Fourth, learning facilities. An effective teaching and learning process must also be supported by complete learning facilities. This means that madrasas must provide students with complete or all-inclusive learning facilities. What is needed by students and that can support the learning process must be provided, for example a qualified library, laboratory, practice place, and tools or learning media.

Fifth, management of education, or madrasa management, which means madrasas must get a touch of management. This is done so that madrasas can achieve their goal. With a touch of management, it is not impossible for the future madrasas to become one of the educational institutions that deserve to be taken into account. management offers steps that must be done by the madrasa, namely planning, organizing, implementing, and monitoring. And if each of these is done or carried out properly by madrasa, its success in producing quality output is not impossible anymore.

Sixth, the learning environment is a conducive environment for the smooth learning process of students. That is, a teacher as well as headmaster of a school must be able to design a comfortable learning environment for students. The learning environment is an environment that is far from pressure, far from things that are dangerous, and far from things that can disrupt the concentration of learning of students, but an environment that can provide peace for students. In this problem, teachers and principals must do many things, for example designing the position of the bench and seating students, students are more faced with the real environment than just a theory.

These things must be done by all educational institutions in Indonesia, including madrasas. Why is it mandatory, because madrasas are still known as educational institutions that are less attractive to the people of Indonesia. To erase this assumption, it is highly recommended that madrasas make improvements as offered above.

Improvements carried out should be oriented to how madrasas move from the initially ineffective to effective. The effectiveness of madrasas is

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29 The definition of madrasa management can briefly mean a systematic, systemic and comprehensive process of cooperation in order to realize the goals of education in madrasas effectively and efficiently. See Jaja Jahari and Amirullah Syarbini, *Manajemen Madrasah*, 6.

30 Ibid., 11-12.

very necessary because it is very closely related to the quality of the madrasa itself. In this context, madrasas can be said to be effective if they meet the National Education Standards, which are implied on PP RI NO. 19 of 2005, namely: \(^{32}\)

1. Content standards are material scope and competency level as outlined in criteria about graduate competence, study material competencies, subject competencies, and learning syllabus that must be met by students at certain levels and types of education.

2. Process standards are national education standards relating to the implementation of learning in an educational unit to achieve graduate competency standards.

3. Graduate competency standards are the qualifications of graduates’ abilities that include attitudes, knowledge, and skills.

4. Education standards are criteria for pre-service education and physical, mental and educational feasibility in office.

5. Standards for facilities and infrastructure are national education standards relating to minimum criteria regarding study rooms, places to exercise, places of worship, libraries, laboratories, workshops, playgrounds, places for creation and recreation, as well as other learning resources needed to support the process learning, and the use of information and communication technology.

6. Management standards are national education standards relating to planning, implementation and supervision of educational activities at the level of education, district / city, provincial, or national units so that efficiency and effectiveness of education are achieved.

7. Financing standard is a standard that regulates the component and the amount of operating costs of an educational unit that is valid for one year.

8. Standards for evaluating education are national education standards relating to mechanisms, procedures and instruments for evaluating student learning outcomes.

Moreover, madrasas are also required to be able to become a professional learning community, and this can be realized if all madrasa citizens always try to: (a) pursue and develop intelligence or expertise continuously in accordance with their fields / tasks; (b) commitment to

quality; (c) possess and develop a sense of moral, social, intellectual and spiritual responsibility; and (d) possessing and developing a sense of care and/or teamwork that is intelligent, dynamic and compact.  

More clearly, the author would like to invite readers to get to know the professional learning community through the characteristics of the learning community, namely: (1) each member must have the same understanding and commitment to the vision, mission and values agreed to be fought; (2) the need for collective assessment, in the sense that all madrasa members are dynamic groups or learning groups in achieving agreed vision, mission, and values, which in the process can go through four stages, namely public reflection, shared meaning, joint planning, and coordinated action; (3) collaborative team in learning, not only students who study, but the head of the madrasa, staff, teachers and other staff also participate in the study; (4) oriented to real action and experimentation; (5) continuous improvement.

One of the implications of the government regulation above is to deliver madrasas to become professional educational institutions. We see what will happen if madrasas make improvements as above. Madrasas will appear with new face—qualified madrasa. With this quality, madrasa will have decent bargaining position. And by looking at the curriculum content of the current madrasa, it is not impossible for madrasas to produce real scholars. This is good news related to the promulgation of Law Number 20 of 2003 concerning the national education system. Government regulations and other laws recognize that madrasa is a public school that is characterized by Islam. In other words, madrasas can prepare their students capable in science and technology, but still with Islamic identity.

In addition to the above expectations, madrasas can help government programs in forming national character as mandated in Law No. 20 of 2003 concerning Article 3 of the National Education System. It is explained that national education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation’s life. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible.

33 Ibid., 5.
34 Ibid., 6.
Based on this, madrasa in the future will be in accordance with its initial principles, namely populist, Islamic, and quality. The description of the three things will be described below.

First, populist vision is an illustration that madrasas are born, developed, and raised by the surrounding community. It can be said that almost all madrasas are born from the initiative of the community itself, which indeed requires education for their children. Its birth is good news for the whole community, because their children can now easily access and continue their education. At first the children in the village only received their religious education in the langgar-langgar, now with the madrasa they can continue their education to the advanced level. Yet, its development is not in line or in line with its development in quality.36

This is understandable, as a consequence of the populist nature of the madrasa, tends to bloom (quantity) and has not yet been profound (quality). Paradigm is what must be changed, given the rapid development of science and technology and the dynamic development and demand of society, becoming madrasas that remain owned by the community, but also develop and maintain quality.

The second vision is Islamic. Madrasas are one of the typologies of education with an Islamic face. Because of that reason, madrasas in all respects must prioritize Islamic values, must incorporate the spirit of Islam into all its activities. madrasa in its curriculum must incorporate Islamic values into general subjects, for example in physics, chemistry, biology and mathematics. According to Muhaimin and Mujib in Iskandar Tsani, Islamic education, in the context of this madrasa, must be able to direct the lives of students to fit the ideals of Islam, so that they easily shape their lives in accordance with Islamic teachings. That way, as soon as any future human development can be controlled by the madrasa, because the madrasa still maintains Islamic principles, even though on the one hand madrasa has been modern.37

The goal is clearly realized in the system of curriculum integration, namely the unification between religious science and general science. Madrasas as Islamic educational institutions should agree with the integration of science, a condition that does not separate religion and general science. the truth is that all knowledge of both the science of religion and general science comes from one, namely Allah the owner of knowledge and

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truth. This is what madrasa must do now, which is to eliminate the understandings or paradigms of students about the differences in religious science and general science. Both come from God, and or are sourced in the Qur'an and hadith. if we remember the history, in the golden age of Islam, the two sciences were actually introduced and developed by Muslim scholars.

Equally important is how madrasas can not only create a religious atmosphere in learning, but also in other fields, physical, building facilities, and in relationships and dress ethics.

The last vision is quality. The quality aspect can be seen from the process of activities and academic scores of madrasa. the point is that if the activity process in madrasa is of high quality, it will surely produce quality output as well, and vice versa.

From the above elaboration, there is no other purpose to make the quality madrasa, and ready to compete on the global stage. For this purpose the government (in order to increase the competitiveness of madrasas on the global stage as above), the government through the Ministry of Religion carried out several renovations and made new types, both those that have been running and those that are truly new as choices for students, namely among others: 1) Public Madrasas; 2) Compulsory Education Madrasas; 3) Madrasas and Schools in Islamic Boarding Schools; 4) Madrasas with Boarding Systems; 5) Religious Madrasas; 6) Madrasah Skills Program; 7) Madrasah Models; 8) Integrated Madrasas. These types of madrasas, if categorized according to the categories made by the government, can be categorized as standard category madrasas, independent category madrasas, international level madrasas, and local superior madrasas.

Conclusion

From the discussion above, the author can conclude as follows:
1. Madrasas are the result of interesting attraction between Islamic boarding school education and modern education that was raised and initiated by the Colonial.
2. Madrasas have their own characteristics that are different from secular education, which is characterized by Islam.

39 Basuki, Mengenal Profil Sekolah/Madrasah., 80.
40 Ibid.
41 Basuki, Mengenal Profil Sekolah/Madrasah, 5.
3. In order to develop madrasas, the government makes a regulation, whose purpose is to make madrasas good.

4. The government's concrete actions can be seen from the renovations, including: a) Public Madrasas; b) Compulsory Education Madrasa; c) Madrasas and Schools in Islamic Boarding Schools; d) Madrasas with Boarding Systems; e) Religious Madrasas; f) Madrasah Skills Program; g) Model Madrasas; h) Integrated Madrasas.

5. The pattern of development of madrasas that is dynamic, because madrasas intensely make improvements both physically and non-physically.
REFERENCES


