



MUKHIBAT

Affirming the Historical Vision of *Madrasah* in the Global Context: Religious, Popular, Centers of Excellence, Core of Learning Society, and Diversity

ABSTRACT: *Madrasah* is still interesting to talk over. *Madrasah*, as an Islamic education institution in Indonesia, has emerged and developed as Islam came to Indonesia. The *madrasah* has developed into some levels and types as the Indonesia developed. So that *madrasah*, as an Islamic education, has been a part of national education system. With the emergence of Law Number 20 Year 2003 on the National Education System in Reform era in Indonesia, *madrasah* exactly equate with public schools. This equalisation creates types of *madrasah*, such as *madrasah* “skill”, *madrasah* “excellence”, *madrasah* “model”, and religious *madrasah*. Until now, *madrasah* is at the crossroad, pulled between the maintenance of historical tradition and the adopting a new developing phase. *Madrasah* is supposed to be built on the foundation of Islamic values, the essential characters of Islamic education history, and the formula of future’s challenge. The Islamic characters and the popularity of *madrasah* is the identity of history reflected on its education curriculum. *Madrasah* is obliged to apply the bottom vision and mission of “*pesantren*” (Islamic boarding school), namely “*tafaqquh fi al-din*” (fully understanding on religious affairs), by increasing society participation in the empowerment of *madrasah* by implementing accountable management and quality oriented, which will encourage *madrasah* to be centers of excellence; and increasing participation, so that *madrasah* will be the core of learning society, capable, and integrated with society.

KEY WORDS: *Madrasah*, globalization, vision, accountable management, and quality oriented.

INTRODUCTION

Madrasah is still interesting to talk over. *Madrasah*, as an Islamic education institution in Indonesia, has emerged and developed as Islam came to Indonesia. The *madrasah* has developed into some levels and types as the Indonesia developed (Steenbrink, 1986). The development has changed education that

began with religious study at home, then, at *musholla* (small mosque), at mosque, and as today’s *madrasah* (Rahim, 2005; and Ahid, 2009). Nowadays, one of the most highly glaring development is the phenomenon of *santrization* (Islamization) of Muslim society with the emerging of Muslim elite school bearing a number of *madrasahs*, like *madrasah*

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How to cite this article? Mukhibat. (2016). “Affirming the Historical Vision of *Madrasah* in the Global Context: Religious, Popular, Centers of Excellence, Core of Learning Society, and Diversity” in *TAWARIKH: International Journal for Historical Studies*, Vol.7(2) April, pp.263-274. Bandung, Indonesia: Minda Masagi Press and UIN SGD Bandung, ISSN 2085-0980.

Chronicle of the article: Accepted (November 27, 2015); Revised (January 20, 2016); and Published (April 28, 2016).

“excellence”, *madrasah* “model”, and *madrasah* “skill” (Azra, 2012:83).

However, historically, the early *madrasah* is unpredictable, whether when it existed or which *madrasah* established. A team of the Indonesia Ministry of Religious Affairs stated that the first *madrasah* is *Madrasah Adabiyah* in Padang, West Sumatera that was established by Abdullah Ahmad in 1909. In 1915, *Adabiyah* (Humanities) School officially turned to be HIS (*Holland Inlandsche School* or Elementary School) *Adabiyah* in Padang, West Sumatera, Indonesia. The team assumed that *madrasah* is equal with Islamic school and the schools turning to be *madrasah* under the Ministry of Religious Affairs after Indonesia’s Independence (Depag RI, 1986:22).

Madrasah as an Islamic education has been a part of national education system. The JMD (Joint Ministerial Decree) of three Ministries of the Republic of Indonesia, and the legalization of National Education System No.20 Year 2003, indicated that the exist of *madrasah* is as strong enough as public schools. JMD of three Ministries tries also to regulate *madrasah* in an integral-comprehensive way (Depag RI, 2001; and Ahid, 2009). Today, a new *madrasah* era has restructured the internal *madrasah*. *Madrasah* applied national curriculum and *madrasah* characters.

The similarity position and the emergence of the types of *madrasah* (public *madrasah*, religious *madrasah*, vocational *madrasah*, *madrasah* “skill”, *madrasah* “excellence”, and *madrasah* “model”) nowadays leave some problems. Three elements of education (historical value, access, up-grading capacity and competition), management and arrangement system are a serious problem of *madrasah*.

This situation leads to *madrasah* at the crossroad, pulled between the maintenance of historical tradition and adopting a new developing phase. On one side, *madrasah* is demanded to develop relevance and education vitality of *madrasah*. On the other side, *madrasah* must maintain historical tradition and the characters of Islamic *madrasah*. This is a significant study for *madrasah* and particularly on the issue of *madrasah* and globalization.

The vision and mission of *madrasah*, as an Islamic education institution, has not been implemented yet. This paper focuses on the issue of globalization, and the preparation and reposition of *madrasah* in deal with it. This study discusses critically the relationship between the *madrasah* historical vision and the development of *madrasah* in the context of global, by using scientific and historical approach. *First*, this study examines the vision of *madrasah* in the context of global. *Second*, this study concerns on how to make *madrasah* as religious, popular, and capable Islamic education institution integrated with plural society.

AIMS OF DEVELOPMENT AND EMPOWERMENT OF MADRASAH

In history of Indonesia or educational issue, *madrasah* is defined as religious education. *Madrasah*, in Arabic language, means place (*zharaf makan*) from the word *darasa*. According to Mehdi Nakosten (2003), *madrasah* is a learning place for learners or a place for giving learning. The root of the word *darasa* is the word *midras*, which means a book to study or a learning place. The word *al-midras* is also meant as “a house to study Torah” (Nakosten, 2003:66). Yet, the word *madrasah* is identical to religion school, yet it emphasizes on qualification.

The difference character between *madrasah* and public schools is influenced by their purpose historically. The purpose of establishing the *madrasah* in the first time in Indonesia is to transmit Islamic values as encountering Christianity and colonialism, fulfill educational modern needs, and to prevent the fading of religious people as Dutch education institution spread out (Mukhibat, 2012).

Maksum (1999), in his book, assumed that *madrasah* in Indonesia is not the *madrasah* in Islamic education of 11-12 centuries in Middle East, but it is possibly the intensive reform influence in Middle East in modern era (Maksum, 1999:6-7). According to Haidar Putra Doulay (2007), there are two factors that trigger the reform: Islamic doctrine that motivates people to reform or *tajdid* and also uneducated Muslim condition; and the influence reformer of Middle East, such as

Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha (Doulay, 2007:147).

However, Karel A. Steenbrink (1986) maintains that the emergence and development of *madrasah* cannot be separated from Islamic reform movement and response school system of Indies (Indonesia now) policy on ethnic politics. From the statement, it concludes that there is a big intention for *ulama* or Muslim scholars to fix the condition of Muslim that have not been known Islam yet. Therefore, establishing the Islamic education institution or *madrasah* is essential to understand the *Al-Qur'an* (holy book in Islam) and *Hadith* (words and deeds of Prophet Muhammad) as Islamic law resources (Steenbrink, 1986:29).

The reform movement, as well-known of the *reformism, modernism, puritanism, revivalism* or *fundamentalism*, has theological power on historical heritage of Muslims (Jainuri, 1995). The reform of Muslim has two characters: conservation and dynamization (Zurqoni & Mukhibat, 2011). These characters refer to maintain thought intervention outside Islam and also as anticipation of progressiveness.

In relation to the Islamic education reform, including *madrasah*, Azyumardi Azra (1999) stated that the reform on Muslim society determines the education reform that it establishes (Azra, 1999:31). In other word, education is perceived as reform object. In this context, education in countries running reform program commonly is viewed as left behind in any fields. Therefore, it is hardly to fulfill and support reform program. Education should be reformed, so that it meets the hope and function and it will be a variable affecting reform in the society.

Education is a prerequisite and absolute condition for society to run the program and achieve its purpose. Without a good education, it is difficult for any societies to achieve the purpose. Therefore, F. Harbison & C.A. Myers (1964), and also quoted by Azyumardi Azra (2012), viewed that education is a key to open the door into modernization (Harbison & Myers, 1964; and Azra, 2012:181).

Adopting the ideas above, there are two inclinations. *First*, adopting system and

modern education (Dutch) wholly. These attempts create Dutch model of public schools, but the content is Islamic instruction, as an example as at *Madrasah Adabiyah* in Padang, West Sumatera, Indonesia, as the emergence of modern *madrasah*, which adopted the substance and methodology of Dutch modern education. *Second*, modernising the *madrasah, surau* (prayer-house), and *pesantren* (Islamic boarding school), which are traditionally system as indigenous Islamic education institution by adopting certain aspects of Dutch educational system.

According to Azyumardi Azra (1999), education and reform discussion has four influence variables. *First*, ideology-normative, in which ideological orientation reform expressed in norm demands education system to expand and strength the norm in form of student's insight. In a sense, education is essential instrument for nation building. *Second*, politics mobilization, in which politics orientation shift demands education reform. *Third*, economics mobilization, in which the needs of capable worker demand education system to prepare students to become brilliant human resources and capable to fulfill any work fields in building process. Therefore, education should not only transfer Islamic knowledge but also give soft and modern skill. *Fourth*, social mobilization, in which increasing hope for social mobilization in reform demands education to have access into it. Education is not only enough for obtaining knowledge, but also possibly giving modality and access to social enhance (Azra, 1999:32).

In *madrasah* reform, there are three points to consider: (1) *administrative reform*, it demands education system differentiation to anticipate and accommodate a various social differentiation interest, technique, managerial; (2) *structural differentiation* is share and diversification of education institution as its function; and (3) *capacity expansion* is education system expand to provide education for students as the society needs.

All of variables above influences *madrasah* reform to become Islamic education institution that has a special character and adaptive to epoch. Hence, *madrasah* would be survived if it accommodated the change

without sacrifice the identity and the relation between *madrasah* and its environment.

Madrasah institution and system in many cases, that have reformed and matched with globalization demand, find the moment since JMD (Joint Ministerial Decree) of three Ministries of the Republic of Indonesia issued, namely Ministry of Home Affairs, Ministry of Education and Culture, and Ministry of Religious Affairs. Nowadays, many *madrasahs* do not only develop the existing pattern, but also establish a various *madrasah* type (Depag RI, 2001).

Jusuf Amir Feisal (1995) stated that reform of education is a complex multidimensional strive; and does not aim to complete the drawbacks that they perceive, but a strive to re-examine of education system aspects that holds on a new goal formula, and always hold on society change (Feisal, 1995). However, reform system and *madrasah* institution, as it frames above, lead to critics and problem.

According to Darmu'in (1998), the problems are: (1) *Madrasah* has lost the root of history, in which *madrasah* is not a level after *pesantren*, although admittedly the *pesantren* is a first Islamic education institution in Indonesia; and (2) *Madrasah* has a paradox meaning, in one side, *madrasah* is identical to school since, it has a same curriculum content with public schools, but in other side, *madrasah* is a *pesantren* applied classical system as it is well known of *Madrasah Diniyah* or Islamic Religious Modern School (Darmu'in, 1998).

Therefore, idealism of *madrasah* will not achieve. What do we want to have will be unclear (Ekosusilo, 2003). The vision developed by *madrasah* cannot fix the image of *madrasah*. Unclearity of *madrasah* vision and mision lead to reform system and epistemology of *madrasah* discourse. The reform is inclined to be adopted and implemented. It looks a like adhoc, partiality, and involution that encourage a new complicated problem than doing some responsibility solutions, both in the concept, viability, maintenance, and continuity.

There needs a solution to identity of Islam on *madrasah* after integrating into national education system. *Madrasah* identity is

vogue, because *madrasah* is perceived as public schools with Islamic identity (Ahmad *et al.*, 2007). Whereas, *madrasah* identity is not compatible if it is practiced on greeting (*salam*), prayer, Muslim and Muslimah clothes, and religious service facilities. Hence, *madrasah* needs a guidance and empowerment program.

In sub-system of national education, *madrasah* has not had "identity" among other education institutions. It can be seen that the proportion of Islamic religion is from 60% (religion) and 40% (general) change into 30% (religion) and 70% (general) is perceived as a big challenge and weaken the existance of *madrasah*. The upcoming problem are: the reduce of religious education materials through a strive to destroy the religion understanding, because the content of curriculum before JMD has not been able to create a truly Muslim and then it reduces; the graduate of *madrasah* not total, their knowledge of religion is low (*cf* Anwar, 2006; and Ahmad *et al.*, 2007).

The development and empowerment of *madrasah* specify a strive to aware *madrasah* towards its nature and problems. Empowerment means "giving power". The concept of empowerment is an idea posing human as subject of his world. According to Anwar (2006), empowerment is a process of giving power in education to awake awareness, understanding, and stimulating to social, economic, and politic development (Anwar, 2006:77). Randy R. Wrihatnolo & R. Nugroho Dwidowijoto (2007) said also that empowerment management is a process that has three steps: awareness, capacity, empowerment (Wrihatnolo & Dwidowijoto, 2007:2).

The following is the steps of empowerment. *First*, process of making aware. This process, as illustrated by Paulo Friere (1984:70), is a process that is worth human needs as a developing process. In this step, *madrasah* as empowerment target tend to have a nature, potention, and strengthness that is able to develop into capable and excelent *madrasah*. *Second*, program socialization dialogue of which starting point of empowerment program underlies the nowadays, existential,

and concrete reflecting *madrasah* stakeholder aspiration. An empowerment program point is appropriate function among those who are helped, the program and organization helping.

This means that empowerment program appropriated with the purpose, condition, and *madrasah* needs, so that *madrasah* can continue the empowerment program in the future. When *madrasah* is able to develop into one of types (public *madrasah*, vocational *madrasah*, *madrasah* “skill”, *madrasah* “model”, and religious *madrasah*), *madrasah* has to maintain the vision and mission as *madrasah* historical values. *Third*, this step is cooperation preparing dialogue. This step aims to coordinate *madrasah* in order that they are ready or hold activities of program. According to Paulo Friere (1984), only dialogue that creates critical thinking and without dialogue there would be no communication, and without communication there would be no truly education (Friere, 1984).

Therefore, each reform and empowerment on *madrasah* should pay attention the vision and mission basis of *pesantren*, namely *tafaqquh fi al-din* (fully understanding on religious affairs). The identity of *madrasah* is not limited on religion science learning. *Madrasah* includes all activities, likes concept, vision, mission, institution, curriculum, methodology, learning process, human resources, good environment, and all education activities of learning base on Islamic teaching and values (Ahmad *et al.*, 2007:61). Finally, a strive to reform and *madrasah* empowerment should be approached through internal value, identity, character, needs, as well the strength and the weakness.

AFFIRMING MADRASAH VISION IN GLOBALIZATION ERA

Madrasah empowerment has varied from time to time. Somehow, it has not applied using needs analysis of *madrasah* development vision. The program is designed according to the updating issue. The capacity building has not applied yet seriously. It should be giving a *madrasah* “excellence” that has to provide a skill on excellent *madrasah*, so that capacity building process, including human capacity, organization, and value system, has

existed. Enlightenment of cognition, belief, and healing emphasize, that *madrasah* progress on foundation of its nature, has not become a target of *madrasah* development program.

Human capacity can be increased both individually and group through seminar, workshop, training, and so forth. Organization capacity is done through restructuring of organization to enhance efficiency and affectivity of organization. Value capacity can be done by helping target and making up “role pattern” among organization structures. Three points will be based on *madrasah* development in upcoming days. If *madrasah* does not apply the points, it will be on friction between maintaining the *pesantren* (Islamic boarding school)’s values and adopting the change. This leads to disorientation, which refers to empowerment on *madrasah* brings uncertainty condition of vision, mission, and goal.

Therefore, it demands *madrasah* education affirmation, so it manages responsively and completely. The vision will be placed as guidance program on *madrasah* development program of public *madrasah*, religious *madrasah* or MAPK (*Madrasah Aliyah Program Khusus* or Islamic Senior High School for Specific Program), *madrasah* “model”, and vocational *madrasah* that guarantee *madrasah* consistency of change context and dynamic continuously. *Madrasah* vision frame has to be built by considering Islamic sources and values, essential *madrasah* history characters and the challenge of formula in the future. The frame is issued with hopes of Indonesian Muslim that is establishing education institution provides *ulama* (Islamic scholars).

According to Husni Rahim (2004:24), *madrasah* visions in global era are popular, Islam, excellent, and various. Following are descriptions *related* to *madrasah* visions.

About the Religious. As school with Islamic character, education system on input, process, output; and result has to use Islamic approaches. Religious vision reflects *madrasah* education, as it has a charity of Islamic teaching well on curriculum, activity, behavior, *madrasah* inhabitant, and environment.

Formally, *madrasah*’s attribute is stated on subject curriculum in *madrasah*. According to Nur Ahid (2009), Islamic attribute of

madrasah is implemented on: math, physics, chemistry, biology, and English with Islamic nuance; religion subject with science and technology's nuance; and religion condition creation program (Ahid, 2009:10). Besides that, *madrasah* has a special attribute, that is a closely approach with *pesantren* that teach a simple life, modelling, maintain culture, and stick to Islamic teaching. *Madrasah* does not only provide Islamic subject, but also implement Islamic values in *madrasah* life totally.

Madrasah faces factual problem as the center of Islamic learning. *Madrasah* is not able to equip people to become Islamic person. Much time allocation on religious subject is a big building to implant Islamic values. It seems that it has not given a big foundation on faith and piety to God. The graduate of *madrasah*, in fact, ignores the orientation of *tafaquh fi al-din* (fully understanding on religious affairs) to materialistic mindset. The reform on *madrasah* is inclined to incorporate general knowledge without any basis of Islamic scholar perspective and social culture of Muslim in thousand centuries (Rahardjo ed., 2006).

Many credits on Islamic subjects of *Fiqh* (Islamic law), *Al-Qur'an* (holy book in Islam) and *Hadith* (words and deeds of Prophet Muhammad), *Aqidah-Akhlak* (theology-ethics), Islamic cultural history, and Arabic language actually are not able to supply students to be truly Islam. The much allocation of time should give a big building for implanting of Islamic learning values. Islamic religious learning has not given wholly a big foundation in development of children character that devout to God.

These facts encourage Munawir Sjadzali (1995), former Minister of Religious Affairs of the Republic of Indonesia, introduced the term of "ulama (Islamic scholars) crisis" by establishing "religious *madrasah*", in Indonesian term is MAPK (*Madrasah Aliyah Program Khusus* or Islamic Senior High School for Specific Program). The vision of MAPK is to master a special knowledge about Islamic teaching or *tafaquh fi al-din* (Sjadzali, 1995; Abubakar, 1998; and Depag RI, 2001:8). However, issuing of Decree of Director-General, Directorate of Islamic Higher Education, No.Dj.11/PP.00/ED681/2006 about

content standard extremely close the chance of MAPK as special attribute of *madrasah* (cf Depag RI, 2001; and Arifi, 2009).

The weaknesses of *madrasah* above lead to have some critics, as follows. *First*, the content, Islamic knowledge only emphasize on theology dimension and ritual of Islamic teaching, because these dimensions do not put them into some discourses, so that theology studies just focus on divinity aspects (mysticism-ontology), not correlated with real life. Faith, as primary issue of religious education, is to maintain *aqidah* (faith). The faith is rarely facing to the contextual of real life of human. Caring to poverty, injustice, violence, and moral decadence is not perceived a part of faith actualization process. As a consequence, the students verbally understand Islamic teaching and practice well, but do not get the meaning.

Second, methodology. The model of Islamic knowledge learning is using conventional, a monologue and doctrinaire teaching. Education is a such kind of extra and enrichment of individual. As the students have had sense of religious and been aware of religious, religion needs to develop in intimacy discourse through critically and productively process dialogues. In a sense, the students let them to have intellectual and spiritual enrichment, so that they would find out the religion maturity, both religious affection and intellectual dimension (Mukhibat, 2012). Hence, it leads to a problem, that is the gap of Islamic knowledge and general science.

Facing the fade of Islamic values in *madrasah* education, the expert, stakeholder, and colleague of *madrasah* get attention on Nurcholis Madjid (1998)'s critics of Islamic traditional education system. Nurcholis Madjid ever said that *madrasah* brings Indonesia in the future, like it describes "a sophisticated *santri* (student of Islamic boarding school)". Nurcholis Madjid desires the Islamic modern performance absorbing a constructive and positive modern life (Madjid, 1998:212); in other word, it is the balance of IPTEK (*Ilmu Pengetahuan dan Teknologi* or sciences and technology) and IMTAQ (*Iman dan Taqwa* or faith and piety).

The combination of IPTEK and IMTAQ

is attempted through the combination of traditional education system and modern. Incorporating a new education system in *madrasah* does not mean throwing the previous things. The development of *madrasah* should return back the “classical books” in order that there are no intellectual poverty and the lost of Islamic intellectualism heritage.

The yellow book may not be understood as dogmatic and doctrinal appreciation, but it is a type of intellectual and academic. Besides that, the Muslim appreciates the intellectual heritage of outside Islam as in line with *Al-Qur'an* guidance. A such appreciation indicates that Muslims can reform *madrasah* by showing the genuine characters of *madrasah*. It is one of methods to maintain the *madrasahs'* identity and character in modern context.

With a various *madrasah* form today, organizer and stakeholders must rethink back how place the general science into Islamic value areas, because all of sciences base on religion like the intellectual Muslims are able to develop and Islamize the modern science in principle modern science in classical era. Several attempts to develop *madrasah* is carried out by catching the message of *Al-Qur'an*. The modernisation of *madrasah* does not consider the condition and socio-history challenge and culture faced by Muslim society, but get attention to the content of Muslim intellectual heritage in classical era.

Madrasah empowerment in this context is figured out as the awareness of the importance of Islamic religious education role in globalisation change. This empowerment should have relevance towards social change in the society, the students are able to comprehend religious values as life value in daily life. Hence, the modernisation of *madrasah* is completed with evaluation, so that *madrasah* development is not separated with historical context. *Madrasah* has a number values as device of keeping faith and piety of students protecting from materialism.

About the Popularity. The vision of *madrasah* is the popularity. This vision is a depict of *madrasah* that is established and grown by the society. It indicates that MTs (*Madrasah Tsanawiyah* or Islamic Junior High School) should think and participate totally

on society interest. Nearly, all *madrasahs* in Indonesia are established, because of the initiation of society caring children that need education with reasonable price compared to institution outside *madrasah*, so that it can be achieved.

Popular characteristics on *madrasah* is main message of Islamic education history from time to time. If education institution does not respect popularity, the institution will be left by supporters. The popularity of *madrasah* should be sustained whatever form, because it is relevant with essential demand of human all long life that need of togetherness, loving each other, and empowerment of oppressed people.

The research findings indicate that developing *madrasah* on the form of “excellent class” make the *madrasah* expensive, so that the popularity of *madrasah* fade out. Similarly, it happens to other *madrasahs*, as Nur Ahid (2009) said, that “excellent class” and *madrasah* “model” make the *madrasah* being elite from society, because the culture is not in line with the surrounding society (*cf* Ahmad *et al.*, 2007; Ahid, 2009:224; and Junaidi, 2011).

The purpose of establishing *madrasah*, as model for other *madrasahs*, does not run well and finance help from government through ADB (Asian Development Bank) is unclear purpose. *Madrasah* “model” as sequential institution spread out professional performance for guidance and organize other *madrasahs* that do not run well as government stops the finance.

The elite issue is serious problem on developing country like Indonesia, where the society successfully do modernisation of the education institution; and the institution has two significant influences, they are: achievement and elitism. The achievement of students has encouraged the emerge of elitism. Elitism of the school lead to have elite separated from the society and this is not expected by *madrasah*.

Developing *madrasah* should consider how compromise the genuin *madrasah* with the pragmatic purpose. Indonesia and Muslim student should harmonize, because the alumni of *madrasah*, as the portray of students, have a big role in determine the indogenous Indonesian as *madrasah* is a strong and big

influence of learning educational system.

About the Centre of Excellence. Nowadays and future, the society is freely increasing in achievement competition. The domination inclination is globalisation demand as the demodernisation and industrialisation extremely increase, so that education is often identical with human resource development that is ready to go down any fields. Globalization era and the change of society, and parent awareness to education, must be responded by *madrasah*. Therefore, *madrasahs* must have moral image depicted at the future *madrasah* profile in the form of its vision and mission (Junaidi, 2011:51).

In a such condition, *madrasah* role should be more than it is expected, in which developing *madrasah* should base on both the change of concept and practice. *Madrasah* can be any more isolated from paradigm, concept, vision of change, and new orientation of national education development. According to Suhaimi (2014), as cited also to Nurcholish Madjid (1998), *madrasah* should be able to combine classical Islamic sciences with analysis method of West model (Madjid, 1998; and Suhamini, 2014:195).

Therefore, it needs special strategy for *madrasah* to response totally the future without sacrificing the identity. According to Mujamil Qomar (2007), it needs an creative and inovative organizer that is bravely to take the distinctive policy or decision with the formal guidance of upper group. This is an important activity of guidance, up-grading, and empowerment, which can increase the creativity of *madrasah* organizer (Qomar, 2007:97). If this view is applied, the success of *madrasah* will not only refer to the realization of rules, however, it will also be how far the rules lead to create products as many parties wish.

The opportunity of *madrasah* to perform as education institution become a possible choice for society to implement it. However, *madrasah* is demanded to be able to show some strengths.

First, the strength of Islamic personality. This is necessary for society to face the West culture that go globally. Islamic personality is showed by alumni or students of *madrasah* through a strong faith. They should be able to proof the Islamic personality through a strong

faith, devotion, good moral, Islamic scholar, tolerant, open, democratic and sincere.

Second, the strengths of intellectual. This is necessary for society, especially to address the development of science and knowledge. They should be able to apply the strengthness of intellectual through academic achievement and non-academic achievement.

Third, the strengths of skill. This is needed to operate modern technology product, to get a job, and to have life skill. These strengths should sustain one each other to create a distinctive *madrasah* alumni.

About the Core of Learning Society.

Most of *madrasah* is organized by private institution, which means that *madrasah* is grown and developed by the society. *Madrasah* integrates external environment into education institution, so easy that it can create togetherness and belongness condition through a big participation of society, in which the role of parents' students get involved only at school, but also they should show the belongness of environment. *Madrasah* has accomodated the aspiration of social, cultural, and religion of society at the village; and the development of *madrasah* in the village indicates that people have a big commitment to educate their children in *madrasah*. This can reduce the weight load of government in education.

The establishment of *madrasah* is the calling and awareness of Muslim diversity towards the significance of Islamic teaching to the young generation. The development of *madrasah* is dependent on their attention and commitement, and the society complete it on Islamic education progress. The active participation of various group of society and the parent in planning, organizing, implementating, and supervising the programs of *madrasah* should be activated. The involvement can be applied through increasing, both the thought and the quality of *madrasah*.

In line with decentralization policy nowadays, a management that is able to accomodate the aspiration and social participation in developing and increasing the quality of education is well-known as MBM (*Madrasah*-Based Management). MBM is an authonomy of school to organize and manage its school based on the ability and capability

of the *madrasah*. MBM is a strategy to improve education quality through authority transfer of decision making from the central to regional governments; then to each *madrasah*/school (Mutohar, 2013:123).

In MBM, the society should have a big attention to the local education institution. MBM can grow of the sense of belonging by contributing either materials, management control, guidance, and also other participation in order to increase the existance of *madrasah* that would be a proud for the surrounding (Mutohar, 2013).

In response to MBM, a various empowerment should be able to encourage the stake holders of *madrasah*. *First*, the increase of the social participation in *madrasah* development management should be more accountable either of finance or education organisation, so that the finance source of society is maximalized more efficiently and the organization is more viable and durable. *Second*, developing quality oriented of *madrasah* would become centers of excellence that produce educated students with comprehensive science paradigm which combine faith and piety. *Third*, dig and manage the learning source of society, so that *madrasah* is a part of learning society (Choiri, 2012).

With a such empowerment, developing *madrasah* would be able to create cultural identity and Islamic universal values of education institution that hopefully produces a Indonesian civil society in the future. According to Zurqoni (2012:175), to maintain its cultural identity, *madrasah* should: developing curriculum based society; developing democratic values; and developing plurality values (Zurqoni, 2012:175).

With the capital of a strong religious morality, science and modern technology as the daily necessity, *madrasah* as education based society will be a choice of parents, whether they send their children to *madrasah* or their participation hold the quality education, and they encourage to implant the base of competitive excellence. As the bridge between *pesantren* (Islamic boarding school) education model and school education model, *madrasah* is flexibly accomodated with many environment.

In *pesantren* environment, *madrasah* is not a strange thing, because the emerge of *madrasah* is innovation of *pesantren* education model. With the order curriculum, the students of *pesantren* understand how far they master the knowledge more easily and by method of modern teaching equipped with audio visual the image of dirty, ortodox, and exclusive start to fade off.

About the Diversity. The SBM (School Based Management) is a model of management underlying on nature, characteristics, ability, and school needs (Slamet, 2008:3). By this definition, SBM guarantees the diversity in managing the school, in case of school, is in national education policy track. No more pressure on diversity as what happens now has died the creativity of management of *madrasah* and contrasted with the popularity of *madrasah*.

The development of *madrasah* should be triggered the emergence of various shape, type, mode, and education approach issued with the complexity of society starting from public *madrasah*, vocational *madrasah*, religious *madrasah*, *madrasah* "skill", and *madrasah* "model". With a number types of *madrasah*, there are many choices for Muslim society to educate their children as they wish.

Madrasah development programs should be able to accommodate the aspiration of Muslims. It is quite different in case of getting attention on *madrasah* development in Singapore, in which the government limits the number of *madrasahs*, because of national integration reason amid the plurality of Singapore inhabitants (Qosim, 2011:443).

CONCLUSION

Many types of *madrasah*, such as public *madrasah*, vocational *madrasah*, *madrasah* "model", and religious *madrasah* or *madrasah diniyah*, seems not to show the improvement quality of *madrasah* in Indonesia; and the problems of *madrasah* are more complex. One of them is unclarity of the aim and purpose. *Madrasah* is still at the crossroad, pulled between the maintenance of historical tradition and adopting a new developing phase. Maintaining the old tradition means *status quo* although emotional satisfaction and

romanticism with Islamic education identity in the past. Meanwhile, adopting a new change means to set aside the identity and authentic of Islamic education history, despite it successfully fulfilled pragmatic necessity in address to answer globalisation challenge.

The solution is that *madrasah* development program should has orientation on affirming of *madrasah* historical vision, which is religious, popular, capable, and various. This affirmation would give foundation of strong system for developing *madrasah* and all education proses of education in *madrasah*, so that anybody who organizer of *madrasah* should socialize and encourage every component of *madrasah* towards the vision. With the clear vision, *madrasah* will not become a confused institution that do not have any progress in responding many challenge faced. *Madrasah* has identity as education institution with an excellent academic and a strong religious basis which is trusted and loved by society and do not become weakness as it is equally admitted with public school.

For that, a number attempts of developing *madrasah* should not quit on the shape of either vocational *madrasah*, public *madrasah*, *madrasah* "model", and religious *madrasah*, but also include all activities, starting from concept, vision, mission, institution, curriculum, methodology, learning process, human resources of education, education environment basing on Islamic source, and Islamic value built-in all process of education activities. Instead of facing many problems, *madrasah* that has special characteristic still become a pillar of hope for modern man to overcome crisis of faith in God and evade the terrible demoralizing and dehumanisation as sophisticated technology and materials increases. The shift of value, triggered by globalization demand, makes the *madrasah* that combine general science and religion extremely have a chance to prepare the generation in facing challenge of the times.¹

¹**Statement:** I, hereby, declare that this article is my own scholarly work; so, it is not a product of plagiarism, due to all sources that are cited in this article, I have shown in the References. This article is also not submitted, reviewed, or published in other scholarly journals yet.

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Discussion on Upgrading *Madrasah* in Indonesia

(Source: <http://majalahgontor.net>, 15/2/2016)

These facts encourage Munawir Sjadzali (1995), former Minister of Religious Affairs of the Republic of Indonesia, introduced the term of “*ulama* (Islamic scholars) crisis” by establishing “religious *madrasah*”, in Indonesian term is MAPK (*Madrasah Aliyah Program Khusus* or Islamic Senior High School for Specific Program). The vision of MAPK is to master a special knowledge about Islamic teaching or *tafaquh fi al-din* (fully understanding on religious affairs).