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Research Article

## Madrasah Education Reform In Indonesia

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**Abstract.** Education in Islam is placed as something essential in human life. Through education, humans can shape their personality. In addition, through education humans can understand and be able to translate the environment they face so that they can create a brilliant work. Madrasas in building national character by instilling religious values as part of the implementation of education besides providing general knowledge need to be a concern. Because the implementation of madrasah education has encouraged education in Indonesia to be even greater. Until now, madrasas are still looking for their ideal form. The identification of madrasas boils down to two things, namely the problem of *interly* (tug-grow) madrasa policy in the integration of the National Education System and the low level of public appreciation in efforts to develop madrasas. Even so, madrasas must try as optimally as possible to deal with problems in the future to carry out reforms in the madrasa system. This study aims to find out the renewal of madrasah education in Indonesia and find out about the renewal of madrasah education in Indonesia according to Prof. Dr. H. Abuddin Nata, MA The type of this research is library

research, using an approach method, which means that the materials and data used in the research were obtained from books and other sources related to this research. The conclusion of this research is that the renewal of madrasah education in Indonesia, according to Prof. Dr. H. Abuddin Nata, MA. Namely evaluation is important in carrying out updates, and implementing patterns of maintaining old traditions that are still good, as well as taking new traditions that are even better, the development and progress of science and technology are used proportionally in managing curriculum and learning methods so as to achieve insight values in global competition and a modern education management system.

**Keywords:** Islamic Education, Madrasah, Educational renewal

## INTRODUCTION

Education in Islam is placed as something essential in human life. Through education, humans can shape their personality. In addition, through education humans can understand and be able to translate the environment they face so that they can create brilliant works (Syarifuddin Idris: 2015). Education is more than just; This last teaching can be said to be a mere transfer of knowledge, not the transformation of values and the formation of personality with all the aspects it suffices (Azyumardi Azra: 2012).

According to the explanation in Permendiknas Number 20 of 2003, that the holding of religious education in schools has the intention of forming students into human beings who have faith and are devoted to God Almighty and have noble character. 3 Renewal is usually used as a process of change to improve existing conditions in a way or situation and conditions that are better and more advanced, to achieve a goal that is better than before, in the context of education then something improves the existing system in education (Resya Oktavia : 2017).

Madrasahs can be said to be educational institutions in the Islamic world, institutions that are very prominent in Islamic education. In reality the madrasah is a continuation of education in the mosque, the use of the name madrasah for this Islamic educational institution has a different meaning, the use of this madrasah can be understood that its function and essence as an Islamic educational institution is to develop Islamic knowledge and at the same time spread religious understanding (Ninik Masruroh : 2020).

In the development of madrasahs in building national character by instilling religious values as part of the implementation of education besides providing general knowledge needs to be a concern. Because the implementation of madrasah education has encouraged education in Indonesia to be even greater. Help achieve compulsory education, as well as increase school enrollment rates in Indonesia. As an integral part of the National Education System (Shovaruddin Adnan: 2020). In the national education system, madrasahs are referred to as schools with Islamic characteristics. Until now, madrasahs are still looking for their ideal form. The identification of madrasahs boils down to two things, namely the problem of tug-of-war for madrasah policies in the integration of the National Education System and the low level of public appreciation in efforts to develop madrasahs. Even so, madrasahs must try as optimally as possible to deal with future problems (Khoirul Huda: 2016).

Currently the number of madrasas in Indonesia has spread to all corners of the country. According to data from the Ministry of Religion for 2019-2020 the number of madrasas in Indonesia has reached more than 52,530 madrasas. This figure makes a major contribution to increasing school enrollment rates in achieving compulsory education. Besides that, one of the important things in the Ministry of Religion's RPJMN 2010-2014 in the program and strategy for implementing activities in 2010-2014 is improving the quality of Raudhatul Athfal, madrasas, religious tertiary institutions, religious education, and religious education. This will spur the implementation of better education (Faridah Alawiyah: 2015).

Ideally Islamic educational institutions have superior educational outputs because in the educational process they emphasize aspects of general and religious education. However, in reality, schools with Islamic characteristics such as madrasas cannot compete with public schools. The community trusts public schools in educating their children more than madrasas. Society's assumptions about society's problems are often synonymous with *second-class institutions* that are not advanced compared to public schools.

## **METHOD**

In this thesis research, researchers used a qualitative research approach with a type of literature study (Lexy: 2006). Qualitative research is an attempt to present the social world and its perspectives in the world in terms of concepts, behavior, perceptions and issues about being studied. This type of research is a type of library research, meaning that the materials and data used in research are obtained from books. and other sources related to this research. To obtain and obtain data on the renewal of madrasah education in Indonesia , analyze the book on the renewal of Islamic Education in Indonesia by Prof.Dr. H. Abuddin Nata. Researchers use sources and data that are relevant to the research to be studied.

## **RESULTS AND DISCUSSION**

In the national education system, madrasas are referred to as schools with Islamic characteristics. Until now, madrasas are still looking for their ideal form. The identification of madrasas boils down to two things, namely the problem of tug-of-war for madrasa policies in the integration of the National Education System and the low level of public appreciation in efforts to develop madrasas. Even so, madrasas must try as optimally as possible to deal with future problems.

The existence of madrasas with various development patterns and strategies does not necessarily run smoothly, in terms of the problems faced by madrasas in Indonesia as Islamic educational institutions there are several real madrasah problems as well as problems faced in general by education in Indonesia, including: Limited facilities and infrastructure, quality teachers, low achievement of madrasa students, low welfare of madrasa teachers, lack of equal distribution of educational opportunities and low relevance of education to needs (Khoirul Huda: 2016).

Armed with his expertise in the field of Islamic education, Prof. Dr. H. Abuddin Nata offers various kinds of reforms in overcoming the above problems. In his book entitled *Renewal of Islamic Education in Indonesia*, regarding reform of madrasas is

to return the performance of madrasas to their original origins as shown by Adabiyah School . Through this madrasa renewal effort, various components or aspects of education in madrasas starting from the vision, mission, infrastructure, management, curriculum and evaluation are updated.

It can be understood that renewal cannot come from changes for the better, this renewal is found in the Qur'an in the letter Ar Ra'du verse 11 which means: “ *For him (man) there are angels who always take care of him taking turns from the front and behind him. They guarded it at the command of Allah. Truly Allah will not change the condition of a people before they change the condition of themselves. And if Allah wills evil against a people then no one can refuse it and there is no protector for them besides Him.*

According to Abuddin Nata, the emergence of efforts to reform madrasas in Indonesia was influenced by two main factors as follows: *First*, internal factors from Indonesia itself, there was a strong desire from modernist Muslims in Indonesia who were dissatisfied with the education they had and the discriminatory attitude of the Dutch government, which do not want to provide superior education for the Indonesian people in general, and Muslims in particular. Muslims try to build madrasas by imitating the educational model held by the Dutch colonialists. *Second*, external factors, namely the Islamic reform movement that occurred in the Middle East. The combination of the system with modern Dutch education and the ideas of educational reform from the Middle East is what is driving the renewal of Islamic education in Indonesia, especially madrasah education.

Based on these two theories, the idea of reforming madrasas to their early origins as shown by the Adabiyah School can overcome the various deficiencies found in madrasas built on the second theory as mentioned above. So through efforts to renew the madrasa, it is necessary to update various components or aspects of education in the madrasah starting from the vision, mission goals, curriculum, learning process, human resources, infrastructure, management, financing and evaluation to be updated (Abuddin Nata: 2019).

These efforts began to be carried out in the 1970s, when development under the leadership of the New Order began to carry out development in all areas of life: social, economic, political, cultural, environmental and so on in order to prosper and strive to prosper society in a fair and equitable manner. The demands of this development require superior, quality human resources in various fields of expertise. The demands of this development require the world of madrasas to update various aspects of their education, especially aspects of the curriculum and teacher staff. Madrasa graduates will be marginalized with limited movement, only in the religious sector and non-formal sector activities. Because the number of madrasas is very large, and some Muslims study at this institution, thus the majority of Muslims will feel the impact, namely becoming a marginalized group.

The need for general subjects to be included in the madrasa curriculum is increasingly equitable, as the demands of the times. Thus, various variations arise in balancing general and religious subjects in the madrasah environment, and in that balancing, general subjects get a small portion, so this results in a madrasah diploma having a value that is not the same as a public school diploma. During that period,

graduates of madrasahs could not continue to general education institutions or general tertiary education due to differences in general education certificates and madrasah (Haidar Putra: 2016).

In order to overcome such a situation, like it or not, madrasahs have to carry out reforms by following the pattern of maintaining old traditions that are still good, and adopting new traditions that are even better. In order to achieve this goal, there are two paths taken. Namely the government path and the path taken by the community (private sector). The path taken by the government, among others, is carried out through the SKB 3 Ministers. In the SKB it is stated: 1) Madrasah certificates can have the same value as public schools. 2) Madrasah graduates can continue to public schools at a higher level. 3) Madrasah students can move to public schools of the same level (Abuddin Nata: 2019).

With the integration of madrasahs into the National Education System, the Indonesian Government's appreciation and attention to madrasahs has increased compared to before. However, another thing is that madrasahs are integrated into the National Education System, so that madrasahs are actually in principle not there is a kotomy for madrasahs in the National Education System Law, which is the same as public schools, especially in terms of curriculum, in this case because the curriculum is also an actualization of educational goals, there must be specifications in the MI, MTS and MTS curricula. MA, which differs from general schools, such as the MI and MTS curricula, places more emphasis on knowledge transfer and character building, while MA places more emphasis on building *life skills*.

Other madrasah reforms also occurred in private madrasahs, which did not use the name of madrasah but had strong religious qualities and were common as Islamic school institutions or public schools with an Islamic spirit. as was done at the madrasah at Pondok Modern Darussalam Gontor Ponorogo, East Java and others. The madrasah renewal was basically a continuation of the madrasah reform carried out by a number of early madrasahs, (20th century). In addition, there are also educational institutions which, although they do not use the name madrasah, have a strong religious spirit. Such educational institutions, commonly referred to as Islamic schools or public schools with an Islamic soul, such as Al-Azhar High School and various branches in other areas, are pioneers of superior and integrated Islamic schools (Abuddin Nata: 2019).

Madrasahs are part of the educational tradition that exists in Indonesia, it turns out that madrasahs still have many weaknesses and need to be updated at the speed of globalization which is marked by advances in information technology which makes there are no boundaries between corners of the world, by maintaining old traditions and adopting new traditions, developments Madrasah education also follows developments, so in the future the development of madrasah education cannot be handled in a partial or partial way, but requires a complete developmental mindset, especially when faced with national policies in the field of education which have a vision of realizing the education system as a strong social institution so that it emerges to lead in a tolerant attitude and being able to realize integration (unity and integrity) and being authoritative to empower all Indonesian citizens to develop into quality human beings, so that they are capable and proactive in responding to the challenges of the times always changing (Abuddin Nata: 2019).

## CONCLUSION

Five figures, namely Azyumardi Azra, Muhaimin, Haidar Putra Daulay, Harun Nasution and A. Malik Fadjar, raised the issue of reforming madrasas, they outlined the most dominant problems in madrasas in Indonesia including: Curriculum, existence of madrasas, management, graduates of madrasas and quality of madrasas. And they have contributed ideas for madrasa renewal through these problems. So, like it or not, madrasas have to carry out a thorough reform, in order to achieve the goal of superior and competitive madrasas and be able to compete with public schools.

Renewal of madrasa education in Indonesia according to Prof. Dr. H. Abuddin Nata said that madrasa renewal in Indonesia cannot be handled partially but must be comprehensive and to carry out madrasa renewal in Indonesia, there must be an evaluation that supports reform, by following a pattern of maintaining old traditions that are still good, and adopting new traditions that are more good again. The development and progress of science and technology must be a place for students to learn about technology and occupy the existence of science and technology proportionally. So this is the reason for madrasas in terms of curriculum and learning methodology, in this case the actors or managers of madrasas, both principals and teachers, formulate curriculum and learning methods accordingly. Challenges of the times, curricula and subjects that are worth insight and agreement in global competition and a modern education management system.

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