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## PEDOMAN TRANSLITERASI

Arab	Latin	Arab	Latin
ا	a	ض	dh
ب	b	ط	th
ت	t	ظ	zh
ث	ts	ع	'
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	ه	h
ص	sh	ي	y

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	<b>UCAPAN TERIMAKASIH</b>

**AN OVERVIEW OF MADRASAH MODEL OF EDUCATION IN INDONESIAN SYSTEM OF EDUCATION: OPPORTUNITY AND CHALLENGES****Saifuddin Ahmad Husin**

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**Abstract.** Madrasahs evolved from Pesantren model of education. While pesantrens were the comparative model of the colonial Dutch model of education, madrasahs are hybrid model of the two. The emergence and development of madrasahs is based on Islamic principle of “keeping traditions and adopting the new when it is better.” There is distinction between Madrasahs and Pesantren. Madrasahs are general education schools run by Islamic institutions to provide education to Muslim pupils together with religious instruction. Pesantren are Islamic Boarding Schools for teaching Islamic studies. Some madrasahs are part of the pesantren system, others are not. In decentralization perspective madrasahs face the challenges of ensuring district government to maintain a vibrant private madrasah community, addressing common fears that their Islamic characteristics will disappear, dividing the line between general and religious education when madrasah teach an Islamic approach to general education balancing the demands for improved quality and increased enrolment.

**Keyword:** Madrasah; Pesantren Development; Decentralization; Reform*Copyright © 2018 Madrasah Jurnal Pendidikan dan Pembelajaran Dasar. All Right Reserved***A. INTRODUCTION**

Educational system in Indonesia inherited two different traditions of schooling system; Islamic education tradition and modern education tradition, of which the latter was introduced by the Dutch during the colonial period. These two traditions have brought about two models of school administration or management which are still in practice today. Present day ‘Sekolah’ (taken from Spanish/Portuguese *escuela*, and English/Dutch *school*) model of education is administered by the Ministry of National Education (MoNE), while Pesantren model of education is under the supervision of Ministry of Religious Affairs (MoRA). Islamic tradition gave birth to Pesantren model of education. By and large, this Pesantren model gave more emphasis on learning of Islamic knowledge and sciences and at the same time being a center for Islamic da’wa (propagation) within the Muslim community. Historians believe that the emergence of pesantren model of education in Indonesia took place during the process of the spread of Islamic religion in Indonesia in about the seventeenth century.

Later at the end of the nineteenth century and the beginning of the twentieth century, some reformers of Islamic education introduced madrasah model of education which they believed as “the middle way” or hybrid of the two opposing models of education. Besides offering the teaching and instruction of Islamic knowledge and sciences, madrasahs also introduce general or secular subjects, especially natural and social sciences, as well as mathematics.

As introduced above, the Dutch colonial administration inherited modern education tradition which emphasized scientific education and skill aspects. At the

beginning, schools which were built and administered by the Dutch in Indonesia were meant to be centers or agencies to train low-skilled and underpaid Indonesian clerks working in the colonial offices. However, access to these schools was very limited. Only the local urban elites, nobilities, and the rich could send their children to the Dutch systems of education. Meanwhile, only after around the early twentieth century (around 1905) the poor and rural community had any access to this modern system of education. The access given to the poor and rural community was due to loosening of the Dutch colonial policy toward the Indonesian people.

## B. DISCUSSION

### 1. From Pesantren to Madrasah

Historically, Islamic education reform in Indonesia was triggered by two factors. Firstly, internal factor, that is condition of Islamic community in Indonesia who were marginalized and underdeveloped in education. This condition became the driving force for some Muslim elites to start reform in education. Secondly, external factor, that is the return of Indonesian students who studied abroad, mainly in the Middle East, and upon their return to Indonesia they started reform movement. Among these influential figures were Syekh Muhammad Jamil Jambek, Haji Karim Amrullah, Haji Abdullah Ahmad, Ibrahim Musa Parabek in West Sumatra. While in Java we know names like H. Ahmad Dahlan with his Muhammadiyah movement, H. Hasan who founded Persis (Persatuan Islam or *Islamic Unity*), and H. Hasyim Asy'ari who founded Nahdatul Ulama (Haidar Putra Daulay, 2001).

Meanwhile, Karl Steenbrink (1986:46-7) suggested four factors setting off the reform of Islamic education in Indonesia:

- a. Since 1900 there have been ideas and thoughts to return to the Quranic and prophet's traditions teaching.
- b. Second factor being the nature of national sentiment against colonial Dutch.
- c. Efforts of Muslim communities to strengthen their organization in social and economic field.
- d. disappointment with methods of traditional education in Quranic learning and religious study.

In terms of focus, reform was focused on four agenda. First, reform was made for the inclusion of academic subjects along with the teaching of religious subjects. Second, adoption of modern methods of instruction was encouraged. Third, the introduction of classical system, rather than based on levels of religious books studied. Finally, reform was also made by adopting modern principles of education management. Madrasah model of Islamic education is the result of such reform.

The Dutch colonial power was slow in providing educational services to any but the colonial elite. When they finally responded to demand of education for the indigenous people, it was neither enough, not what was wanted by a large sector of the community. But it did provide a comparative model. Islamic communities wanted their children to achieve an education that would open new opportunities for them, but they wanted to maintain their Islamic traditions, and wanted schools to be available to the typical poor. Madrasahs were thus originally a community response to both the failure of the Dutch to provide education for the people, and an expression of a belief that citizens of communities could do it better for themselves, following an ancient belief in the principle Ushul Fiqh often quoted by Ulama to support an argument; "*keeping traditions and*



*adopting the new when it is better" (Al-muhafadhatu bi-l-qadim al-shalih wal akhdzu bil jadid al ashlah).*

The terms Madrasah itself was adopted from the name of Islamic education institutions that were popular during the Middle Ages in the Middle East. However, it is important to mention that the first Madrasahs in Indonesia offering a general education together with religious instruction stemmed from the Dutch model of education or schooling, and therefore they are different from the kinds of Madrasahs from the countries where the term originated.

At independence, Dutch schools were handed over to the new national government, but as Madrasahs were not part of the colonial system, they remained outside of government. In 1950 the Government issued Law 4/1950 on the basis of education and teaching in schools, which recognized Madrasah as part of national education, but there was little effort to require them to teach the national curriculum. Under this law, Ministry of Religious Affairs (known then as the religious education service, *Jawatan Pendidikan Agama*) converted some private Madrasahs into public Madrasahs. In 1966 more Madrasahs were declared public following a decision of the People's Representative Assembly (Act No. XXVII of 1966. A total of 123 MI, 182 MTs, and 42 MA were transferred to MoRA control). These converted Madrasahs were run by the national government within MoRa, and received subsidies from the government. They were intended to act as models for private Madrasahs, which made up over 90% of the total, and continued to be run by individuals or private institutions.

## **2. The Place of Madrasahs in Education System in Indonesia**

The first preliminary step towards integrating the two systems of education in Indonesia was taken in 1975 with a joint decree of the then Minister of Education and Culture (now Ministry of National Education) 0371/U/1975, MoRA 6/1975, and the Minister of Home Affairs 16/1975 on the recognition of Madrasah in general education dated 25 March 1975. The decree called on Madrasahs to allocate 30% of their teaching to MoNE's general education curriculum. However, this was hardly adequate for assuring Madrasah pupils could compete in the market for jobs when they graduated. Then Law 8/1989 on Education mandated a formal relationship between MoRA and the Ministry of Education and Culture, and the ratio reversed, with 70% of the teaching in Madrasahs complying with the curriculum, administered by the Minister of Education and Culture. Even so, Madrasah education was considered as a parallel schooling system under MoRA.

The 1989 also provided the basis for the New Order Government's education development strategies in the Second Twenty-Five Development Plan that remain valid:

- a. Extending universal basic education from six years to nine years.
- b. Improving education quality and relevance at all levels through the development of teachers and educational staff, curriculum, textbooks, physical facilities, and instructional materials.
- c. Improving educational effectiveness and productivity, and
- d. Enhancing community participation in education (People's Consultative Assembly Decree II/MPR/1993 on national guidelines includes the long term plan for 1993 to 2018)

In 1998, Soeharto stepped down and the Reform Era began, but the general thrust of thrust of the long term plan is still relevant. Law 22/1999 on regional governance and Law 25/1999 on fiscal balance between the central government and regions shifted governance and financial responsibility for schools to district government, where communities and parents can have greater influence on decision-making. In 2001, primary and secondary education were transferred to districts, including 1.6 million teachers, and tens of thousands of assets. But as Law 22/1999 retained religion as a national affair (along with justice, security, monetary policy and foreign affairs), and as Madrasahs were still under MoRA, responsibility for Madrasahs was not transferred. In mid 2003, President Megawati Soekarnoputeri signed a new National Education System Law (20/2003).

According to Law 20/2003 on National Education System, madrasahs also provide general school education at three levels. Madrasahs at the primary level are known as Madrasah Ibtidaiyah (MI). This can be seen in the following Figure 1.

**Figure 1: School System according to Law 20/2003**

Official School Age	Higher Education	Islamic Docatorate Program (S3)	Docatorate Program (S3)	Second Professional Program (S3)			
		Islamic Master Program (S2)	Master Program (S2)	First Professional Program (S2)			
22	Higher Education	Islamic Graduate Program (S1)	Graduate Program (S1)	Diploma 4 Program (D4)	Diploma 3 Program (D3)	Diploma 2 Program (D2)	
21							
20							
19							
18	Senior Secondary Education	Madrasah Aliyah (MA) <i>Islamic General Senior Secondary School (GSSS)</i>	SMA <i>General SSS</i>	SMK <i>Vocational SSS</i>			
17							
16							
15	Basic Education	Madrasah Tsanawiyah (MTs) <i>Islamic General Junior Secondary School</i>	SMP <i>General Junior Secondary School (GJSS)</i>				
14							
13		Madrasah Ibtidaiyah (MI) <i>Islamic Primary School</i>	Sekolah Dasar (SD) <i>Primary School</i>				
12							
11							
10							
9		Pre School	Bustanul Atfal/ Raudatul Atfal	Taman Kanak-kanak			
8							
7							
6							
5							

4	Islamic Kindergarten	Kindergarten
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At the junior secondary level, they are known as Madrasah Tswanawiyah (MTs). These provide the first nine years of education, defined in Law 20/2003 as basic education. Madrasahs at the senior secondary level are known as Madrasah Aliyah (MA). Private foundations own approximately ninety percent of Madrasahs (ADB, 2003:8). Most of these private madrasahs own and operated by small Madrasah foundations, being local foundations with only one or two schools, or regional foundations running many madrasahs within a number of districts or provinces, and national foundations that have Madrasahs throughout the country. Over the years, the government has taken over responsibility for almost 10% of Madrasah, which are known as public madrasah/Madrasah Negeri. The distinction is made here between Madrasahs and Pesantren. Madrasahs are general education schools run by Islamic institutions (including Pesantren) to provide education to Muslim pupils together with religious instruction. Pesantren are Islamic Boarding Schools for teaching Islamic studies.

### 3. Some Key Facts about Madrasahs

There are three basic forms of madrasah schools in Indonesia. The first are madrasah that incorporate general subjects into their curricula, the second are madrasah diniyahs that teach only Islam and Arabic, and the third are pesantrens, which could be either of the first two types but offer boarding for students who want to live under the guidance of *kiais* (instructors). Approximately 15 percent of all children of school age are enrolled in this religious school system. In 2002, about 5.7 million children were enrolled in the three levels of the 37,362 madrasahs of the first type. This first type of madrasah has been formally recognized as part of the regular school system under a series of laws enacted between 1945 and 2000. Numerous community-organized madrasah diniyahs also serve a large number of children, but no reliable enrollment rates are on record for this type of school. In 2002, about 2.7 million children were enrolled in 11,312 pesantrens.

Madrasahs are attractive to parents because they are often found in remote areas so are very accessible, they tend to be less expensive than other types of schools (therefore most families who choose these schools are of a middle to low economic status), and some of them hold classes at times that do not coincide with children's work schedules. In addition, madrasahs are particularly attractive to girls because parents consider them to be "morally safe." Over the last five years, enrollment in madrasahs has grown faster than enrollment in regular public schools. The Indonesian government is seriously considering the role that these schools could play in achieving the country's Education for All goals.

Despite some ongoing current controversy on the future and direction of Madrasahs among Madrasah community in responding the change in the National Education System and the pressure from globalization, the following facts, which have been repeatedly exposed, are some comparative advantages of Madrasahs (ADB Mesa, 2003:10; FkBA, 2000; LkAM, 2001; Jamaluddin, 2002). They are:

- a. **Deep roots.** Madrasahs have deep roots in an historic educational philosophy that for some reasons has not been developed and enhanced in Indonesia to help Madrasah to adapt to the changing environment.

- b. **Growing in time of crisis.** Madrasahs have demonstrated their greater flexibility than general schools in coping with long monetary crisis. A significant proportion of the community perceives Madrasahs as providing a more attractive type of schooling.
- c. **Pro-poor.** Madrasahs are contributing to basic education primarily in poor communities, and providing it at very low cost to communities.
- d. **Pro-gender balance.** Madrasahs provide education to a greater proportion of girls than general education at all levels, and to more girls than boys at secondary level.
- e. **Providing pious norms and values in response to family demand.** Many Muslims consider Madrasahs provide superior education to general schools by adding religious education in the curriculum as a means of imbuing children with pious norms and values, which are perceived as a defense against the negative impacts of twenty first century globalization and other undesirable external influences.

However, despite their advantages, their financial, physical and human resources are far less than general public schools, and there are wide disparities in the resources allocated to Madrasahs throughout the country, and between public and private Madrasahs. With far less resources, most Madrasah fall just marginally behind the mediocre standards of average general education schools, though in several provinces one of which being South Kalimantan (B. Pots, 2007), Madrasah pupils have attained higher average scores than general education pupils.

The growth and improvement in Madrasah education is considered as a result of:

- a. increasing parent and community capacity to finance Madrasahs
- b. longing among modern Muslims to get a competitive education for their children in both general and Islamic education acquired only in Madrasah
- c. recognition of parents of their limitation in providing sufficient Islamic education at home, and
- d. trust in Madrasah in protecting their children from undesirable influences of the outside environment (Azyumardi Azra, 2002).

#### 4. Current Situation of System of Education in Indonesia: Its Implication and Challenges for Madrasah

Formally, madrasahs are governed and funded by the Ministry of Religious Affairs (MoRA) in parallel system to that of the Ministry of National Education (MoNE). However, only those madrasahs that have applied for registration or accreditation are really controlled by the MoRA. Under the decentralization reform, the government is considering treating all schools (whether public, private, or madrasah) exactly the same under the governance of the MoNE at the central level and of provincial and district government at the local level.

The recently amended Constitution mandates the government to establish one National Education System, regulated by a Law. The constitution intention of education is now "to develop religious faith and moral character for the sake of intellectual development of the community." The Law for the National Education System is Law 20/2003, which replaces the former Law 8/1989 on education. The parallel education system will be abolished with the implementation of the new National Education Law (Law 20/2003), and governance of Madrasahs will be transferred into districts (Jamaluddin, 2002).

Ministry of National Education is responsible to oversee the educational system in the country. Indonesia is committed to provide a place in schools all children of basic education age and obliges parents to send their children to school for basic education. The

national planning program (Propenas 2000-2004) outlined four strategies for aiming at nine year basic education: (a) to expand sitting capacity at primary and junior secondary levels for every children in the community; (b) to increase equal access to education for disadvantaged, rural, poor, underserved, and children of broken families; (c) to increase the quality of basic education to a minimum standard, and (d) to develop school-based and community-based education. As part of the national education system, madrasahs gave the same responsibility in accomplishing universal nine-year basic education as general primary and junior secondary schools have.

The transition to governance of Madrasahs by district government under MoNE raises several fundamental governance issues:

- a. How will the quality of government funding be corrected?
- b. How will districts maintain a vibrant private madrasah community, addressing common fears that their Islamic characteristics will disappear?
- c. Where is the dividing line between general and religious education when madrasah teach an Islamic approach to general education?
- d. To what extent will government subsidies lead to a greater public demand for madrasah education?
- e. Can madrasah balance the demands for improved quality and increased enrolment?

At least four areas of reforms have significant implications for madrasahs. Firstly, in economics, the direction of reform is now towards more small and medium scale enterprises building and the indigenous generally rural economy, providing an opportunity and challenge to madrasah in their distinctive emphasis on life skills that is oriented to rural, indigenous, and small-scale economic activities.

Secondly, in politics, the greatest change has been the change from a single majority party with only two weak and largely subservient minority parties, to a multi-party system, usually without a clear majority in the legislature, creating a more democratic political environment in which even small political groupings may have representatives in the decision making process. Many madrasah have become associated with new Islamic parties, and others with parties that profess to be secular but have strong roots in madrasah foundations. Many Kiais and foundation leaders have entered district politics, propelling madrasahs into the local political arena, while madrasah governance remains a centralized function. Decentralization of madrasahs will be closely followed by politicians.

Thirdly in social welfare, the social safety net program in education, in the form of scholarships for the poor and operational budget grants for poor schools, was one of the most successful poverty alleviation initiatives in the country. The immediate impact was the reduction in pupil dropouts, including from madrasahs. Although the number of beneficiaries from the scheme was smaller than expected, the impact was unquestionable.

Fourthly in fighting corruption and creating clean government, the government has failed to such a degree that international comparisons show Indonesia failing behind on scales of corruption. This has two implications for madrasahs. Anecdotal evidence suggests that district-level corruption has increased decentralization. The direct impact will come when subsidies are paid from district governments; the system for allocating subsidies and for payments must be designed to prevent corruption and collusion. The indirect impact is the reaction of the community, where many payments are questioning the role of general education in educating young people in moral values. They are turning

more and more to the distinctive Islamic education in madrasahs with its strong emphasis on Islamic norms and values.

Entering the 21<sup>st</sup> century, education in Indonesia faces three major challenges. Firstly, Indonesia has to ensure that access to education is sustained and enhanced. Secondly, education is a strategic instrument for preparing competent human resources for globalization. Thirdly, Laws 22/1999 and 25/1999 (and now the new Law 20/2003) mandate a shift in governance of primary and secondary education, from national government to district government, to be more democratic, participatory, and diverse to address local needs.

Unavoidably, Islamic education is influenced by globalization. Free trade demands intellectually qualified human resources, from more skilled labor to an increasing number of professionals. Madrasahs need to provide pupils with generic skills suitable for the future work force. Some madrasahs should aim for excellence in education, to prepare the most competent pupils for professions. Almost half of senior secondary education is provided by MA.

Free trade and expansion of information technology change public moral values, and madrasahs need to teach Islamic values so that they remain relevant to young adherents through the changes in society, neither contaminating the core moral and value of Islamic belief, nor resisting new knowledge or change that may ultimately bring benefit to Muslims. Some international norms appear contradictory to Islamic belief, but the process of learning to cope with globalization to some extent can enrich Islamic culture in different ways according to the different wings of Islam. The challenge for madrasahs as institutions involved in preserving, socializing, educating, and developing Islamic culture, is how religious education can provide Muslims with means of living and working in an international pluralistic environment.

### C. CONCLUSION

The following summary may well reflect and at the same time conclude the discussion of opportunity and challenges of Madrasah model of education in Indonesia in the perspective of the decentralization reform, that is one of the challenges in gaining full parity for madrasahs with regular public schools is the issue of school quality. The quality of education provided in madrasahs is often lower than the average quality of education provided in regular public schools. Average student test scores are lower in madrasahs than in regular public schools in 17 out of 26 provinces, although the overall averages for these two types of schools are not very different. Other evidence indicates that madrasahs lack adequate school facilities, teaching and learning materials, and trained teachers. Those that are registered or accredited are considered public madrasahs and receive some funding from MoRA; however, this funding is often not enough to meet minimal operational and salary needs. Occasional public subsidies are available also for private madrasahs (in the form of grants, teacher training, the provision of land and teaching materials, and the secondment of government teachers), but these schools mostly rely on community contributions and student fees. However, these changes will be impossible without government resources, especially as madrasahs face a double burden of teaching the general curriculum of public schools while also teaching a religious curriculum. Graduates of public madrasahs have been found to be weak in either area as the amount of instructional time dedicated to each subject is reduced in an attempt to cover both curricula.

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MADRASAH: JURNAL PENDIDIKAN DAN PEMBELAJARAN DASAR  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**

**Umum**

1. Karya ilmiah harus asli, belum pernah dipublikasikan di media lain, atau sedang dalam proses review untuk diterbitkan di publikasi lain (melampirkan surat pernyataan).
2. Menggunakan Bahasa Indonesia atau Bahasa Inggris\* (\*Pastikan penulisan dengan Bahasa Inggris sesuai kaidah yang berlaku, dan disubmit online melalui <http://ejournal.uin-malang.ac.id/index.php/madrasah>, kami tidak bertanggung jawab jika artikel anda tidak mendapat respon dari reviewer)
3. Menggunakan kertas A4 (21cm x 29.7 cm), dengan margin kiri 2.5 cm, 2 cm kanan, 2 cm bawah, 2 cm atas.
4. Jumlah paper minimal 7 halaman, maksimal 16 halaman kecuali ada lampiran, toleransi maksimal 20 halaman dengan 1 spasi dan alignment justify.
5. Font yang digunakan Book Antiqua 12 pt dan Sakkal Majalla (Jika ada konten Bahasa Arab) 14 pt.
6. Disarankan menggunakan referensi yang terbaru 10 tahun terakhir, kecuali kitab klasik.
7. Format file menggunakan Mic. Office/open Office (disarankan office 2013/2016\_ dengan eksistensi RTF bukan PDF).

**Kontent Naskah**

1. Judul maksimal 15 kata, alignment center.
2. Nama penulis tidak menggunakan gelar, mencantumkan institusi, dan email.
3. Abstrak minimal 150 kata dan maksimal 300 kata, satu paragraph, tidak terdapat tabel dan gambar.
4. Keywords minimal 3 kata dan maksimal 5 kata, dipisahkan dengan tanda titik koma (;).
5. Sistematika penulisan: Judul, Abstrak, Kata Kunci, Pendahuluan, Metode, Hasil, Pembahasan, Simpulan dan Saran, Pernyataan Terima Kasih (jika ada), Daftar Rujukan. Selain hasil riset, menyesuaikan dengan format penulis.
6. Format Tabel (Bold). Jika terdapat tabel, jarak antara row adalah 1 spasi, pada kategori tabel huruf ditebalkan (bold), dan penulisan sumber setelah tabel terakhir. Jika tabel bersambung ke halaman berikut blok row kategori tabel dengan kemudiak klik **layout => repeat header rows** seperti format tabel A.1.

(1 spasi)

Tabel A.1 Judul Tabel (justify)

No	Uraian	Uraian	Uraian
1			
2			
3			

Sumber:



(1 spasi)

### 7. Format Gambar

Jika terdapat gambar, grafik, diagram, dan yang serupa gunakan format dan wrap text gambar => in line with text atau menggunakan fitur text box, untuk kestabilan terhadap perubahan format dan pergeseran. Jarak antara kalimat terakhir dan sesudah gambar adalah 1 spasi. Gambar posisi center (tengah) seperti gambar A.1.

(1 spasi)

Gambar A.1 Judul Gambar (center)



Sumber: (center)

(1 spasi)

### 8. Format Numbering

Pada jurnal Madrasah tidak diperkenankan menggunakan Bullet hanya Numbering, kecuali termasuk dalam penulisan rumus. Numbering menggunakan format Huruf dan Angka. Dimulai dari Huruf kemudian Angka seperti format berikut.

Format Numbering:

- A. ....
- 1. ....
- 2. ....
- a. ....
- b. ....
- 1) ....
- 2) ....
- a) ....
- b) ....
- B. ....
- C. ....

9. Daftar Kutipan dan Rujukan menggunakan format **APA 6<sup>th</sup> Style Edition**. Disarankan menggunakan aplikasi referensi seperti Zotero, Mandeley, Endnote, dan sebagainya.

10. Sebelum mengirim naskah, disarankan untuk melakukan cek typographical dan grammatical errors serta cek plagiat, bisa melalui.

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