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Authority To Manage And Expand The Organizational Structure Of Madrasah Education In Kalimantan

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AUTHORITY TO MANAGE AND EXPAND THE ORGANIZATIONAL STRUCTURE OF MADRASAH EDUCATION IN KALIMANTAN

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Abstract

This paper aims to find out first, how is the perspective of government administration on the choice of madrasa management as the government's authority (Ministry of Religion) or the choice of madrasa management as the authority of local government in South Kalimantan. Second, why is it necessary to increase the authority and expand the organizational structure of madrasah management in South Kalimantan, from the directorate level to the directorate general. The research method used is a descriptive qualitative method, with the aim of describing the management authority and expansion of the educational organizational structure with a focus on managing and expanding the organizational structure of Madrasahs in South Kalimantan. The result of this study is that the current management structure of madrasah education in South Kalimantan is inadequate, considering the large number of madrasahs in South Kalimantan. Of course, this is not comparable between the scope of management and the large coaching responsibility, compared to the organizational structure it has. The conclusion of this study is that increasing the authority and expanding the organizational structure of madrasa education managers in South Kalimantan is an urgent need in order to balance the scope of development and organizational capacity.

Keywords: Manage, Organizational Structure, Madrasah, Expand Organization, Education.

INTRODUCTION

The presence of madrasahs as formal education units under the guidance of the Minister of Religion which organizes general education with the peculiarities of the Islamic religion, apart from being in line with the goals of national education, has actually become the answer for strengthening faith, piety and building the morality of students. This is what distinguishes the substance of learning in madrasahs from schools. In schools, there is one subject of religious education, while madrasahs

have four subjects of Islamic religious education: Aqidah Akhlak, Al-Qur'an Hadith, History of Islamic Culture, and Jurisprudence (Hidayat & Machali, 2012).

However, Law Number 20/2003 concerning National Education System equates madrasah with public schools, in its position as formal education. However, the alignment of the status and position of madrasahs with schools in the field of education in the National Education System Law does not necessarily require the management of madrasah affairs to be

autonomous. On the other hand, Madrasahs are still part of the government's authority, which is managed by the ministry of religion as a political agency, considering that madrasahs are in the field of Islamic education as part of the authority of the ministry of religion. Meanwhile, the administrative authority related to religion is an absolute matter that must be managed vertically by the government, in this case by the Ministry of Religion, as stated in Law No. 23/2014 on regional government (Burhanuddin, 2016).

This orientation to the development of religious (Islamic) values in madrasah education is the background to the existing condition of madrasah management under the auspices of the Ministry of Religion, which until now has grown rapidly even though in the budgetary aspect there are still gaps and inequalities with schools. The original intent of aligning madrasahs with schools in the National Education System Law is actually to provide equal service rights between schools and madrasahs, not because of the allocation of authority (Fahmi, 2021).

Recently, the idea has emerged to delegate the management of madrasah education in the context of decentralized (autonomous) authority as well as school education managed by local governments. This kind of thinking deserves to be appreciated, but at the same time, it must be criticized and studied more deeply in its impact on the social, cultural, and religious domains (Arifuddin, 2014). Do not let the autonomy of madrasah education actually erode religious values (Islam) as a hallmark of madrasahs, only for mere administrative-procedural reasons. Because procedural administrative problems can be answered through budget reallocations coupled with increased authority and expansion of the madrasah education management structure (Ministry of Religion).

In this context, reviewing madrasahs from various perspectives to provide a complete picture so that the choices that will be made by the state can be measurable the benefits and harms for the community, Muslims, and the Indonesian nation as a whole, both to maintain

madrasahs as a government affair or to shift madrasahs as local government affairs. The problems in particular are: First, what is the perspective of government administration on the choice of madrasah management as the government's authority (Ministry of Religion) or the choice of madrasah management as the authority of local government in South Kalimantan? Second, why is it necessary to increase the authority and expand the organizational structure of madrasah management in South Kalimantan, from the directorate level to the directorate general?

RESEARCH METHOD

In this study, researchers will describe the management authority and expansion of the educational organizational structure with a focus on managing and expanding the organizational structure of Madrasahs in South Kalimantan. In this study, it is described how the authority in managing and expanding the organizational structure is described, then the descriptive-qualitative method is used (Achmadi, 2011). To obtain complete, precise, and valid data, in this study the researchers used several techniques, namely: 1) Interview, 2) Observation, 3) Documentation. After the data was collected, the researchers conducted data analysis (Sugiyono, 2017).

RESULT AND DISCUSSION

The organizational structure is the parts that exist in an organization that are interrelated components with each other where each of these components has a main task and function to achieve organizational goals so as to create a good work system (Munajat, 2016).

Various studies on the existence of madrasahs are closely related to the context of the authority of madrasah management in general. To unravel the problems of holistic madrasah management in the governance of government administration, it is necessary to put forward various laws (UU) as the main regulations after the constitution (UUD 1945) which are the basis for madrasah management (Rofayatul &

Afifurrahman, 2019). Especially the tug of war between the position of madrasas as education which is embedded in the 'religion' clause as an absolute (vertical) affair on the one hand, with concurrent affairs (decentralized affairs) in the 'education' clause on the other. Furthermore, organic regulations will be described under the Act, in order to obtain a comprehensive understanding of the pattern of madrasa management in the context of the distribution of government authority. It is important to do this in order to clearly position the management of madrasas, not only from an administrative-procedural perspective, but the most important thing is the positioning of madrasas in the context of substantive administrative management which is necessary in accordance with the principles of mental-spiritual development of the nation and religion (Gaffar, 2012).

First of all, it refers to the construction of Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas) in regulating and positioning madrasas. In this law, especially Article 17 Paragraph 2 and Article 18 Paragraph 3, madrasas are equalized with (general) schools in the category of formal education. This means that there is no longer any difference between madrasas and schools in all their aspects, both in terms of substance (education standards and curriculum), managerial aspects, and most importantly budget and infrastructure aspects (facilities, infrastructure, funding). Madrasas have now become a national education subsystem (Hawi, 2018).

For madrasas, the status granted by the National Education System Law is like a double-edged sword, both a blessing and a problem. This status is a blessing in the context of madrasa modernization to improve quality standards and quality in responding to the various challenges of the times, as well as opportunities and fresh air to get the same treatment as schools. However, this status actually becomes a problem when the educational institution with Islamic characteristics, which since its establishment has been managed by the Ministry of Religion (Kemenag) has not received 'equal' treatment or

has not been fully optimally served by the state when compared to services to schools (Sutapa, 2002). At the same time, whether we realize it or not, this status has degraded the peculiarities of tafaqquh fiddin madrasas due to the heavy standardization of the curriculum for general science tools. In other words, as a result of this shift, madrasas in fact not only make their graduates completely 'bear' between religious and general subjects. In fact, it actually led madrasa students to leave the tafaqquh fiddin orientation to a completely profane and materialistic mindset. In simple terms, in the end, the modernization of madrasas is easier to understand in terms of diverting the concentration of students and perseverance in studying religion, into seriousness in studying general subjects.

At this point, madrasas are in a dilemmatic position, where curriculum content is standardized through the National Education Standards (SNP) by the Ministry of Education and Culture, but the administrative management aspect lies with the Ministry of Religion. However, slowly but surely, this dilemmatic position was able to be answered by madrasas. Now madrasas have cleaned up and are starting to adapt to the SNP. This is evident from the research results of the Research and Development Center for Regional Development, Research, and Development of the Ministry of Religion in 2014 on the Madrasah SNP. Even in various aspects, there are not a few madrasas whose quality is far superior to schools.

If approached from the textual aspect of an sich, madrasas are included in the 'education' clause which is a concurrent (decentralized) affair and is at the same time the domain of local government. Even if madrasas are managed by the Ministry of Religion vertically, this first argument also confirms that there was a disconnect in the funding of the General Allocation Fund (DAU) which was devoted to local governments in the devolution zone (Regency/City Government) in the education domain to madrasas (Daulay F, 2016).

This is the main cause of the problem with the disconnection of local government facilitation

for madrasas in South Kalimantan. This means that madrasas managed by the Ministry of Religion are in the vertical zone, not being the responsibility of the Regional Government in the educational autonomy zone. This first perspective is always used as an argument for shifting madrasas to local government affairs, as well as being the reason for positioning madrasas as 'stepchildren' in the national education system (Mitrohardjono & Rosyidin, 2020).

Viewed from a holistic-proportional perspective, in its status as formal education that is equal to (general) schools, madrasas as educational units attended by students (citizens), then Articles 1, 2, and 3 of the 1945 Constitution apply, namely that: (1) every citizen has the right to get an education, (2) every citizen is obliged to attend basic education and the government is obliged to pay for it, (3) the government seeks and organizes a national education system, which increases faith and piety as well as a noble character in the context of the intellectual life of the nation (Nurudin, 2015).

Meanwhile, as a national education subsystem, madrasas have the right to receive proportional, fair, and equal treatment, both in terms of expanding access, improving quality and competitiveness, as well as aspects of management and governance, which are constitutionally guaranteed by Article 31 paragraph 4 of the Constitution, 1945, that 'The state prioritizes the education budget at least twenty percent of the state budget for revenues and expenditures as well as from the regional income and expenditure budgets to fulfill the implementation of national education' (Fitriyani, 2019). This means that the numerical verbal mention of 20% of the education budget must be allocated equally to all components of the education sub-system, both at different levels and types of education, within the entire national education system, which includes madrasas. Problems related to the division of management authority, whether to be elected vertically or decentralized can be placed on the administrative aspect of government, should not invalidate the basic mandate of the

constitution. If not, it means a constitutional failure has occurred.

The delegating delegation of authority for madrasa education affairs by the President is legitimized by Government Regulation (PP) No. 66 of 2010 as a revision of PP No. 17 of 2010, especially in Article 1 paragraph 9, paragraph 11, and paragraph 14 in defining Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA), as one form of formal education unit under the guidance of the Minister of Religion which organizes general education with the peculiarities of the Islamic religion at each level of education. What must be underlined is the word "formal education under the guidance of the Minister of Religion" explicitly delegating the affairs of formal madrasa education to the Ministry of Religion. This delegated authority is emphasized in Article 53B paragraph 3 which expressly gives the authority to the Minister of Religion to make a Regulation of the Minister of Religion which specifically regulates the management and implementation of madrasa education.

The entire hierarchy of laws and regulations, from the 1945 Constitution to government regulations, gives madrasa management authority under the vertical agency of the ministry of religion. Thus, the tug-of-war between the 'education' and 'religion' clauses in the context of the division of madrasa management authority is the right of the president to give his delegated authority to the ministries under him, with clear provisions and boundaries, taking into account historical, political and juridical aspects. Thus, it can be said that the holistic perspective is proportional to the various legal and administrative legitimacy, the management of madrasa education is still undoubtedly managed by the Ministry of Religion.

The existence of madrasas has undergone a gradual transformation. Judging from the aspect of legal policy construction, the implementation of madrasas as formal education units is getting stronger, Law Number 20 of 2003 concerning the National Education System has confirmed that madrasas

and schools have the same position. Furthermore, madrasahs as educational units are expected to become plus educational institutions that have a strategic position with various advantages, both in terms of strengthening the religion and noble character as well as mastering science and other general subjects. Minister of Religion Regulation (PMA) Number 90 of 2013 concerning the Implementation of Madrasah Education, in Article 1 states that madrasahs are formal education units under the guidance of the minister of religion that provide general and vocational education with the specificity of the Islamic religion which includes Raudlatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah and Madrasah Aliyah Vocational.

This confirms that the existence of madrasahs, especially in South Kalimantan, which was originally very weak in existence, is now getting stronger in the national education system. The strengthening of the existence of madrasahs cannot be separated from the active role of the Ministry of Religion which has provided guidance in the management and implementation of education in madrasahs in a systematic and sustainable manner, both in terms of expansion and equitable access, quality improvement, relevance, and competitiveness.

In an effort to improve the accessibility and quality of madrasah education, the role of the Ministry of Religion is not only limited to providing assistance and guidance, but also through a strategy to strengthen madrasah institutions with the support of an effective, efficient, and accountable management and governance system. Strengthening organizational systems, regulations, human resources, monitoring and evaluation, data and information management, quality assurance of education, as well as a good image is a manifestation of the madrasah development policy strategy, including the development of institutional status through the private madrasah conversion program managed by the community. The conversion of private madrasahs is the embodiment of government policies that are serious about expanding access

and improving the quality of education. Changes in the "State" status of private madrasahs, on the one hand, will strengthen the institutions of these educational units and increase the competitiveness of madrasahs. A larger portion of the management by the government (Ministry of Religion) will have consequences for increasing the capacity of madrasah education managers.

Administratively, the Ministry of Religion is an institution that has a pattern of vertical policy authority (vertical authority of policy), including in terms of madrasah management. The number of madrasah in South Kalimantan is 1,378, while those with state status are 269 madrasahs, consisting of State Islamic Madrasah (143) institutions, State Madrasah Tsanawiyah (84) institutions, and State Aliyah Madrasah (42) institutions, the rest are private madrasahs (Source: EMIS Dashboard, MoRA).

Table 1. *Public and Private Madrasah in South Kalimantan*

No	Madrasah	Status			
		Negeri	%	Swasta	%
1.	Ibtidaiyah	143	53%	390	51%
2.	Tsanawiyah	84	32%	261	34%
3.	Aliyah	42	15%	118	15%
Total		269	100%	769	100%

Source: EMIS Dashboard, Ministry of Religion

The structure of madrasah education management in South Kalimantan is currently inadequate, given a large number of madrasahs in South Kalimantan. Of course, this is not comparable between the scope of management and the large coaching responsibility, compared to the organizational structure it has.

Therefore, it is necessary to increase the authority and expand the organizational structure of madrasah education management in South Kalimantan. This is a consequence of the government's role in providing optimal education services to the community, especially

madrasa education under the management of the ministry of religion.

CONCLUSION

The authority to manage madrasa education in South Kalimantan from the perspective of government administration shows that the management of madrasa education is the government's domain and has been delegated by the government to the Ministry of Religion.

Madrasa education management organizations within the Ministry of Religion have not been optimal in serving the implementation of madrasa education in South Kalimantan. Increasing the authority and expanding the organizational structure of madrasa education management in South Kalimantan is an urgent need in order to balance the scope of development and organizational capacity.

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