

## **The Nature and Mission of Islamic Educational Institutions (Madrasah) at Indonesia**

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### **ABSTRACT**

The process of fostering students' physical, spiritual and intellectual development towards the formation of Muslim personalities has developed from the simplest system to a modern Islamic education system. This is the essence of Islamic education. Judging from its aspects, systems and institutional forms, the development of Islamic education sometimes shows a tendency to be consistent with historical facts about Islamic education. The development of Islamic education tends towards an irregular trend and faces various challenges. *Almuhafadhoh ala qodimis sholeh, wal akhdu bijadidil ashlah*, this is an answer that might be able to answer the problems that exist in madrasah groups today, as it is understood that students' subtle abilities or abilities are very terrible in improving students' schooling. The current image of madrasahs tends to be one that is simply strict, rather than a government-funded school that is popular for its knowledge. This can be changed by sticking to the foundation of the madrasah as a strict school position, without ignoring extensive information or in this case knowledge and abilities.

**Keywords:** *Mission Islamic Educational Institutions, Modern Islamic Education*

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### **INTRODUCTION**

Nobody can just study the history of Islamic education in Indonesia. Islamic education, which refers to the process of coaching students towards the formation of a Muslim personality through physical, spiritual and intellectual development, has developed from the simplest system to become an Islamic education system in various regions, where currently the basic principles and goals of Islamic education are upheld in accordance with the principles of Islamic teachings outlined in the Al-Quran and as-Sunnah (Arifin et al., 2023).

Madrasah from the word part of the inference is the implied ism of *class* which means learning. Therefore, madrasah refers to a school for students or university students. The term madrasa has now become integrated with everyday terms. The history of the development of madrasahs in Islamic education will always be interesting to research. In the verifiable records of Islamic civilization it is known that Islam (in the Middle East) towards the end of the VIII century, when Harun Al-Rashid ruled in Baghdad (789-809 Promotion) Islam had taken part in a much higher level of social development than Western Europe. From the VIII century to the XIII century, this lasted for five hundred years, and it was found that the culture of science, art and

thought had an impact on world culture. One progress that should be grateful for is the presence of madrasa institutions as Islamic educational institutions that have a significant commitment to producing offspring or "providing regulation" to intelligent people, researchers, legislators and leaders. The dynamics of society and civilization (change in society) cannot be separated from the dynamics of madrasas which develop and are rooted in the culture of the local community. Either in the 10th or 11th century AD, or the 5th century AH, the establishment and growth of madrasahs began. At that time, the teachings of Islam had spread to various scientific fields, with various schools of thought and science.

In Indonesia, madrasas are assigned as schools (funded by the state) whose educational plans include Islamic examples. Madrasah Ibtidaiyah (MI) which is equivalent to Elementary School (SD), Madrasah Tsanawiyah (MTs) which is equivalent to Junior High School (SMP), and Madrasah Aliyah (MA) which is equivalent to Senior High School).

The historical background of madrasas in Indonesia began in 1909, when Sheikh Abdullah Ahmad founded the first madrasah in Indonesia in Padang, West Sumatra. After that, additional madrasas were established to complement the existing Islamic boarding schools and surau as centers of Islamic learning.

The Shcoel Madrasah, which was founded by Sheikh M. Talib Umar in 1910 in Batu Sangkar City, West Sumatra, was one of several madrasas that grew and developed at that time. In 1912, perhaps one of the largest Islamic associations in Indonesia, Muhammadiyah, was founded by K.H. Ahmad Dahlan et al in Yogyakarta. From here, the arrangement of educational foundations that combined Islamic education and general education began to be built. Apart from that, madrasas in Indonesia continue to develop over time.

There is Al Irsyad Madrasah in Jakarta which was founded by Sheikh Ahmad Sokarti in 1913, there is an additional Diniyah School which was founded in Padang Panjang City, West Sumatra in 1915, by Zainuddin Labai el Janusi, etc. until the birth of Nahdlatul Ulama (NU) in 1926 which was founded by K.H. Hasyim Asyari. However, the Dutch were unsettled by the rapid growth of madrasas. The colonial government was alarmed, and as a result issued regulations defining madrasas as "illegal schools", as well as a number of regulations limiting or prohibiting madrasas.

## **RESULT AND DISCUSSION**

### **The Birth of the Madrasah**

Towards the beginning of the increase in Islamic education, there were two types of teaching and performance organizations, to be precise: *kuttab* is a basic level of education that teaches children how to write and read the Koran as well as the basics of Islam. Meanwhile in the mosque it is: *halaqah*, which teaches various types of knowledge and provides education. The introduction of madrasas in the Islamic world is essentially a work to realize and perfect these *zawiyah*, to meet the development and progress as well as the increase in the number of students that has been taking place so far. Meanwhile, Karel A. Recognizing madrasas and schools, he reflected that schools and madrasas have various attributes. Nevertheless, he tends to associate madrasas with schools in this context.

The presence of madrasas as Islamic educational institutions basically has several foundations, including: As a sign and recognition of the replenishment of the Islamic school system, efforts to further develop the school system so that graduates get the same opportunities as those funded by the government. Schools, which have

the same potential to open doors and gain recognition, mental attitudes towards Muslim groups, especially students who are attracted to the West as a leading educational system from the consequences of assimilation (Munir et al., 2021).

Broadly speaking, it is grouped into two things, namely: the condition of the Indonesian nation and foreign conditions.

1. The state of the Indonesian nation

- a. In terms of Islamic teachings

Non-Muslim cultural patterns, especially Hinduism and Buddhism, including animism and dynamism, had developed in Indonesia before the arrival of Islam. Therefore, Islam did not enter the archipelago in a vacuum of culture or civilization. As a result, Islam and non-Islam complete the process of acculturation to cultural patterns and forms of belief.

- b. Activities of Islamic educational institutions

The Islamic boarding school and madrasa education systems emerged at the beginning of the 20th century. The revival of madrasas can basically be seen as a form of improvement that started from Islamic boarding schools. Madrasas were born from outside Islamic boarding schools, such as strict social associations or socio-political associations. Madrasas are not a continuation of the Islamic boarding school system in this context; rather, they are independent educational systems. Religious social organizations and madrasas that come from outside Islamic boarding schools are more likely to appear outside. Indonesia was the first country to establish a madrasah in 1909. In 1910 the Muhammadiyah madrasah was opened which then transformed into the Mu'alilim Muhammadiyah madrasah which was founded in Yogyakarta in 1911, pioneered by KH. Ahmad Dahlan. The Salafiyah Madrasah was founded in 1916 from the Tebu Ireng Islamic boarding school.

2. Factors of foreign conditions

Western colonial powers dominated the existence of the Islamic world, especially in the 19th century. Looking at this situation, it seems that Muslims are divided into three different groups based on their attitudes: those who are closed and influenced by Western modernization; those open to modernization; and those who are closed to the West, people who opened the modernization of the West with great privilege.

The world of Islamic education is starting to include these three types of reform. Finally, a pattern of renewal of Islamic education emerged that focused on modern European education. These patterns seek to take over all advances in Western science and technology (Sukinem et al., 2022). This is done, because according to this assembly, the progress of the western world today is because they obtained the progress that Muslims had in their heyday. Therefore, it is not wrong to have the same attitude towards the progress of the Islamic world as Westerners do.

1. A pattern oriented towards re-purifying Islamic teachings

Without adding or subtracting, the people must return to the original teachings which are based on the Koran and Hadith. This movement is characterized by the belief that *tajdid* is mental ability;

consequently, both traditional and contemporary knowledge must be studied. Rejection of taklid is the central theme.

2. A pattern oriented towards nationalism and the cultural richness of each nation

The understanding that Islamic teachings can be applied according to conditions, time and place gives rise to ideas to try to advance Muslim society by paying attention to the objective conditions of the Muslim society in which it exists.

In theory, madrasas are a continuation of the Islamic boarding school system (Anwar et al., 2021). It is impossible to separate the spread of reform ideas among Muslims from the expansion of madrasas in Indonesia. For Indonesian Muslims, a number of changes occurred at the turn of the 20th century. Among the ulama who were instrumental in starting the development of madrasas in Indonesia was Sheikh Abdullah Ahmad, organizer of the Adabiyah madrasa in Padang in 1909. In 1915 this madrasa became HITS Adabiyah which continued to educate religion.

### **Madrasah Renewal In Indonesia**

Madrasas as Islamic educational institutions in Indonesia have a long history (Rembangsupu et al., 2022). All residents were enrolled in madrasas during the Dutch colonial period. According to historical records, Sheikh Abdullah Ahmad founded the first madrasa in Sumatra in 1908. In 1910, Syaik M. Taib Umar founded the Madrasa in Batu Kandang. In 1918, M. Mahmud Yunus founded the Diniyah school as a continuation of that school. Sheikh Abdul Karim Amrullah founded Madrasah Tawalib in Padang Panjang in 1907, and H Abdul Somad founded Madrasah Nurul Uman in Jambi. Madrasahs were founded in Java starting in 1912, namely Madrasah Aliyah, Ibtidaiyah, Tsanawiyah, Muallimin Wustha, and Muallimin Ulya are examples of NU Islamic boarding schools.

### **Education And Teaching System In Madrasah**

The education and teaching system used in madrasas is a combination of the education system used in Islamic boarding schools and the modern school system (Kristiawan et al., 2021). Conventional methods are used for the gradual mixing process. While old books are still used in the current book study system, certain subjects have been added instead. In fact, subsequent madrasas have emerged that adopt a tiered structure and contemporary school format (Syafrin & Muslimah, 2021), such as Madrasah Ibtidaiyyah which is equated with Elementary School (SD), Madrasah Tsanawiyah which is equated with Junior High School (SMP). SMP), and Madrasah Aliyah which is equivalent to Senior High School (SMA).

Madrasah and religious school curricula still maintain religion as the main subject, although with different percentages. During the reign of the Republic of Indonesia, the Ministry of Religion, which provided guidance and development of the madrasa education system through the Ministry of Religion, felt it necessary to establish criteria for madrasas. The criteria set by the Minister of Religion for madrasas under his authority are that they must provide religious studies as the main subject for a minimum of 6 hours a week.

The general knowledge taught in madrasas is: reading and writing (Latin letters) Indonesian, arithmetic, earth sciences, Indonesian and world history, sports and health.

Apart from the religious and Arabic subjects mentioned here, skills are also taught to equip graduates to enter society.

### **Madrasah Guidance And Development**

As a condition that must be implemented by Muslims without exception of ups and downs, the size of Islam's role really depends on the success or failure of the education and teaching that takes place. Education and teaching are obligations that are expressly stipulated in Islam for its followers (Munir et al., 2021). Madrasas and Islamic boarding schools, which are basically one of the means and sources of education as well as the mental skills of ordinary citizens who are deeply embedded in Indonesian culture in general, must receive sincere attention and assistance of this kind, direction and material assistance from public authorities. Based on these provisions, the level of education in madrasas is structured as follows:

1. Junior high schools, which are more often called Madrasah Ibtidaiyyah, are madrasas that teach Islamic religious education and knowledge for six years.
2. First level high madrasah or what is now known as Madrasah Tsanawiyah, is a madrasah that accepts students with low or equivalent madrasah graduates, and provides strict Islamic knowledge as a subject, the length of school is 5 years.
3. Advanced madrasah, also called Madrasah Aliyah, is a type of madrasah that provides Islamic religious education for three years to graduates of the first advanced madrasah or equivalent.

Madrasas provide general education for at least 30% of weekly class hours in addition to religious education. In addition to continuing to fulfill the hope of equipping students with Islamic knowledge, madrasa education is designed to equip students with the general knowledge and tools they need to perform a variety of modern roles.

### **Madrasah Compulsory Study**

The Indonesian Ministry of Religion has long made no efforts to modernize madrasas, Islamic boarding schools and Islamic studies in accordance with Indonesian educational principles. Revolutionary changes to the madrasa education system are one of the efforts made to realize this desire. This restoration can be seen in the structure of the so-called compulsory education madrasah, which began in the 1958/1959 academic year.

The aim of this madrasah which mandates education is to realize the compulsory education law in Indonesia. As a public or private school that provides compulsory education, you have the right and responsibility to build the spirit of the nation and realize economic progress and industrialization (Hidayah et al., 2021).

The series of structures are arranged as:

- a. Compulsory Learning Madrasahs are the government's responsibility regarding teachers, equipment and textbooks, if the madrasah meets the specified requirements to become a MWB.
- b. Accommodates students aged between 6-14 years. The aim is to prepare students to be able to live independently.
- c. 25% of the total lesson hours are used for religious lessons, while 75% are for general knowledge and handicraft lessons.

Madrasah Diniyah consists of three levels or levels, namely:

1. Madrasah Diniyah Awaliyah: namely a madrasah that specifically studies Islamic religious knowledge at a basic level.
2. Madrasah Diniyah Wustho: which specifically teaches religious knowledge at the junior secondary level.
3. Madrasah Diniyah Aliyah: which teaches religious knowledge at the upper secondary level.

Considering the fact that children who attend madrasas are economically and socially disadvantaged. They actually need more help than those who attend public schools. Because MI and MTs are important for the nine-year compulsory education system.

This discrimination can have a strong impact on the impression that madrasah children can be actualized by presenting three major designs for madrasah education:

- a. Excellent Madrasah
- b. Model madrasah
- c. Regular or vocational madrasah

Madrasah whose main function is to provide educational services to every community without exception.

#### **The birth of the madrasah curriculum 1994**

Following the ratification of the national education system with all government regulations which guide its implementation. According to Law no. 1989, the curriculum was prepared to achieve national education goals by taking into account the stages of development of students and their suitability to the environment, national development needs, progress in science, technology and the arts, as well as the type and level of each educational unit. Meanwhile, paragraph 3 of article 4 of Government Regulation no. 28 of 1990 concerning Basic Lessons states that elementary and junior high schools that have Islamic religious attributes are coordinated by separate religious divisions called Madrasah Ibtidaiyah (MI) and Madrasah Tsanawiyah (MTs).

According to paragraph 6 of article 1, Madrasah Aliyah is referred to as a state secondary school, and the following is stated about it: Madrasah Aliyah is a state secondary school (SMU) organized by the religious department with an Islamic character. Due to their status and existence, madrasas share responsibilities with public schools on the one hand and Islamic educational institutions on the other. On the one hand, madrasas share responsibilities with public schools (Tang, 2017). This condition will become clearer if we look at the correlation between religious subjects and general subjects in the 1994 Madrasah RPP.

With this position, the obligations of madrasahs will be much heavier and greater than those of state schools with a similar position (Wasilah & Muslimah, 2023). Every madrasa at its level is required by the teaching program to implement a nationally structured subject curriculum.

As a result, if we only expect the national content curriculum to be used for extracurricular activities, it will not be possible to properly highlight the characteristics of madrasas that have more value than general education institutions of the same level. Apart from that, it produces individuals who are experts and have a deep understanding of the Islamic religion. In the 1994 education program, environmental and clear education plans have also been directed.

It can be developed in madrasas based on local curricula and special curricula as long as there is time and opportunity without reducing or conflicting with the

nationally regulated curriculum (Tang S, 2019). Every madrasah at every madrasah level is expected to be able to organize educational programs in widely combined subjects.

## CONCLUSION

Madrasah Ibtidaiyah (MI) which is equivalent to Elementary School (SD), Madrasah Tsanawiyah (MTs) which is equivalent to Junior High School (SMP), and Madrasah Aliyah (MA) which is equivalent to Senior High School. Over time, madrasah has experienced development in madrasahs based on local and special curricula, without reducing or conflicting with the nationally regulated curriculum. Every madrasah at every level should have the option of selecting an extensive, coordinated subject teaching program. Apart from that, madrasahs produce individuals who are experts and have a deep understanding of the Islamic religion.

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