

# **POLITICAL EDUCATION OF MADRASAH IN THE HISTORICAL PERSPECTIVE**

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**Abstract:** Reading the history of its development in Indonesia, the madrasa emerged from a growing concept in response to the attitude of modernizing pesantren away from it. However, the flow of madrasah is a trend of withdrawal trends, and the impression is less progressive. Many people appear in the community, who assume madrasa as an outdated educational institution and synonymous with underdevelopment. However, a small number of others assume the opposite. The focus of this article is to answer the question of why madrasas in their development in Indonesia are increasingly showing less progressive symptoms? How did the government build the madrasa? And how to work on madrasas in Indonesia that are fostered and developed. This article is written departing from library research, about the politics of education towards madrasa in a historical perspective in Indonesia.

**Keywords:** Madrasa, Library Research, Politics Of Education, Historical Perspective

## **INTRODUCTION**

Today's high attention to the quality of education shows how education has become an essential social life institution and is considered to have a significant and even strategic role in building the nation. Education provides tremendous benefits for the life of a nation, one of which, as the most effective means of character building.<sup>1</sup> Also, from a pragmatic perspective, education prepares the knowledgeable and technological workforce who has positive work skills in future national development.<sup>2</sup> In this context, madrasa which is an educational institution as part of the national education institution has a significant

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<sup>1</sup> Moh. Sakir, Pendidikan Islam Dalam Sistem Pendidikan Nasional, Cendekia, 12.1 (2014), p. 104.

<sup>2</sup> Nurul Malikhah, Pragmatisasi Pendidikan Dalam Dunia Kerja, Nadwa, 8.1 (2014), p. 156.

contribution to the development of education or national education policy. Madrasas have made a very significant contribution in the process of educating society and the nation, especially in the context of expanding access and equitable education.<sup>3</sup>

According to Maksum, the development of madrasas in Indonesia was at least triggered by two factors: first, in response to the policies of the Dutch Indian government; and secondly, the emergence of the Islamic reform movement in Indonesia which had quite an intensive contact with the reform movement in the Middle East.<sup>4</sup> Thus it can be understood why he is called madrasa, which is linguistical, derived from Arabic, which is from the word *darasa-yadrusu-darsan* which means a place of study.<sup>5</sup> Madrasah in this sense is a term for Islamic religious schools, where the teaching and learning process is formal which has class and curriculum in the classical form. The equivalent of the word madrasa in Indonesian is school.<sup>6</sup>

Until now, a madrasa in Indonesia continues to develop under the problem of the surrounding context. Madrasa as one of the institutions of Islamic education in Indonesia cannot be separated from policies and coaching imposed by the government nationally. It is because the policy has a significant influence on the sustainability of the madrasa itself. In this case, it is necessary to study government policies that directly intersect with madrasas. The more specific policy will affect the pattern of madrasah management.

The focus of this paper is about the development and development of madrasas in Indonesia. Thus in this paper, the development of madrasas in Indonesia will be discussed. The discussion follows the periodization of the development of the madrasa by Ainurrafiq Dawam and Ahmad Ta'arifin, namely the early 20th century, the old order era, the new order era, and the reform era until now. Then the author analyzes the progress achieved from one period to the next.

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<sup>3</sup> M. Maskur, Eksistensi Dan Esensi Pendidikan Madrasah Di Indonesia, *TERAMPIL*, in *Jurnal Pendidikan Dan Pembelajaran Dasar*, 4.1 (2017), p. 102.

<sup>4</sup> Maksum, *Madrasah: Sejarah Dan Perkembangannya*, Cet. 1, (Ciputat, Jakarta: Logos Wacana Ilmu, 1999), p. 82.

<sup>5</sup> Supani, *Sejarah Perkembangan Madrasah Di Indonesia*, *INSANIA*, 14.3 (2009), p. 2.

<sup>6</sup> *Kamus Besar Bahasa Indonesia*, ed. by Pusat Pembinaan dan Pengembangan Bahasa, Edisi 1 (Jakarta: Departemen Pendidikan dan Kebudayaan, Republik Indonesia, 1988), p. 112.

## FINDINGS AND DISCUSSION

### *Madrasa In The Early 20<sup>th</sup> Century*

In Indonesia, the development of education and teaching in the form of madrasa is the development of traditional systems held in *surau*, *langgar*, mosques, and pesantren.<sup>7</sup> There were at least two factors that led to the development of the madrasa education model in Indonesia: first, in response to the policies of the Dutch Indian government; and secondly, the emergence of the Islamic reform movement in Indonesia which had quite an intensive contact with the reform movement in the Middle East.<sup>8</sup>

Madrasa as an Islamic school, where education or teaching takes place, has been around since the early 20th century.<sup>9</sup> In the early 20th century, according to Wirjosukarto, there were two types of madrasas, namely old-style madrasas and synthesis madrasas. Madrasas are old-fashioned, as Wirjosukarto's opinion, and characterized by following: first, oriented towards preparing prospective kiai or ulama who only master the science of religion; second, lack of knowledge to deal with the struggles of everyday life; third, it does not provide general knowledge at all; and the fourth isolates itself, due to the total non-cooperative attitude of the madrasa to everything that comes from the West. Compare this with schools in the Netherlands at that time: first, just highlighting general knowledge; second, generally being negative towards Islam; and third, his mind is alienated from the life of his people. The birth of the madrasa synthesis in the early 20th century tried to bridge the gap between religious science (which had become an old-style madrasa habitus) and general science (which became the habitus of Dutch schools), as did the pesantren education or old-style madrasa.<sup>10</sup> The differences can be seen in table 1, as follows:

Table 1  
Differences in Characteristics of Old Madrasas and Synthesis Madrasas

No	Educational Component	Old Madrasa	Synthesis Madrasa
1	Learning System	Using the system <i>sorogan</i> and the <i>wetonan</i> , so the	Use of classical systems by adopting the system of instruction in the schools

<sup>7</sup> Supani, *Sejarah*, p. 5.

<sup>8</sup> Maksum, *Madrasah Sejarah*, p. 82.

<sup>9</sup> *Ibid*, p. 97.

<sup>10</sup> Hasbullah, *Kapita Selekta Pendidikan Islam*, (Jakarta: Raja Grafindo Persada, 1996), p. 66.

		result is considered less efficient.	of the Netherlands which is considered more efficient.
2	The Subject Matter.	Simply teaching of religion, with books or classics and not using modern books.	Transmitting religious knowledge and general knowledge contained in classic and modern books.
3	Learning Plans.	Do not have a regular and integral learning plan.	There has been a learning plan that is arranged systematically so that learning efficiency is guaranteed
4	Learning Time	Unbinding and less guided	All activities are carried out in regularly guided dormitories.
5	Teacher and caregiver	Old-minded scholars	The scholars who adhere to the modern mind.

Resource: adapted from Amir Hamzah Wirjosusukarto.<sup>11</sup>

Many historians say that several madrassas were established in the early 20th century, such as the Mambaul Ulum Madrasah which was pioneered by R. Hadipati Sosrodiningrat in Solo in 1905, Madrasah al-Jamiatul Khairiyah in 1906 in Jakarta, the Thawalib Madrasah initiated by Syaikh Abdul Karim Amrullah in 1907, the Adabiyah Madrasah pioneered by Abdullah Ahmad in 1909 in West Sumatra, the Diniyah Madrasah which was pioneered by Zaenuddin Labai in 1916 in West Sumatra, Muhammadiyah Muallimin Madrasah initiated by KH. Ahmad Dahlan in 1918 in Yogyakarta.<sup>12</sup>

During the Dutch colonial era, the madrasa began its growth process from a spirit of renewal or modernization. It is due to two reasons: First, traditional Islamic education was less systematic and lacked adequate pragmatic abilities; while the second, the pace of development of Dutch-style schools among the people tends to expand and bring the character of secularism, so it must be balanced with an Islamic education system that has a more organized and

<sup>11</sup> Amir Hamzah Wirjosukarto, *Pembaharuan Pendidikan Dan Pengajaran Islam*, (Jember: Muria Offset, 1985), p. 67.

<sup>12</sup> Karel A. Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Moderen* (Jakarta: LP3ES, 1994), p. 44-62.

planned model and organization. The growth of the madrasa at the same time shows a pattern of response to progressive Muslims, not merely defensive, towards the Dutch East Indies education politics. With various variations, according to its supporting base, madrasas grow in various locations in increasing numbers over time.<sup>13</sup>

Although the madrasa experienced its historical odynamics in Indonesia, the forerunner of its development could not be separated from the madrassas that grew during the period of growth in the early 20th century.<sup>14</sup> This is in line with Muhaimin's opinion, which assumes that changes in patterns and variations of madrasas will not come out of four basic formats, namely: first, the pattern of madrasas that resembles Dutch schools, especially in the classical teaching system even though the material content still emphasizes Islamic religious knowledge, such as the Thawalib madrasa which was pioneered by Syaikh Abdul Karim Amrullah in 1907; second, the pattern of madrasa which emphasizes religious content more and adds limited public content, such as the Diniyah Madrasa initiated by Zaenuddin Labai in 1916 in West Sumatra; third, the pattern of madrasa that combines more balanced between religious and non-religious contents, for example Muhammadiyah Islamic Boarding School which was pioneered by KH. Ahmad Dahlan in 1918 in Yogyakarta; and fourth, the pattern of the madrasa that follows the governor pattern by adding some religious subjects, such as the Adabiyah Madrasah pioneered by Abdullah Ahmad in 1909 in West Sumatra and the Muhammadiyah Muallimin Madrasah initiated by KH. Ahmad Dahlan in 1918 in Yogyakarta.<sup>15</sup>

### ***Madrasah In The Old Order Era***

After Indonesia's independence, religious education received serious attention from the government, both in public and private schools. The effort began with assisting as recommended by the Central National Committee (BPKNP) dated December 27, 1945, stated:

"Madrasas and pesantren that are essentially a source of education and intelligence for ordinary people who have been entrenched and rooted in Indonesian society in general should get attention and real

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<sup>13</sup> Maksun, *Madrasah Sejarah...*, p. 114.

<sup>14</sup> Ainurrofiq Dawam dan Ahmad Ta'arifin, *Manajemen Madrasah...*, p. 42.

<sup>15</sup> Muhaimin, *Wacana Pengembangan Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar & Pusat Studi Agama, Politik dan Masyarakat, 2003), p. 57.

assistance in the form of guidance and material assistance from the government."<sup>16</sup>

Religious education is specifically regulated in Law No. 4 of 1950 in Chapter XII Article 20, namely: first, in-state schools religious studies are held, parents determine whether the child will attend the lesson or not; second, the way in which religious education in state schools is administered is regulated by the Minister of Teaching and Culture, together with the Minister of Religious Affairs.

The development of madrasa education in the old order was closely related to the role of the Ministry of Religious Affairs which began officially established on January 3, 1946. At that time, one of the orientations of the Ministry of Religious Affairs in the field of education rested on Muslim aspirations so that Islamic religious education could be taught in various schools, in addition to the development of the madrasa itself

In one document it was stated that the task of the education department within the Ministry of Religious Affairs affair included: first, providing religious teaching in public and private schools; second, providing general knowledge in madrasa; and third, held a religious teacher education (Pendidikan Guru Agama-PGA) as well as Islamic judge education (Pendidikan Hakim Islam-PHI). Based on this, the Ministry of Religion is considered a representation of Muslims in fighting for the implementation of Islamic education more widely in Indonesia.<sup>17</sup>

One picture that is considered prominent from the development of madrasa in the Old Order era was the establishment and development of Religious Teacher Education (PGA) and Islamic Judge Education (PHI). Mahmud Yunus revealed data that the history of the development of the PGA in the Old Order began with a program of the Ministry of Religious Affairs handled by Drs. Abdullah Sigit as the person in charge of the education department. In 1950 this section opened two educational institutions which were mentioned as teacher professional madrasas namely the Islamic Religion Teacher School (SGAI). This school consists of two levels: first, a long-term level that is taken for five years and is intended for students graduating from the People School (Sekolah Rakyat) or elementary level school; and second, the short-term level is taken for two years and intended for junior high school (SMP) graduates. While the second institution is the Islamic Religious Judge Teacher School (SGHAI). This school is taken for four years and is intended for graduates of SMP. SGHAI is divided into four parts, namely: first, part A educates literary teacher candidates; second, part

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<sup>16</sup> Orde Lama adalah sebutan bagi masa pemerintahan Presiden Soekarno di Indonesia. Orde Lama berlangsung dari tahun 1945 hingga 1968.

<sup>17</sup> Ainurrofiq Dawam dan Ahmad Ta'arifin, *Manajemen Madrasah...*, p. 43.

B educates prospective natural science teachers; section C educates prospective religious teachers, and section D educates prospective staff of religious courts.<sup>18</sup>

In the first stage, the two madrasa models were only established in several cities in Java. In its later development, SGAI changed to the Religious Teacher Education (PGA), and SGHI changed to the Religious Teacher Judge School (SGHA). With that change, then the two institutions were established in some regions outside Java. When Arifin Tamyang commandeered the Religious Education Bureau, the structure of the teacher training madrasah was rearranged, because it was considered impressed by reducing the characteristics of the madrasa. The PGA which is taken for five years is changed to 6 years, consisting of the first level for four years and the upper level for two years. Arifin Tamyang also removed the short-term 2-year PGA program. While SGHA was changed to the State Islamic Judges Education (PHIN), which no longer opened teacher training majors such as literature teachers and natural science teachers. This policy according to Ainurrofiq Dawam and Ahmad Ta'arifin is quite tricky for existing madrasa graduates to continue to higher education.<sup>19</sup>

The development of the madrasa in the Old Order era made an essential contribution to the development of the madrasa in the next era. The development of the number of PGAs in 1951 reached 25, and in 1954 it reached 30. With this amount, it can be considered the number of Islamic religious teachers produced so that they can support the establishment and development of madrasa education in Indonesia. Until the mid-1960s, the number of low-level madrasas (Ibtidaiyah) reached 13,057, the number of first-level madrasahs (Tsanawiyah) reached 776, and the number of upper-level madrasahs (Aliyah) was estimated at 16 madrasahs. Thus the total number of madrasahs as a whole at that time reached 13,849 madrasahs.<sup>20</sup>

In the early days of the New Order government,<sup>21</sup> policies regarding madrasahs were continuing and strengthening the Old Order government policies. In this era, madrasahs were still not considered part of the national education system, but

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<sup>18</sup> Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Mutiara Sumber Widya, 1995), p. 26.

<sup>19</sup> Ainurrofiq Dawam and Ahmad Ta'arifin, *Manajemen Madrasah...*, p. 44-45.

<sup>20</sup> *Ibid*, p. 45-46.

<sup>21</sup> The New Order was the term for President Soeharto's reign in Indonesia. The New Order replaced the Old Order which referred to the era of the Soekarno government. The birth of the New Order began with the issuance of the Order of March 11, 1966. The New Order took place from 1966 to 1998.

madrassas became autonomous institutions under the supervision of the minister of religion.

The first form of guidance for madrassas after Indonesian independence was as determined in the Minister of Religious Affairs Regulation No. 1 of 1946, on December 19, 1946, regarding the provision of madrasa assistance. In the regulation, it was explained that madrassas are each place of education that teaches the knowledge of Islamic religion as the subject of its teaching (see an explanation of article I of the regulation). The assistance is given every year and is limited to some residencies in the Special Region of Yogyakarta, Jakarta, and Surakarta. Forms of assistance in the form of money that can only be used to: first, provide benefits to teachers; second, buying lesson tools; third, rent and or maintain madrasa spaces and buildings; and fourth, finance administration. The regulation also includes provisions that in the madrasa should also be taught general knowledge at least: first, Indonesian language, counting and reading and writing in Latin letters in low-level madrassas; second, coupled with the science of the earth, history, health of plants and nature in advanced madrassas. The number of teaching hours for general knowledge is at least  $\frac{1}{3}$  of the total teaching hours.<sup>22</sup>

Provisions for teaching general knowledge  $\frac{1}{3}$  of all teaching hours are motivated by suggestions from the Teaching Investigation Committee who observe that in madrassas are rarely taught general or secular knowledge that is very useful for everyday life. Lack of general knowledge will cause people to be quickly tossed around by opinions that are not right, and the mind is not broad enough. According to this regulation, the level of education in madrassas is structured in: first, low-level Madrasas, with a minimum length of study of at least 4 years and aged 6 to 15 years; and secondly, Advanced Madrasas with a minimum study period of 3 years after graduating from a Low-Level Madrasah and aged 11 years and over. This regulation was then refined by Minister of Religion Regulation No. 7 of 1952 which applies to all regions of the Republic of Indonesia. In the regulation it is stated that the level of madrasa education is: first, Low Madrasah (now known as the Madrasah Ibtidaiyah) with a 6-year study period; secondly, First Level Advanced Madrasas (now Madrasah Tsanawiyah), 3 years of study after graduating from Madrasah Ibtidaiyah; and third, Upper Secondary Madrasa (now Madrasah Aliyah), 3 years of study after graduating from the Madrasah Tsanawiyah.<sup>23</sup>

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<sup>22</sup> Muhammad Kosim, *Madrasah Di Indonesia (Pertumbuhan Dan Perkembangan)*, *Tadris*, 2.1 (2017), p. 41-57.

<sup>23</sup> *Ibid*, p. 48.



The majority of Islamic public schools come from madrasas which were initially cared for by the Regional Governments of Aceh, Lampung, and Surakarta. Since 1946 there have been 205 Islamic Low Schools which have been nurtured by the Aceh Regional Government with the Decree of the Minister of Religion No. In 1959, care and maintenance were handed over to the Ministry of Religion, and the name was changed to the Islamic People's School (Sekolah Rakyat Islam-SRI). Then through the Minister of Religion Decree No.104 of 1962, it was renamed Madrasah Ibtidaiyah Negeri (MIN). The same thing happened at the Lampung Residency. A total of 19 SRI based on the Determination of Minister of Religion No. 2 of 1959. There were 11 SRI in the Surakarta Residency with the Determination of Minister of Religion No. 12 of 1959. Since 1967 there has been an opportunity to enforce private madrasahs based on the Decree of the Minister of Religion No. 80 of 1967. The positive opportunity was then stopped in 1970 based on Minister of Religion Decree No.813 / 1970, at that time the number of MIN had reached 358.

Madrasah Tsanawiyah, like Madrasah Ibtidaiyah, is also mostly private. New state Islamic schools began to be established in 1967. Change in status of MTs was initially been intended as a model for private madrasahs. Until 1970, Madrasah Tsanawiyah Negeri (MTs AIN) had numbered 182 and spread throughout the territory of Indonesia. After restructuring and relocation based on Minister of Religion Decree no. 15,16 and 17 in 1978, abbreviated as Madrasah Tsanawiyah Negeri from MTs AIN was changed to MTsN and the amount became 470.

The State Madrasah Aliyah was first established through a change status process such as the Madrasah Tsanawiyah Negeri based on Minister of Religious Affairs Decree No. 80 of 1967. In the decree mentioned the affirmation of Madrasah Aliyah Al-Islam Surakarta, Madrasah Aliyah in Magetan East Java, and Madrasah Palangki in West Sumatra. The affirmation process continued until the issuance of Minister of Religious Affairs Decree No. 213 of 1970 which regulated the termination of the employment of private madrasah schools and the establishment of a public school or madrasah schools within the Ministry of Religious Affairs. Until 1970 the number of State Madrasah Aliyah was 43. The abbreviation of the State Madrasah Aliyah was initially been M.A.A.I.N then changed to MAN based on Minister of Religious Affairs Decree no. 15, 16 and 17 of 1978.

Through Presidential Decree Number 34 of 1972 and Presidential Instruction No. 15 of 1974, the government took a more operational policy about madrasahs. In 1975 a Joint Ministerial Decree was issued regarding Improving the Quality of

Education and Madrasas. In the Joint Decree, each Ministry of Religious Affairs, Ministry of Education and Culture and the Ministry of Home Affairs assume responsibility for the development of madrasa education. The birth of the Three Ministerial Decree was, among other things, to overcome the concern of Muslims that the madrasa education system would be abolished as a concurrency of Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974. The issuance of the Joint Decree was based on the results of the limited Cabinet Session on November 26, 1974. At the cabinet meeting the Indonesian Minister of Religious Affairs, Mukti Ali, expressed the concern of Muslims regarding the content and further implications of the Presidential Decree and Presidential Introduction. The government turned out to pay attention to the problem, so the President issued instructions for the implementation of Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974 contained: first, Development of general education is the responsibility of the Minister of Education and Culture, while the responsibility of Religious Education is the responsibility of the Minister of Religion; second, for the implementation of Presidential Decree No. 34 of 1972 and Presidential Instruction No. 15 of 1974 cooperation was established between the P & K Department, the Ministry of Home Affairs and the Ministry of Religion.<sup>24</sup>

Furthermore, with the implementation instructions, the tension between religious education and national education is somewhat resolved. The instructions for implementation contained quite fundamental differences with the Presidential Decree and Presidential Instruction, wherein it was expressly stated that the rights and responsibilities for managing religious education remained with the Ministry of Religion. Thus, the Technical Guidance has provided a model of solution that on the one hand provides recognition of the existence of madrasa, and affirms that its management remains in the hands of the Department of Religious Affairs, but on the other hand still provides certainty that the business will lead to the establishment of an integrated national education system.

As a follow-up, the guidelines were immediately followed by the drafting of the Three Ministers' Decree. For those who maintain the existence of madrasas both from the Department of Religion itself and from the Ministry of Education and Culture, the drafting of the Three Ministers' SKB is a strategic step. In the above context, some dictums that strengthen the position of the madrasa are further emphasized by detailing the parts that show the equality of madrasas

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<sup>24</sup> Maksum, *Madrasah Sejarah...*, p. 149.

with schools. In Chapter I, article 1, paragraph 2 it is stated that Madrasahs include Ibtidaiyah Madrasahs (equivalent to Elementary Schools), Madrasah Tsanawiyah (equivalent to Junior High Schools), and Madrasah Aliyah (equivalent to High School).

Furthermore, in Chapter II article 2 stated: first, the madrasah diploma can have the same value as a general school diploma of the same level; secondly, madrasah graduates can proceed to public schools at a higher level; third, madrasah students can move to the same level of public school. While regarding management and guidance stated in Chapter IV article 4 as follows: first, Madrasah management is carried out by the Minister of Religion; second, the guidance of religious subjects at the madrasa is carried out by the minister of religion; third, the guidance and supervision of the quality of general subjects in Madrasahs is carried out by the Minister of Education and Culture, together with the Minister of Religious Affairs, and the Minister of Home Affairs.<sup>25</sup>

This Three Ministerial Decree can be seen as a more tangible acknowledgment of the existence of madrasa and at the same time a strategic step towards the stage of integration of madrasahs into the complete National Education System. With the SKB the madrasa obtained its definition which became increasingly clear as an educational institution equivalent to the school even though its management remained with the Ministry of Religion. In terms of organization, madrasahs are the same as public schools; in terms of levels of education, MI, MTs and MA equivalent to elementary, middle and high school; in terms of subject matter, madrasa students also receive teaching in social science, history, anthropology, geography, arts, languages (Indonesian and English), physics, chemistry, mathematics, and others.

The new order government policy as outlined in the Three Ministers' Decree invited many criticisms, because the Three Ministers' Decree was considered to make the madrasa students all-around, did not understand religious knowledge well, also publicly, which would lead to scarcity of scholars. To find a solution, the Ministry of Religious Affairs in 1987, in the era of Minister Munawir Syadzali, established a Special Program of Madrasah Aliyah (Madrasah Aliyah Program Khusus-MAPK). This madrasa is expected to be a printing institution for prospective scholars who understand religion well as well as general knowledge, especially Arabic and English.<sup>26</sup> Unfortunately, this MAPK does not have a legal umbrella, because the madrasahs recognized under the Three Ministers' SKB are

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<sup>25</sup> *Ibid.*, p. 150–151.

<sup>26</sup> Husni Rahim, *Madrasah Dalam Politik Pendidikan Di Indonesia* (Jakarta: Logos, 2005), p. 16.

70% general lessons, and 30% are religious studies. The position of MAPK is also unclear in the National Education System Act Number 2 of 1989.

In the 1990s, the New Order government policy on madrasas was aimed entirely at building a whole national education system. With a complete system, it is intended that national education does not only depend on school education but also utilizes the pathway outside the school. In this case, the New Order government made concrete steps in the form of drafting Law Number 2 of 1989 concerning the National Education System and at the same time replacing Law Number 4 of 1950 in conjunction with Number 12 of 1954. In this context, the affirmation of the rules about madrasas was given decisions that are more operational and intended in the category of school education without losing their religious character. Through this effort, it can be said that madrasas develop in an integrated manner in the National Education System.<sup>27</sup>

### ***Madrasa In The Reform Era***

In the reform era, there has been a change from a centralized pattern of the government towards decentralization.<sup>28</sup> It is indicated by the Law of the Republic of Indonesia Number 22 the Year 1999 concerning Regional Government. Article 7 paragraph (1) of the Law of the Republic of Indonesia Number 22 of 1999 states that religion is one of the affairs not held by the regional government. On the other hand, education, according to article 11 paragraph (2) of the Law of the Republic of Indonesia Number 22 the year 1999 is a compulsory business which is under the authority of the regional government. Based on the mandate of the Law, madrasas should be handed over to local governments, so that various inequitable policies between madrasa education institutions and schools can be minimized.

Through Act No. 20 the year 2003 of the national education system, the Government also increasingly reinforces the position of the madrasa. It is evidenced in every article that mentions the word school inevitably is followed by the word madrasah. For the primary school Madrasah Ibtidaiyah, followed by for the junior high school attended by Mts, and for the high school followed by Madrasah Aliyah. For example on Act No. 20 of 2003 National education system, namely to mention: first, society plays a role in increasing the quality of education services which include planning, supervision and evaluation of the program education through the Board of education and the Committee on

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<sup>27</sup> Ainurrofiq Dawam dan Ahmad Ta'arifin, *Manajemen Madrasah...*, p. 49.

<sup>28</sup> Masa reformasi di Indonesia dimulai sejak runtuhnya rezim Orde baru yaitu sejak tanggal 21 Mei 1998. Masa reformasi terus berlangsung hingga sekarang.

school/madrasah; Secondly, the Committee on school/madrasa as a self-contained institution, was formed and was instrumental in increasing the quality of service by providing a landing and considerations, support personnel and infrastructure, as well as the supervision of the education at the unit level of education.<sup>29</sup>

The government also conducts equalization of madrasas with pathways, levels and other types of education, as in Law Number 20 of 2003 concerning the National Education System, namely in Article 17 paragraph 2 states "Basic education is in the form of Elementary School (SD) and Madrasah Ibtidaiyah (MI) or other forms that are equal and Junior High School (SMP) and Madrasah Tsanawiyah (MTs), or other equivalent forms "and Article 18 paragraph 3 states" Secondary education in the form of Senior High School (SMA), Madrasah Aliyah (MA), Middle School Vocational (Vocational) and Vocational Aliyah Madrasas (MAK) or other equivalent forms ".<sup>30</sup>

The enactment of Law Number 20 of 2003 concerning the National Education System strengthens the position of madrasas in the national education system, is increasingly recognized and contributes to the improvement of the quality of the nation's generation. It means that the management, quality, curriculum, and labor supply, which include the implementation of national education also apply to the development of Islamic education in Indonesia. Indeed the integration of Islamic education as a sub-system of the national education requires various adjustments in a positive sense. At the very least, the government's attention to the growth and development of madrasas is expected to be better than before. Even with the reinforcement of Law Number 22 of 1999 concerning Regional Autonomy, this is like providing broader opportunities for the process of developing madrasah education towards a more advanced one as the challenges of the times.<sup>31</sup>

In this regard, the government has designed the implementation of madrasah education in each type and field of education as stated below:

1. Primary education which covers the Madrasah Ibtidaiyah (MI) and Mts (MTs) emphasizes the necessary general capabilities for the life of society and State. The subject matter on a basic level of education in madrasah is

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<sup>29</sup> *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional* (Jakarta: Departemen Pendidikan Nasional Republik Indonesia, 2004).

<sup>30</sup> *Ibid.*

<sup>31</sup> Mukminin Gaffar, 'Manajemen Pendidikan Madrasah Dan Otonomi Daerah', *Sulesana*, 7.2 (2012), p. 128.

more emphasis on functional ability in supply to life in many different areas: social, cultural, economical, with values based on the teachings of the Islamic religion. In line with the increasing complexity of the challenges of life, then

primary education in Indonesia was nine years old. The assumption is if this minimum education is not achieved then the person would have difficulty in following the developments around it.

2. Secondary education, namely Madrasah Aliyah (MA) has the primary goal of preparing students to be able to continue their education at the college level.<sup>32</sup>

Some of the basic principles which became a reference in the development of the madrasa include:

1. Establish the principle of equality between the madrasa education sector and the education sector (outside the madrasa), and with other sectors. The presence of the madrasa education system must always be interpreted as a necessity to be with other systems to realize the ideals of society.
2. Principles of education planning. Madrasa education is progressive, not resistant to change, but can control the direction of change
3. Reconstructionist principle. In the condition of the people who want fundamental change, it also means large-scale change based on big ideas, so madrasa education must also be able to produce the products needed.
4. The principle of education is oriented toward students. In providing educational services, the characteristics of students who are general and specific must be taken into consideration.
5. Principles of multicultural education. The madrasa education system must understand that the community is plural, and therefore pluralism needs to be a reference that is not less important than other references.
6. Principles of global education. Madrasah education must be able to play a role in preparing students in the constellation of global society.<sup>33</sup>

It is just that what is mandated by law related to education development policies to date is still not optimal. Madrasa development policies have not met the expectations and ideals of the nation, especially Muslims. There are still many madrasahs in Indonesia that are still of quality. The Directorate General of

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<sup>32</sup> Kementerian Agama, *Desain Pengembangan Madrasah* (Jakarta: Direktorat Jendral Kelembagaan Agama Islam, 2005), p. 19.

<sup>33</sup> *Ibid*, p. 21–23.

Islamic Education of the Ministry of Religious Affairs, Achmad Umar revealed the fact; there are still many madrassas in the remote areas that have dirt floors and palm roofs.<sup>34</sup>

The enactment of Law Number 20 of 2003 concerning the National Education System, which is expected to strengthen the position of madrassas in the national education system, is not entirely correct. The emergence of the policy on decentralization of education as an implication of the enactment of Law No. 22 of 1999 concerning local government regulation No. 25 of 2000 as the authority of the government and provincial authorities as autonomous regions, which is a breath of fresh air for madrasa education because the policy means returning madrassas to their habitus, unfortunately, it was not entirely successful. This trend can be seen from the fact that the achievements of most madrasa students in the fields of religious sciences are still far behind the santri boarding schools, and so are the general sciences unable to compete with students from public schools.<sup>35</sup>

Madrasah performance until now is still deficient. Several problems have been identified as the causes, both at the management and policy levels. Madrasah curriculum problems that are still not focused and educational processes that have not supported the madrasah vision and mission, are examples of issues at the management level, while madrasah development and development policies are still "half-measures" and there is no "blueprint" of development and development madrasas are examples of issues at the policy level. Because the slow development and development of madrasas leads to two things, namely the problem of the interplay of madrasa policies in the integration of the national education system and the low level of public appreciation in the effort to develop madrasas.<sup>36</sup>

## CONCLUSION

The development of madrassas in Indonesia until now continues to develop under the problems surrounding the context. Madrasas as one of the institutions of Islamic education in Indonesia cannot be separated from policies and

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<sup>34</sup> Novita Intan, 'Masih Banyak Madrasah yang Kondisinya Memprihatinkan', *Republika*, 15 March 2018.

<sup>35</sup> Suyatno, 'Dekonstruksi Pendidikan Islam Sebagai Subsistem Pendidikan Nasional', in *Jurnal Pendidikan Islam*, 1.1 (2012), p. 125.

<sup>36</sup> Khorul Huda, 'Problematika Madrasah Dalam Meningkatkan Mutu Pendidikan Islam', *Dinamika Penelitian*, 16.2 (2016), p. 313-314.

coaching imposed by the government nationally. It is because the policy has a big influence on the sustainability of the madrasa itself

In Indonesia, the development of education and teaching in the form of madrasas is the development of traditional systems held in surau, langgar, mosques, and pesantren. As an Islamic religious school, where education or teaching takes place, madrasas are thought to have existed since the early 20th century. There are at least two factors that led to the development of the madrasa education model in Indonesia: first, in response to Dutch Indian government policies; and secondly, the emergence of the Islamic reform movement in Indonesia which had quite an intensive contact with the reform movement in the Middle East.

After Indonesia's independence, religious education received serious attention from the government, both in public and private schools. The effort began with assisting as recommended by the Central National Committee (BPKNP) on December 27, 1945. The development of madrasa education in the old order was closely related to the role of the Ministry of Religious Affairs was officially established on January 3, 1946, an orientation of the Ministry of Religious Affairs in the field of education rests on the aspirations of Muslims, so that Islamic religious education can be taught in various schools, in addition to the development of the madrasa itself. The first form of guidance for madrasas after Indonesian independence was as determined in the Minister of Religious Affairs Regulation No. 1 of 1946, on December 19, 1946, regarding the provision of madrasa assistance.

In the early days of the New Order government, policies regarding madrasas were continuing and strengthening the Old Order government policies. In this era, madrasas were still not considered part of the national education system, but madrasas became autonomous institutions under the supervision of the Minister of Religious Affairs. In the reform era, there has been a change from a centralized pattern of the government towards decentralization. It is indicated by the Law of the Republic of Indonesia Number 22 the year 1999 concerning Regional Government. Article 7 paragraph (1) of the Law of the Republic of Indonesia Number 22 of 1999 states that religion is one of the affairs not held by the regional government. On the other hand, education, according to article 11 paragraph (2) of the Law of the Republic of Indonesia Number 22 the year 1999 is a compulsory business which is under the authority of the regional government. Then, the enactment of Law Number 20 of 2003 concerning the National Education System, which is expected to strengthen the position of madrasas in the national education system.



Madrasah performance which until now is still relatively "lagging" compared to schools due to problems with management and policies on madrasahs. Madrasah curriculum problems that are still not focused and educational processes that have not supported the madrasah vision and mission, are examples of issues at the management level, while madrasah development and development policies are still "half-measures" and there is no "blueprint" of development and development madrasahs are examples of issues at the policy level.

While in its development, several principles need to be considered, i.e. First, madrasah education is developed based on the principle of treating students as active subjects and not as passive subjects; second, the madrasah is a miniature (an imaginary world) of society, so madrasah education should be able to be set up with social settings that are the same as the real conditions of society; third, the development of madrasah education towards problem-solving; and fourth, the atmosphere of the madrasah must be cooperative and democratic.

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