The Development of Madrasa Education in Indonesia

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Abstract

Madrasas are educational institutions characterized by Islam religion, a combination of Islamic boarding school (pesantren) and public schools. Madrasa's development in this paper is divided into two stages in outline, namely before and after Indonesian independence. Thus this article aims at explaining the development of Madrasa of those two stages. In writing this article, the researcher followed the systematic literature review method. The researcher collected and analyzed the data from books and scientific journals that explain about Madrasa. The analysis results show that before Indonesian independence, the Madrasa was founded by religious individuals and organizations. Meanwhile, after Indonesian independence, mainly since the Ministry of Religion's establishment, efforts to develop madrassas have been continuously carried out by the government. Among the policies that have been made are joint decision letter/decree (SKB) of three Ministers, joint decision letter/decree (SKB) of Ministers, the 1984 curriculum, Special Program Madrasah Aliyah or Religious Madrasah Aliyah, 1994 curriculum, and Featured Madrasah. Those regulations show that the government supports the development of Madrasa in Indonesia.

Keywords: madrasa education, skb 3 ministers, decree.

1. Introduction

The importance of human resource improvement

Madrasas are an essential part of the development of education in Indonesia. As a predominantly Muslim country, Madrasas develop rapidly in Indonesia. From the colonial period, independence to modern times, Madrasas' existence remains an integral part of educating the lives of the Indonesian. Therefore, the development of Madrasas in Indonesia is of particular concern to the government because Madrasas have become excellent among the Indonesian Muslim community. Moreover, madrasas are more accessible for children from poorer households, rural locations, and less educated parents who are significant in Indonesia's total population (Asadullah & Maliki, 2018).

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Even, madrasah is considered more strategic to achieve education for all, since it is lower in cost and more accessible for the people (grass-root) (Supriyanto, 2015). Approximately 6 million Muslims are educated through Madrasas globally (Haqqani, 2004).

Madrasas had received a negative image, especially from the Western point of view. Despite scant research, policymakers and the popular press suggest that they may be responsible for fostering militancy, Islamic extremism, international and national terrorism, and violence (Delavande & Zafar, 2015). However, it is considerable controversy linking Madrasas with militancy (Fair, 2008). Western media often presents enrolment figures based on guesswork, misinterprets the curricula, ignores the history, and oversimplifies the political realities dictating madrasa education (McClure, 2009).

Islamic education has a long history. In the broadest sense, Islamic education develops along with the emergence of Islam itself. In the early days of the development of Islam, of course, systematic formal education had not yet been established. The

ongoing education can be said to be informal, and even this has more to do with Islamic da'wa efforts - spreading and planting the basics of Islamic beliefs and worship (Rohman, 2017). As an Islamic educational institution in Indonesia, Madrasa has emerged and developed along with the entry and development of Islam in Indonesia. The Madrasa has monitored the development of levels and types in tune with the development of the Indonesian nation, since the empire, the colonial period and the independence period. This development has changed education from the form of recitations in homes to the mosque, Khan mosque, and school buildings like Madrasa known in Indonesia (Abid, 2008; Hidayati, Wulandari, Kholid, & Mahfud, 2019). The existence of madrasah has a significant influence on the history of Indonesian education, especially in decreasing the impact of Dutch colonial through its schools (Maghfuri & Rasmuin, 2019).

It is a historical fact that Islamic societies ceaselessly always strives to improve the Islamic education system. The emergence of Madrasa is the realization of these efforts as a renewal in the field of education. Then around the beginning of the 20th century, madrasa education institutions emerged in almost the entire archipelago. Development efforts were made, but challenges and obstacles were there until finally, the Indonesian nation succeeded in seizing its independence, and fostering Madrasas became the responsibility of the Department of Religion. Since then, efforts to make the forms and teaching systems similar, especially the Madrasa curriculum, have begun to be carried out well. At its peak was the emergence of SKB 3 Ministers, which was a crucial moment for the realization of Madrasah development efforts. Thus, this article aims at explaining the development of Madrasa before and after the independence day of Indonesia.

Theoretical Review

Madrasas are terms of "darasa," which means a place to sit for learning, and it could change to be mudarrisun isim fail from the word darrasa (mazid tasdid) which means teachers (Hasri, 2014). Madrasah is one of the oldest Islamic education institutions (Nasir, Madrasah curriculum: A comparative study of Madrasah in Asia, 2015). It has a long history, started from the informal education in the form of Islamic da'wah, and then improved to be halaqah and finally turned into a formal education institution (Chaer, 2016). Madrasah was established and developed from 10th-11th C, which initially taught various knowledge, thoughts, and mazhab (Sirojudin, 2019). Nizham al-Mulk (w.485 H/1092 C) was considered one of Madrasa's first founders as well as the person who popularized

madrasah in 459 H/1067 C (Nashabe, 1989). According to Makdisi (1981), three phases triggered madrasa growth: mosque phase, khan mosque phase, and madrasah phase. The rise of the madrasah is the beginning of institutionalizing Islamic education formally (Harahap, 2018).

Madrasah is an educational reality that accommodates social, cultural, and religious aspirations (Fajar, 1999), which can be considered an alternative and excellent Islamic education institution in rapid social changes (Siswanto, 2014). The emergence of the madrasah is regarded as an indicator of the positive development of Islamic culture achievement, reflecting the knowledge, intellectual, and cultural success (Umar, 2015). The meaning of madrasah as an Islamic school was initiated by the idea of modernizing Islamic education by some modernist organization such as Jami'at Khair, al-Irsyad, Muhammadiyah, etc. to adopt Dutch colonial education system (Yunanto, 2005). The idea of modernizing Islam and response to the Dutch colonial government's educational politics were summarized as the two factors of madrasah development in Indonesia in the early 20th C (Ni'mah, 2016).

According to (Daulay & Nurgaya, Islamic education in educating the nation, 2012) madrasas are concern between pesantren and school education. The characteristics of the pesantrenan adopted by Madrasa are religious sciences and religious attitudes since madrasah is relatively emerged after pesantren in Indonesia (Arif, 2013). School characteristics taken by Madrasas are classical systems, general subjects, management education (Purwadarminta, 1990). It is believed that madrasah is the continuation system of Pesantren, modified, and developed based on public school implementation with a classical mode (Nashir, 2010). During the colonial, Madrasa grew and developed independently without cornered by the government. The term Madrasa is now integrated with the term school or college (especially Islamic education) (Azra, Traditional Islamic education and modernization in the middle of millenium III challenge, 2012). While Karl A. Steenbrink precisely distinguishes between Madrasas and schools, he reasoned that between schools and Madrasas have different characteristics. Unlike the formal schools, which are supervised under the Ministry of Education, Madrasah is a legal education institution managed by the Ministry of Religions (Hidayati U., 2019). The purpose of the madrasah is to enlighten and realize quality human resources, i.e., away from darkness, stupidity, unknown, and beneficial for individuals, groups, and society (Mukhtar & Suparto,

2003). Based on the curriculum content, madrasah is divided into two: the madrasah with 30% religious content and 70% other contents. Second is madrasah with 100% religious' content (Alfi Syar, 2016).

2. Method

This article followed the systematic literature review (SLR). According to Snyder (2019), SLR consists of four steps: planning the investigation, conducting the review, reporting, and dissemination. The study's data were taken from books and scientific articles from the national and international journals that discuss Madrasa and Islamic education. First, the writer identified the study's importance, data sources, and decided on the data criteria. Second, the writer collected based on the selected sources and standards of the data. The next step was conducting the review. Then, the writer analyzed the collected data qualitatively using the interactive analysis model by reducing the data, displaying the data, and drawing the conclusion from the available information (Miles, Huberman, & Saldana, 2014). After that, the researcher wrote the result of the study.

3. Result

Pre-Independence Madrasa Education Development

To educate the Indonesian, Islamic education in Indonesia develops into the rhythm and dynamics of the times. According to Hasymi (1991), since Islam entered Indonesia in the seventh century and developed rapidly in the thirteenth century with the emergence of some Islamic empires, Islamic education developed to the rhythm and dynamics of Islam's development. Wherever there is a community of Muslims, there are Islamic education activities based on the situation and conditions. Islam that came to the archipelago was brought by traders, merchants, and scholars who came from several regions, the majority of whom from Arabia seemed to understand that Islam was inseparable with the objectives of Islamic da'wah (Islamic education) then the priority targets of preaching (ummah/societies) is how they can activate and Islamize the rulers so that if their leaders are Muslim, it will be easier for them to carry out their Islamic education mission. Thus, the first followers of Islam in the archipelago were the rulers (Azra, 1989). This is what expands their movements in carrying out the mission of Islamic education so that the opportunity to develop more spacious. From this, the actual process of Islamization or Islamic education cannot be separated from the political problems carried out by the rulers at the time. After they became Muslims, there was a good relationship between the authorities and the scholars, so that a mutually beneficial relationship ensued, Islamic educational institutions were built as centers of Islamic studies, which at that time were in the form of mosques, surau in Minang, Dayah in Aceh, and Islamic Boarding School in Java. This is where the scientific and institutional traditions in Indonesia began to be born (Sulasmi, Evaluation of coaching students based on dormitory curriculum in Madrasah Aliyah Negeri Insan Cendikia Bengkulu Tengah, 2020).

Meanwhile, one thing that cannot be denied at that time was that the Islamic education and teaching system in Islamic study centers, including the Islamic boarding school, was still considered to be traditional. While on the other hand, it appeared colonial education, which was very contradictory compared to the existing Islamic education system in Indonesia (Steenbrink, 1986). Then came the idea of renewing the Islamic education system in Indonesia, which was raised by the new Islamic group, namely Madrasas, as a combination of the western education system and Islamic boarding school (Noer, 1980). This is intended to neutralize and eliminate the existing gap, which is between the traditional Islamic education system owned by Islamic boarding school and the Dutch colonial education system which is considered modern by (Supa'at, 2011).

Then around the beginning of the 20th century, Madrasas emerged throughout the archipelago. In Sumatra, for example, there were an Adabiyah Madrasa founded by Sheikh Abdullah Ahmad in Padang 1909, Madras School, founded by Sykeh Moh Thaif in Batu Sangkar, Sumatra West in 1910. The Diniyah School was founded by M. Mahmud Yunus in 1918 as a continuation of the Madras School and the Padang Panjang Thawalib Madrasah, led by Sheikh Abdul Karim Amarullah, Hamka's father in 1921, etc. (Yunus, 1995).

The Madrasas that emerged in Java, in summary, are as follows: Salafiyah Madrassas in Tebuireng Jombang, which was founded by KH Hasyim Asy'ari in 1919, then in Kudus there was madrasah aliyah, tsanawiyah Muamanatul Muslimin by the Islamic Union in 1915, Madrasah Qudsiyah which was established by KHR Asnawi in 1918. Madrasas Taswiqud Tullab by KH A. Kholiq in 1928, and Ma'ahidud Diniyah Madrasas, founded in 1938, besides the madrassas mentioned above there are also many other madrassas outside Java and Sumatra, for example, Sulawesi, Kalimantan, and so on (Zuhairini, 1989).

After that, Islamic organizations engaged in education also established many Madrasas and

public schools with various names, types, and activities. As (Jaelani, 1993) gives an example:

1) Muhammadiyah (1912) established Madrasas Ibtidaiyah, Tsanawiyah, Mu'allim/ Mu'alimat, Mubalighin/ Mu-balighat Madinias Diniyah.

2) Al-Ershad (1913) founded the Awaliyah Madrasah, Ibtidaiyah Madrasas, Tajhiziyah Madrasah, Mu'allimin, and Tahassus.

3) Mathlaul anwar in Menes Banten established Madrasas Ibtidaiyah, Tsanawiyah, Aliyah, and Diniyah.

4) Islamic Community Association (PUI) (1979) established Madrasah Diniyah and Madrasah Tsanawiyah.

5) Tarbiyah Islamiyah Association (PERTI) (1928) established Madrassas with various names, including Madrasah Tarbiyah Islamiyah, Madrasah Awaliyah, Tsanawiyah, Syari'ah Lectures.

6) Nahdhatul Ulama (1926) set Awaliyah Madrasah, Ibtidaiyah Madrasah, Tsanawiyah, Mu'allimin Wustho, Mua'llimin Ulya.

7) Jam'iyah Washliyah (1930) in Tapanuli, North Sumatra, established the Tajhiliyah Madrasah, Ibtidaiyah, Tsanawiyah, Qismul Ali, Tahasus.

Thus, the Madrasa education system in that period was already known in almost all regions of Indonesia, both those that were founded by private businesses or by Islamic organizations, ranging from low to high levels. Therefore, we can say the 20th century was a period of growth, development, and the rise of Madrassas, only these Madrassas were still Diniyah in nature. It was only around the 1930s that little by little, there was a renewal of the Madrasa to strengthen further its existence, especially the addition of general knowledge (Bolan, 1985).

Nevertheless, in the implementation of education and teaching, there is still no uniformity between one Madrasa with another Madrasa, so that renewal at that time did not refer to the consistency of forms, systems, and teaching plans. This happened before Indonesia's independence. This situation is understandable because the Indonesian, especially Muslims at that time, were faced with a form of physical struggle that is very great, namely seizing the Indonesian independence against the Dutch colonial. On the other hand, the Dutch themselves often obstructed Madrassas' existence because, according to the colonial government's assumption, Madrasa education, in addition to educating the nation's life, also functions to control Islamic teachings among teenagers. As a result, the government's contribution to providing assistance to Madrassas is small. This was said by Otto Iskandar Dinata in his speech at Volkrad in

1928, which stated that: "aid should be given by the government to madrassas as much as f. 100,000, that only given f. 7,500,- (Jaelani, 1993).

The Dutch colonial government made a suppressive and discriminative policy for Islamic education through wilde schoolen ordonatie system. Even, in 1882 the Dutch colonial government established a specialized agency for supervising religious activities and Islamic education, known as Priesterraden (Hasbullah, 1995). It made Islam education was isolated to the modernity (Tilar, 2000). Islamic culture was considered a threat for Dutch colonialism since it taught about faith values, which could raise the spirit of fighting colonialization and infidel government (Yahya, 2014). Later on, this policy became the trigger of dualistic education in Indonesia which emerged the public education and madrasah education in Indonesia (Pratama, 2019).

Post- Independence Madrasa Education Development

Based on the Constitution 1945, article 31 paragraph (2), implicitly Islamic education became a sub-system in the national education system. Further, the 22nd December 1945 meeting of the Working Agency of The Central Indonesian National Committee (BP-KNIP) decided to continue education in Madrasah and Langgar to continue and accelerated (Machali & Hidayat, 2016).

After the Indonesian became independent, and the Department of Religion was established on 3rd January 1946, Madrass's development became the responsibility of this Department. Since then, efforts to make the forms and teaching systems to be similar, especially the Madrasa curriculum, have begun to be carried out well. Efforts by the Department of Religion to improve the quality of madrasas have been made for a long time, namely:

1) The emergence of several concepts, such as what is called the Compulsory Madrasah (MWB) in 1958/1959.

2) At its peak was the birth of the Ministerial Decree 3 (SKB 3 Ministers) and the 1984 curriculum establishment.

3) Up to the Aliyah Madrasah Special Program.

4) The establishment of the 1994 curriculum.

5) Leading Madrasas and several others are proof of how much the Ministry of Religion wants to improve the quality of public educational institutions characterized by Islam (Steenbrink, 1986).

Besides that, in 1966, the Indonesian government reorganized many private madrasas to be state Madrasah comprising of 123 MI, 182 MTs, and 42 MA (Ismail, 2010).

Madrasah Compulsory Education

The Ministry of Religion has long wanted to modernize Madrassas's world, following the ideals of education in Indonesia. One of the efforts made to realize this desire is to carry out a revolutionary renewal in Madrasa education (Sulasmi, 2020). The restoration was manifested in a form called the Madrasah Compulsory Education. Which began in the academic year 1958/1959 (Suprayogo, 1999). The implementation of the Mandatory Madrasah is with the aim of:

1) By its name, Madrasah Compulsory Education is also involved in trying to implement the statutory obligation to study in Indonesia. In this connection, the Madrasah Compulsory Education (MWB) will be treated as having the rights and responsibilities as a state school or private school implementing compulsory education.

2) Education is mainly directed towards the development of the nation's soul to achieve progress in the economic, industrialization, and transmigration fields (Jumhur, 1999).

The organization and structure of the curriculum and the MWB implementation system are organized as follows:

1) MWB is the responsibility of the government both regarding teachers, tools, and textbooks if the Madrasa meets the requirements specified to be MWB.

2) MWB accommodates students between the ages of 6 to 14 years. The purpose of MWB is to prepare the quality of students to be able to live independently and earn a living, especially in the fields of economists, industrialization, and transmigration.

3) The length of the study of MWB is eight years.

4) The lessons are given at MWB consist of three study groups, namely: religious studies, general knowledge, and crafts lessons.

5) 25% of the total study hours are used for religious studies, while 75% are for general knowledge and skills or crafts (Zuhairini, 1989).

Thus, the lessons include:

1) Lessons for the development of reason are called groups of natural knowledge lessons.

2) Lessons for the development of feelings and wills or hearts are called religious study groups.

3) The lessons for dexterity and hand skills development are called handicraft study groups (Soenarto, 1989).

The implementation of the Mandatory Learning Madrasa is intended as an initial effort to provide assistance and guidance to Madrasa to make curriculum materials and its implementation system to be similar, in an attempt to improve the quality of Ibtidaiyah Madrasas. It turns out that the Madrasa in the form of MWB did not work as expected. Among the contributing factors, in addition to the limited facilities and equipment, as well as the teachers who can be prepared by the government, is the lack of responsiveness of the community and the parties holding the Madrasah?

Generally, the community believes that MWB is not fulfilling its function as an Islamic religious education institution due to the lack of percentage of education and religious instruction provided, namely only 25% of all subjects taught. Another factor is that Madrasa administrators have difficulty implementing the prescribed education and religious studies provisions. It seems that this experience has encouraged the government to establish state Madrassas, in a comprehensive and detailed manner, both in gaps and in curriculum materials and the system of administration. It has explicit religious education curriculum material, with a comparison of 30% religious studies and 70% general knowledge lessons. The state Madrassas become the models and standards to provide more concrete guidance for Madrassas' administration.

The Emergence of SKB (Decree) 3 Ministers

The Efforts to improve the quality of madrasas seem to be rolling on, and efforts towards the unity of the national education system in the context of fostering are increasingly enhanced. This effort is not only the duty and authority of the Department of Religion but also the task of the government as a whole with the community.

In 1975, an SKB (Decree) of 3 Ministers was issued between the Minister of Internal Affairs, the Minister of Religion, and the Minister of Education and Culture, regarding improving the quality of education in Madrasas. This is motivated by the fact that Madrasa students, as well as every Indonesian citizen, are entitled to the same opportunities to obtain equal employment and livelihood for humanity and the same teaching so that Madrasah students can continue or transfer schools to public schools from the Elementary School level to college.

According to the SKB (Decree) of 3 Ministers, what is meant by Madrasas is an educational institution that makes Islamic subjects as basic subjects, which are given at least 30% in addition to general topics (Natta, 2012). Meanwhile, Madrasa includes three levels, namely:

1) Madrasa Ibtidaiyah (MI) is the same as an elementary school level.

2) Madrasa Tsanawiyah (MTs) is the same as a Junior High school level.

3) Madrasa Aliyah (MA) is the same as a Senior High school level.

To realize the SKB (Decree) of 3 Ministers, in 1976, the Department of Religion issued a curriculum as a standard to be used as a reference by Madrasas, both for MI, MTs, and MA. The curriculum published is also equipped with:

1) Guidelines and rules for administering education and teaching in Madrassas, under the rules that apply to public schools.

2) Description as an activity and method of delivering programs for each field of study, both in the field of religious studies, as well as in the field of general knowledge studies.

With the implementation of the standard curriculum that is used as a reference, it means that there has been uniformity of Madrasas in the field of religious studies, both in quality and quantity. There is full recognition of the similarities between Madrasas with similar public schools, and Madrasas will be able to play a role as educational institutions that fulfill and follow the needs of the community and race with public schools to achieve the goals of National Education. The SKB 3 The Minister stipulates:

1) Madrasah diplomas have the same grades as public schools of the same level.

2) Madrasa graduates can go to public schools at a higher level.

3) Madrasa students can transfer to a public school at the same level.

This decree is a strategic step which positively improved the quality of Madrasah education in term of status, equality of certificate recognition, and the curriculum (Mas'ud, Ismail, & Nurul Huda, 2002).

The Emergence of SKB (Decree) 2 Ministers and the 1984 Curriculum

The aim of achieving the desired quality, then in 1984 a SKB (Decree) of the Minister of Education and Culture was issued with the Minister of Religion number 299/ U/ 1984 and number 45 of 1984 concerning the opening of public school and Madrasah curricula. SKB (Decree) 2 The Minister was imbued by MPR Decree number II/ TAP/ MPR/ 1983 regarding the need to adjust the education system in line with the power needs of development in all fields, among others through the improvement of the curriculum as one of the various efforts to improve the implementation of education in public schools and Madrasas.

As the essence of the opening of public school and Madrasa curricula, they include:

1) The general school curriculum and Madrasa curriculum consists of core programs and special programs.

2) The core programs in the context of meeting the objectives of the public school and Madrasa education are qualitatively the same.

3) Special (optional) programs are held to allow students to continue to tertiary institutions for high school/ Madrasah.

4) The arrangements for implementing public school and Madrasah curricula regarding the credit system, career guidance, mastery learning, and assessment system are the same.

5) Matters relating to teaching staff and educational facilities in the framework of successful curriculum implementation will be jointly regulated by the head of the Department concerned (Sutedjo, 1992).

As a follow-up of the SKB (Decree) 2 Ministers, the 1984 curriculum was born for Madrassas as stipulated in the Minister of Religion's decree number 99 in 1984 for Madrasa Ibtidaiyah, name 100 in 1984 for Madrasa Tsanawiyah and number 101 in 1984 for Madrasa Aliyah. Thus the 1984 curriculum, in essence, refers to the SKB (Decree) 3 Ministers and the SKB (Decree) 2 Ministers both in the composition of the program, objectives and study material, and also lessons. Among the 1984 curriculum formulations contained strategic matters as follows:

1) The Madrasa curricular program (MI, MTs, MA) in 1984 was carried out through intra-curricular, co-curricular and extra-curricular activities in the core program and program of choice.

2) Teaching and learning programs are carried out with due regard to harmony between the way a person learns and what they learn.

3) Assessment is carried out continuously and thoroughly to improve the process and learning outcomes and program processing (Hasbullah, the history of Islamic education in Indonesia; Historical trajectory of growth and development, 1996).

The Emergence of Special Program Madrasa Aliyah (MAPK)

The emergence of MAPK is inseparable from the Madrasa student's dilemma in the mastery of religious knowledge, especially as Arabic becomes a complete responsibility. If it is expected, the emergence of kiyai or ulama figures from the Madrasa, of course very risky. Meanwhile, the Islamic boarding school itself seems to be only dealing with the religious sciences, giving very little general knowledge in the effort to develop insight.

Realizing this, the government made a breakthrough. The effort was accomplished with the wishes of the government with a special Madrasa Aliyah, which became known as the Special Program Madrasah Aliyah (MAPK) in 1987. The MAPK emphasis was on the development and deepening of

religious knowledge by not ignoring the science of religion general as an effort to develop insight. It was established to prepare the students to acquire basic knowledge of Islam and Arabic language, which are needed to continue their study to State Islamic Institute (IAIN) or working as a religious servant in the society (Supani, 2009). The purpose of this establishment was to returning the madrasah to its original goals with some improvements (Supriadin, 2014). Its curriculum consisted of 70% of religious subjects and 30% other subjects, which was in contrast with common Madrasah Aliyah (Susilowati, 2008).

The Public Madrasa Aliyah (MAN) established by the government are MAN Darussalam Ciamis-West Java, MAN Ujung Pandang, MAN 1 Yogyakarta, MAN Koto Baru-Padang Panjang, West Sumatra, and MAN Jember-East Java. In further developments, according to the 1994 curriculum which was the realization of Law No. 2 of 1989 concerning the National Education system, MAPK was renamed the Islamic Madrasah Aliyah (MAK) (Hasbullah, the history of Islamic education in Indonesia; Historical trajectory of growth and development, 1996).

The Emergence of Madrasa Curriculum of 1994

The efforts to develop and improve the quality of Madrassas did not stop there, along with the times that were marked by the advancement of science and technology, the Madrasas did not want to miss it. With the enactment of Law number 2 of 1989 concerning the National Education system with all government regulations as a guideline for its implementation, the curriculum for various levels and types of education currently in force needs to be adapted to these laws.

Article 37 of Law No. 2 of 1989 states that: "The curriculum is structured to realize the objectives of national education by taking into account the stage of student development and its suitability to the environment, national development needs, development of science and technology and suitability, according to the type and level of each education unit (Depag RI, 1992).

Meanwhile, in Article 4 paragraph 3 Government Regulation Number 28 of 1990 concerning Basic Education states that Elementary level (SD) and Junior High School level (SLTP) are characterized by Islamic religion organized by the Department of Religion, respectively called Madrasah Ibtidaiyah (MI), and Madrasah Tsanawiyah (MTs) (Depag RI, 1992). As for the Madrasa Aliyah, it is mentioned as a public school. As stated in Chapter I article 1 paragraph 6 that: Madrasah Aliyah is a distinctive Islamic High School

organized by the Ministry of Religion (Kemdikbud, 1992).

Featured Madrasa (Madrasah Model)

Madrasa Model (Featured) is a public Madrasa that has certain standards in terms of facilities, infrastructure, number and qualifications of teachers, and selected students so that the implementation of learning runs with a high identity and a high learning identity it will produce high graduates (Malik, 1999).

This method was taken with the thought that to improve the quality of Madrasas in large enough quantities is not possible at the same time due to limited funds and other resources. For this reason, it is necessary to take an inducible way, which is to make a Madrasa Model which is expected to affect other Madrasas (Suprayogo, 1999).

The pioneering effort to develop this Madrasa Model has begun by supplementing the educational resources in selected Madrasas. At present, the model has been established at Public MTs 452 and MAN 35, spread throughout the province.

Challenges and Problems in Madrasa Education Development

A fact that Madrasa by some people is still underestimated and considered as a "second class" educational institution. As a result, although Madrassas's existence is legally recognized as equal to other formal schools, Madrasas are generally only sought after by students whose intelligence and economic abilities are mediocre. Many madrasas are less able to face the demands of change and challenges that are increasingly complex (Syarafuddin, 2005). This complexity came from two perspectives, i.e., 1) global challenge and 2) educational autonomy and educational problems (Muchsin & Wahid, 2009).

On the other hand, the existence of Madrasas is not supported by adequate resources. Therefore, policies made by the government actually complicate efforts to develop Madrasas. The quality of education is relatively less guaranteed when compared to formal schools because of the many fields of study taught, while the quality of teachers is low, management is less professional, facilities and infrastructure are mediocre, and the number of students is small and most come from low class families. Specifically, the problem of teacher shortages, both quantitative and qualitative, is a classic problem that has never been completely resolved. The main problem faced is that teachers have not met their needs, based on established ratios.

In terms of quality, the problem of teacher staff that is most felt at present is the lack of teachers in

general subjects. This problem raises the next problem, namely the mismatch between expertise and subjects taught. This problem arises because the number of teachers authorized to teach general subjects is inadequate compared to the needs needed, while the number of religious subject teachers is excessive. Therefore, it often happens that religious subjects are given the task of teaching general subjects.

In addition to the mismatch between the skills and subjects taught, teacher training is also faced with the problem of inadequate levels of teacher professional abilities, both in terms of the substance of science in the subjects held as well as methodological abilities and mastery. This mismatch is also influenced by teacher recruiting process which is frequently not based on the needs of real requirements of teacher with special competence (Djamas, 2005).

Another quality problem that was also found was that the teacher qualification standard had not been achieved, as indicated. There are still many teachers found by MI, MTs, and MA teachers who do not yet have a Bachelor degree. There are still some MI, Mts, and MA teachers who only have MA/ Senior High school certificate.

Like teachers, Madrasa guidance is also faced with limited facilities and infrastructure, buildings and educational equipment, books, and other educational facilities due to limited resources and financial resources. The limited educational facilities and infrastructure in these Madrassas are very much felt by private Madrassas (Akrim & Harfiani, 2019). In fact, facilities especially the ones that support the integration of the current technology could bring positive impacts on students' achievement (Dalle, et al., 2015).

The imbalance in the number of public Madrasas compared to the private sector is a very difficult one faced by Madrasas towards its development, besides the uneven distribution of public Madrasas. Because in general, private Madrasas are in a state of shortage due to the low economy because they only expect sources of funding from students. As a result, the costs to support the teaching and learning process for the implementation of modern education, the implementation of a curriculum whose level of relevance to the type of work that is developing in today's society that leads to industrial society, is still very limited.

Policies and Programs That Need to Be Taken

It has been explained that in Madrasas (Ibtidaiyah, Tsanawiyah, Aliyah) study materials must be given at least the same as the general level.

The provisions implicitly contain demands that Madrasa graduates be at least of the same quality as public-school graduates. This has led to efforts to improve the quality of education in Madrasas through various efforts. A quality Madrasah can be achieved if the input is good and having coordinated, harmonious and integrated process to produce qualified-graduates (Fuad, 2006).

The Efforts that must be taken to improve the quality of madrassas are as follows:
1) Improving the quality of education in Madrassas so that they are able to produce graduates with adequate abilities, according to their type and level.
2) Strive to increase the effectiveness of the role of public Madrasas as models and as controllers of the quality of Madrasa education.
3) Developing education programs and increasing Madrassas's ability to carry out their role as public schools that are characterized by the Islamic religion so that integration and harmony are achieved in the formation and implementation of madrasas in the unity of the national education system.
4) Improving the quality and ability of Madrasah Aliyah Religious (MAK) in preparing graduates to continue their education to a higher level both in part from the education of prospective scholars and Islamic leaders, as well as to plunge into the community as secondary staff in the field of religious services.
5) Strive to meet the needs for facilities and infrastructure and develop organizations and work procedures to support the achievement of work efficiency to determine the function of Islamic schools.
6) Enhancing private madrasas' ability to provide a greater role as government partners in efforts to improve the quality, relevance, efficiency and equitable distribution of secondary education.
7) Improving Madrsa Ibtidaiyah and Tsanawiyah to carry out their functions as part of the implementation of nine-year compulsory basic education.

4. Discussion

Pre-independence madrasa education development in the Dutch colonial era, Pesantren and Madrasah, which were considered as traditional education, made the Dutch schools as the inspiration and trigger to conduct principles changes in Islamic education in Indonesia (Abdullah, 2013). It changed the previous halaqah model into the classical system with class units and its facilities, such as tables and chairs in the classes (Maksum, 1999).

Post-independence madrasa education development it was supported by the decree of

BKNIP, which stated that Madrasah and Pesantren are the tools to educate the nation, which should have real support and attention from the government (material) (Hasbullah, 2015).

Efforts to improve the quality of Madrasa education always experience obstacles. However, madrasah should face these obstacles and embrace the changes to be alternatives or even the primary choice of education in Indonesia (Nasir, 2009).

In line with the explanation above, (Daulay, 2007) explained that the problem of Madrasa consists of structural and cultural barriers, teaching staff, facilities and infrastructure, and curriculum structure.

Related to context of Islamic education in Indonesia, there are several additional criteria of excellent Madrasas, namely having the greatness of morals and nobility, the creation of religious culture in schools, integration between religious insights and general knowledge in the learning process, and cognitive, personality and spiritual development of students in an integrative and comprehensive manner (Maimun & Fitri, 2010).

5. Conclusion

The thought effort of developing Madrasa education in history and its development follows the rhythm and dynamics of Islam's development and the development of the times. The Madrasa education system emerged in the early twentieth century as a realization of efforts and renewal thinking in the field of "Madrasa" education. After Indonesia gained its independence and the Department of Religion stood with its responsibility towards Madrassas, since then efforts to harmonize the forms and teaching systems, especially the Madrasa curriculum began to be carried out well, which culminated in the birth of SKB (Decree) 3 Ministers, followed by SKB (Decree) 2 Ministers and 1984 curriculum, MAPK and the emergence of the curriculum the 1994 curriculum as well as the superior Madrasa. As with national education in Indonesia, so too Madrasa education, there are still many problems and problems encountered to realize the ideal goals in education. The existing problems and problems include, lack of teacher staff, facilities and infrastructure, less professional management and many other problems.

6. Recommendations

By paying attention to the situation and problems as well as existing policies, then a program was drawn up which broadly included the establishment of Madrassas, Madrasa accreditation, development of Madrasa curriculum tools, fulfillment of facilities and infrastructure as well as

the need for teacher staff, improving teachers' quality and assistance for private Madrasas

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