

TOWARDS QUALITY PESANTREN AND MADRASAH IN GLOBAL ERA

Busahdiar¹

ABSTRACT

Pesantren (Islamic Boarding School, henceforth pesantren) and madrasah (Islamic Regular School, henceforth madrasah) have produced thousands and even millions of alumni scattered across the country and even from different foreign countries. In the development of these Islamic schools, they have experienced ups and downs reforms in various sectors such as management, curriculum and so on. In this globalization era, IBS and IRS are more attractive to parents because both are able to produce competent graduates in the field of religion also skilled in other scientific fields (Sciences). In addition, the generation born from the womb of Islamic schools generally have higher character or values of noble character. For example; courteous, polite, obedient to parents and teachers, independent, solidarity, sincerity, tawadhu', simple, egalitarian, and able to work with all parties. The educational values are somewhat hard to come out of school or formal educational institutions.

KEYWORDS: *pesantren, madrasah, global era, santri (student), and indigenous*

INTRODUCTION

There are two of the oldest Islamic institutions in Indonesia, namely, madrasah and pesantren. Both madrasah or pesantren always been a source of inspiration that never dry for lovers of science and researchers are working to unravel its anatomy of various dimensions. From these two institutions had been born doctors of various disciplines. In fact, many leaders of this country are born from these two Islamic educational institutions.

Some historians argue that the madrasah in Indonesia is an Islamic education system that was born from Islamic Boarding School.² Indeed, if judging

¹Lecturer at Department of Islamic Education, School of Islamic Studies, University of Muhammadiyah Jakarta

from history, madrasah emerged and developed in Indonesia coincides with the rise of national movement. Muslim figures who are interested in education, seeking the establishment of educational institutions and make changes to traditional teaching system in schools that had been grown. They reform the education system in schools by changing *halaqah* system with a classical system (*classy*) using benches, tables, chairs, blackboards and others as practiced by the schools Indies.³ This is the forerunner to the establishment of madrasah in Indonesia. Where is gradually evolving education system across the archipelago.

Although the Islamic school education system is progressing rapidly at the beginning of the period, but with the passage of time, the school has gained challenges both from within and from outside. If from within, most Muslims still see the eyes of the system of education in Islamic schools. While from the outside, pesantren and madrasah increasingly pressured by growing rapidly and the development of educational institutions called schools, both managed by the government or private sector, including schools run by foreign nations.

For those reasons, we need to reform or reform the education system in pesantren and madrasah in order not to fall behind by other educational institutions such as public schools. In the context of this paper is short, the writer interchanges which begins by describing globally on quality, historical flashback growth and development of pesantren and madrasah in Indonesia, the problem of Islamic schools, and the final exposure of the core of the problem that is toward pesantren and madrasah quality in the global era.

This paper is intended to increase the intellectual treasures of Islam related to madrasahs by using descriptive analytical approach, which describes the data in

² If we trace the history of Islamic education in Indonesia, the name itself emerges from madrasah somewhat later. There are some places that allegedly first used the Islamic community as a place of education in the archipelago, including mosques, surau, meunasah, schools and so forth. See: Hamka, *Sejarah Umat Islam*, Jilid 4 (Jakarta: Nusantara, 1961), pp. 660-662; Ibrahim Bukhari, *Sejarah Masuknya Islam dan Proses Islamisasi di Indonesia* (Jakarta: Publica, 1971), p. 21; Harun Nasution (ed.), *Ensiklopedi Islam di Indonesia*, 2nd edition (Jakarta: Depag RI, 1993), p. 740.

³ In the history of Islamic education, which is recorded to have used this model and using the name of madrasahs is Shaykh Abdullah Ahmad who founded Madrasah Adabiyah (1909). See: Ismail SM *et al* (ed.), *Dinamika Pesantren dan Madrasah* (Published in cooperation with Faculty of Tarbiyah, IAIN Walisongo Semarang and Pustaka Pelajar Yogyakarta, 2002), p. 218.

narrative form with the support of authoritative sources and then analyze the historical approach, sociological, psychological and philosophical.

DISCUSSION

1. The Definition of Quality

This quality issue is important in every organization, both business and educational organizations. Some experts also disagree about the quality, in this case it is not possible for everyone to have a different view. For example a person sees a madrasah education services are rated from the aspect of quality of the teachers, the facilities available, the pay is cheap, the environment is conducive, and so forth. For some other people, goods or services if the quality is said to have certain qualifications, for example, has the advantage but obtained at reasonable cost. Thus, to get a certain quality, a person does not need to spend a lot of costs.

The diversity of views on this quality more due to different viewpoints, there is emphasis on costs, there is the advantage, processes and so forth. Quality itself can be defined as the ability shown by a product (or service) as expected. In this context, the quality also can be interpreted kesuaian between the expected cost. So, the lower the cost incurred while the goods or services increasingly as expected, then the goods or services can be said to be quality or quality.

Here are a few opinions on the quality, of which:⁴

- a. *The U.S. Department of Defense (DOD), quality as “doing the right thing right the first time, always striving for improvement, and always satisfying the customer”*
- b. *Fred Smith (CEO of Federal Express), quality as “performance to the standard expected by the customer”*
- c. *Boeing, quality as “providing our customers with products and services that consistently meet their needs and expectation”*
- d. *The General Services Administration (GSA), quality as “meeting the customer’s needs the first time and every time”*

⁴ David L. Goetsch and Stanley B. Davis, *Quality Management for Organizational Excellence*, (New Jersey: Pearson Education Inc, 2010), p. 4

Fandy Tjiptono and Anastasia Diana citing Goetsch and Davis expresses opinion of the quality in terms of quality, he said that the quality is a dynamic condition related to products, services, people, processes, and environments that meet or exceed the expected.⁵ While the quality itself showed a measure of judgment or award given or imposed on the goods (products) and/or services (services) certain objective considerations based on weight and/or performance. Services/service or the product must match or exceed the needs or expectations of its customers. Thus the quality is merit/or products that match and even exceed customer expectations so that the customer gets satisfaction.⁶

In contrast to Goetsch and Davis, Philip Crosby emphasized that the quality or the quality is free, “*Quality is free showed that the result of quality lay in the hands of management, not in the quality control departement*”.⁷ From the variety of these definitions, it can be argued that the quality is a condition that has an advantage and as expected, so that was not as expected, then a product is said to be less or inferior.

In observance of the above definition, it seems no common ground in explaining about the quality, but although there is no similarity in the definition of quality, then at least, there are elements of the equation, as follows:⁸

- a. Quality is an ever-changing conditions, for example, “what is considered to be qualified at this time, may in the future be considered qualified”.
- b. Quality includes an attempt to meet or exceed customer expectations.
- c. Quality includes products, services, people, processes, and the environment.

In further explanation, Fandy Tjiptono and Anastasia Diana revealed that in essence, the measurement of the quality of a service or product is almost the

⁵ Fandy Tjiptono dan Anastasia Diana, *Total Quality Management*, (Yogyakarta: ANDI, 2002), p. 4

⁶ Dadang Suhardan, et all, *Manajemen Pendidikan*, (Bandung: Alfabeta, 2009), p. 89

⁷ Philip B. Crosby, *Quality is Still Free; Making Quality Certain in Uncertain Times*, (New York: McGraw-Hill, 1996), p. xiii

⁸ Fandy Tjiptono dan Anastasia Diana, *Total Quality Management*, p. 3

same as the measurement of customer satisfaction, which is determined by the variable expectations and perceived performance.⁹

2. Flashback History of Growth and Development of Pesantren and Madrasah in Indonesia

a. Pesantren

One Islamic educational institution that never cease to be reviewed and scrutinized by researchers (the academic world) is boarding.¹⁰ Because until now the education agency that many so-called indigenous educational institutions still continue to exist in tandem with modern educational institutions.¹¹ Despite nearly a century old, it turns out Islamic educational institutions did not want to miss and always trying to position itself with its natural (environment). In fact, this institution is able to be a pioneer in creating

⁹ *Ibid.*, p. 46

¹⁰ The word *pesantren* is derived from *santri* with prefix *pe-* and suffix *-an* which means a place for *santri*. In his reserach, Clifford Geertz argued that *santri* word has broader and narrower meanings. In narrower sense, *santri* is a student in a religious school which called pondok pesantren (a boarding school). Hence, the word *pesantren* is taken from word *santri* which means a place for *santri*. While, in a broader sense, *santri* is a part of Javanese and Maduranese inhabitants who really converted to Islam truthfully. See: Clifford Geertz, *Abangan Santri, Priyayi Dalam Masyarakat Jawa*, (terj.) Aswab Mahasin from the original of *The Religion of Java*, (Jakarta: Dunia Pustaka Jaya, 1983), 2nd print, p. 268; Abdul Munir Mulkhan, *Runtuhnya Mitos Politik Santri, Strategi Kebudayaan dalam Islam*, (Yogyakarta: Siplees, 1994), p. 1; Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1985), 4th print; Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1989), 2nd print, p. 677; Saliman dan Sudarsono, *Kamus Pendidikan, Pengajaran dan Umum*, (Jakarta: Rineka Cipta, 1994), 1st print, p. 180; Editorial Boards, *Ensiklopedia Islam Indonesia*, (Jakarta: Djambatan, 1992), p. 771.

¹¹ Pesantren as an Indonesian Islamic educational council (*indigenous*), as first time, the word is derived from Javanese dan Maduranese Islands, similar with *dayah*, *ranggang*, *meunasah* in Aceh and *surau* in Minangkabau. In a few of years later, this *pesantren* term is not only used in Java and Madura, and so forth. Compare from: Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 16; Kafrawi, *Pembaharuan Sistem Pondok Pesantren*, (Jakarta: Cemara Indah, 1982), p. 21; Azyumardi Azra, *Pesantren: Kontinuitas dan Perubahan, Pengantar dalam Nurcholis Madjid, Bilik-bilik Pesantren*, (Jakarta: Paramadina, 1997), I print, p. xiv – xv; and Azyumardi Azra, *Surau atau Pesantren: Revitalisasi, Institusionalisasi, Sosialisasi, Budaya dan Agama dalam Masyarakat Minang*, dalam buku *Tantangan Sumatera Barat: Mengembalikan Keunggulan Pendidikan Berbasis Budaya Minang*, Gusnawirta Taib & Abrar Yusa (ed.), (Jakarta: Citra Pendidikan, 2001), p. 39.

a human air-akhlakul karimah. It is difficult to obtain in formal education (non-boarding).¹²

As an Islamic educational institutions, boarding schools have a significant opportunity to help develop the potential of human reason. In addition, schools are also types of indigenous Islamic educations in Indonesia who study and practice the teachings of Islam as a way of life in a society. Therefore, its presence has its own role in creating *akhlakul karimah* (good manner) in society.

Even, according to Mukti Ali was a bit of a leader of a nation born of *halakah* pesantren education.¹³ This is according to Naufal Ramzy because judging from a spectrum of nation-building, a boarding school in addition to being Islamic educational institutions, as well as a part of community infrastructure in socio-cultural participate actively in the process of forming public awareness to have ideals for the betterment of the nation and country.¹⁴ The strategic role of schools as it makes education schools as an interesting object of study as described in the introduction above.

Starting from 1970s, there has been a considerable change in the presence of pesantren as an educational system.¹⁵ Pesantren as a form of traditional

¹²Education in pondok pesantren (boarding school) has its own typical and uniqueness comparing with formal education. Hence, pesantren *outputs* bear good people (*insan-insan kamil*) having good manners (*akhlakul karimah*). At least, these are not covered in the formal education, as such as *theoretically subjects, independent and dedicated, wisdom, simplicity, idealism, collectivity, arranging group works or brotherhood, equality, self confident, courage to live, egalitarian, self determination, a place for study and loyalty, teaching religious manners, kyai's acceptance*, etc. See: Mansur, *Moralitas Pesantren: Meneguk Kearifan dari Telaga Kehidupan*, (Yogyakarta: Safiria Insania Press, 2004), 1st print, pp. 59-67; Amin Rais, *Cakrawala Islam, antara Cita dan Fakta*, (Bandung: Mizan, 1989), p. 162; Hasbullah, *Sejarah Pendidikan Islam di Indonesia; Lintasan Sejarah Pertumbuhan dan Perkembangan*, (Jakarta: Published in the coopertaion with PT. Raja Grafindo Persada and LSIK, 1996), 2nd print, pp. 141-142.

¹³Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini*, (Jakarta: Rajawali, 1987), 1st print, p. 79.

¹⁴A. Naufal Ramzy, *Menggagas Peran Strategis Pondok Pesantren dalam Era Modernisasi*, dalam A. Naufal Ramzy (ed.), *Islam dan Transformasi Sosial Budaya* (Jakarta: Deviri Ganan, 1993), 1st print, p. 111.

¹⁵Historically, the emergence of Islamic education reforms is not separated from the movements of modern Islam in Indonesia set up before 1970s, or more precisely about the 1900s. The movement is spearheaded by some scholars who study the Middle East. As Sheikh Muhammad Djamil Djambek, Haji Abdul Karim Amrullah, Ahmad Dahlan, Hasyim Ashari, Mahmud Yunus, Abdullah Ahmad and others. With the influence and experience of the Middle East that scholars began to update the system of Islamic education in educational institutions that they manage. Adabiyah School (1909) in Padang, founded by Syeikh Abdullah Ahmad, started using a modern system like, applying classical system, graded, formal curriculum includes general

systems, is beginning to change. If before boarding system known as a form of non-school education system, which appears later just the opposite, forms of school education system began to enter into the pesantren community.

Indeed, their school systems in boarding schools does not necessarily displacing bandongan class system which is known. The classics still continues to be taught by leaders of pesantren. This bandongan (*collectival learnings*) class recitation, usually delivered after praying rawatib. But as the number of students at the seminary community getting bigger, delivery of bulk besifat recitation any books without leaving sorogan models, where students propose specific chapters in a book to be read in front kyainya.¹⁶

The implications of changes in the education system experienced by the boarding school it was always bear a positive side and a negative side. If judging from the attitude of the manager of the boarding school to the surrounding world also varied. There are at least three types of boarding schools adapt to the progress of time, namely; reject, accept and adopt the most in total. Rejecting means antipathy or isolate yourself from the modern education system that is generally applied in formal schools. The boarding-type indifferent to developments outside world, but rather self-absorbed. Thus, the boarding allergy intersect with progress and modernization.

The second type of boarding schools are schools that receive a portion of advances outside the education system or by not leaving the nature of modern pesantren education itself. Thus, this school had not so allergic to modern systems offered but a slight softening of the first types of boarding schools. In fact, this school had adopted most modern educational system to his school for not disrupt the stability of the pesantren itself.

studies and religion and put on a good teaching method. then followed by Muhammadiyah (1912) in Yogyakarta, Madrasah Al-Irsyad (1913) in Jakarta, Madrasah Diniyah Putra (1915) in Padang Panjang, Mathla'ul Anwar (1916) in Banten, Persatuan Umat Islam (1917) in Majalengka, Sumatera Thawalib (1918) in Padang Panjang and in Bukittinggi, Madrasah Diniyah Putri (1923) in Padang Panjang, an many others. See: Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942* (Jakarta: LP3S, 1996), h. 10; I. Djumhur, *Sejarah Pendidikan* (Bandung: CV. Ilmu, 1974), 13th print, p. 122 and p. 159.

¹⁶*Sorogan* is also called as ways of teaching per head which each of students gets its own chance to obtain lessons directly from clerics.

While the third type of boarding schools are schools that adopt the whole of the modern education system. There are only adopting teaching methods course, there are also boarding swallow up all that is offered in the modern education system. So, who lives in name only that pesantren but lesson material equivalent to more formal schools. In fact, most of these schools only teach religious education as a complement.

In a more perfect A. Qadri Abdillah Azizy categorize boarding developments today in five types,¹⁷ namely:

- a. *Pesantren which organizes formal education by implementing the national curriculum, both of which only have a religious school and who also have public schools.*
- b. *Pesantren organizing religious education in the form of madrasas and teaching general sciences while not applying the national curriculum.*
- c. *Pesantren who only teach religious sciences in the form of madrasah diniyah.*
- d. *Pesantren merely as a place for their informal gatherings.*
- e. *Pesantren for children boarding public school students and college students.*

Similarly, Azyumardi Azra argues that the development of the adoption of the idea modernization of Islamic education can be categorized into two: (1) Adoption of modern educational systems and institutions is almost complete. The starting point of the modernization of Islamic education here is modern education systems and institutions (the Netherlands), instead of the system and the traditional Islamic educational institutions. (2) adopt certain aspects of the modern education system, particularly in the content of the curriculum, teaching methods, and so on.¹⁸

¹⁷See: Ahmad Qodri Abdillah Azizy, *Memberdayakan Pesantren dan Madrasah*, a preface in Ismail SM., (et al), (ed.), *Dinamika Pesantren dan Madrasah*, (Published in the cooperation with Fakultas Tarbiyah IAIN Walisongo Semarang and Pustaka Pelajar Yogyakarta, 2002), 1st print, p. viii.

¹⁸Azyumardi Azra, *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 1999), 1st print, p. 37.

Tug of pesantren in modernizing the education system is still continuing. This is done in order to keep the boarding schools with distinctive morality still trying to anticipate the development of the scientific tradition of pesantren in the future. Nevertheless it is, boarding schools still exist in the middle of the advancement of modern education.

At least, pesantren has spawned beings noble as it is depicted on the nature of the way the lives of his students, such as; faithful and devoted to God, morals and morals like morals of the Prophet, honest and uphold spiritual values, able to live independently and simple, bookish knowledge and are able to apply their knowledge, sincere in everything he or she does, *tawadhu'*, *ta'adhim* and the abstain of cavalier and arrogant attitudes, able to accept the reality and want to be *qona'ah*, disciplined in order to live, and many more behaviors of students who demonstrate the robustness of private according to the values of Islam.¹⁹

Meanwhile, the system of teaching in educational institutions non-boarding schools (formal education) tends toward modern secular approach or nature. According to Ernest Cassirer, modern philosophy started with the principle that the hint of the primacy of human beings can not be denied. However, modern science, especially the science of psychology, considers not need to respect human dignity and the integrity of nature. Modern humans have driven to concentration looking out away from him and only realized the realities objectively.²⁰

Therefore, it is no surprise that modern humans tend to be secular, split between the interests of religious and social reality, which tends to promote the interests of the world, regardless of the values of divine hereafter. As a result of a release of man from an intellectual and spiritual center. Humans then become very problematic for himself, and the *safety* virtually ignored. Here, then, as cited by Roger Garaudy, that the cause of it all is the behavior of the individual in modern

¹⁹Muhtsrom HM., *Urgensi Pesantren dalam Pembentukan Kepribadian Muslim*, in Ismail (et al), (ed.), *Dinamika Pesantren*, p. 46.

²⁰Ernest Cassirer, *Manusia dan Kebudayaan: Sebuah Esai Tentang Manusia*, (Jakarta: Gramedia, 1990), 2nd print, p. 23.

society engineered solely for the purpose of economic, political and certain moral.²¹

In such conditions, as the appearance of pesantren education as an Islamic educational institutions are qualified. Many hopes are terpicul the shoulders of pesantren education institutions. As an alternative education center that is reliable in order to save human lives. Due to the shallowness of character instilled by formal educational institutions led to the crisis of the moral dekadesi endanger human survival.

As an implication, the schools must assume two roles at once, namely as cultural inheritance agent (agent of conservative) and as agent of change.²² In this case it is possible to be implemented, because given the boarding position as described above, that it rests between the two footing, the footing tradition and footing changes. As the motto of reforms already commonplace implemented in schools in general, according to a dictum reveals:

"Preserving the old values that are positive, and take the new values are more positive".²³

The dictum intent illustrates that the world did not shut down schools completely against the grit with the outside world. And remain cautious in the hold-reshuffle reshuffle. Although there are still some boarding schools that are still allergic to make changes themselves. But strictly speaking, educational institutions pesantren is a place of socialization and internalization of values that has been entrenched. Therefore, the establishment of schools and educational institutions curriculum goal is based on the values of knowledge and aspirations and outlook on life force and respected community.²⁴

²¹Roger Garaudy (ed.), *Mencari Agama pada Abad XX*, (Jakarta: Bulan Bintang, 1986), 1st print, p. 87.

²²Pesantren took a role as *agent of chang*), that is an effort to disregard unfitted old culture and the need of some new culture elements. See: Sudardja Adiwikarya, *Sosiologi Pendidikan, Isu dan Hipotesis Tentang Hubungan Pendidikan dengan Masyarakat*, (Jakarta: Dirjen PT-PPLPTK , 1988), 1st print, p. 58.

²³Read: Muhammad Thalhah Hasan, *Islam dalam Perspektif Sosial Budaya*, (Jakarta: Galasa Nusantara, 1987), 1st print, p. 19.

²⁴Wuradji, *Sosiologi Pendidikan Sebuah Pendekatan Sosio Antropologi*, (Jakarta: Dirjen PT-PPLPTK, 1988), 1st print, p. 26.

Pesantren as an educational institution of Islam that gives instruction in Islam, the goal is not merely enrich the mind of students with texts and explanations Islami, but to raise the morale, training and heightens the spirit, appreciate spiritual values and humanity, teaching attitude behavior that is honest and moral, and prepare students to live a simple and clean hearts.

The purpose of education is not a boarding school for working interests of power, money and worldly grandeur, but imparted to them that learning is solely the obligation and devotion to God. Among the ideals boarding schools are training to be able to stand on its own and foster the urge to hang something to another person except God.²⁵

It is so well expressed by Arifin, that the general objective of education is to guide students' boarding school (students) to become human personality with the Islamic religious knowledge he could be a preacher of Islam in the surrounding communities through science and charity. While the specific goal is to prepare students to be pious and deeply religious knowledge taught by clerics concerned and put it into practice in the community.²⁶

Thus the most important objective is to build a boarding school education of students with experience of religious morality. In this case means that the focus of the purpose of education is to empower students boarding, thus creating the personality of students who have *akhlakul karimah*.

Pupils as the most important element of the pesantren education system, became the most important focus that need to be empowered.²⁷ Because the purpose of boarding school students to learn the assortment. Then, the role of schools to empower them is a must. At least three of their departure to study in boarding schools, among which are: (1) to study other books that discuss Islam in more depth under the guidance of clerics who led the boarding school; (2) to gain

²⁵Zamakhsyari Dhofier, *Tradisi Pesantren*, p. 21.

²⁶M. Arifin, *Kapita Selekta Pendidikan Islam dan Umum* (Jakarta: Bumi Aksara, 1991), 1st print, p. 248.

²⁷Santri has two meanings, namely: (1) *Santri Mukim*, that is the students are from long distance regions and stay in a group in the pesantren; and (2) *Santri Kalong*, that is the students are from the surroundings area of pesantren, which actually unstayed in the pesantren. See: Zamakhsyari Dhofier, *Zamakhsyari Dhofier, Tradisi Pesantren*

experience of boarding school life, both in the field of teaching, organizational and relationship with the famous pesantren; (3) to concentrate his studies at the seminary without preoccupied by daily obligations at the family home. In addition, by staying in a boarding school that was very far away from his own home was not easy back and forth though sometimes want.²⁸

In the view of life of students, morality pesantren is a clear footing to maintain the tradition of uniquely pesantren. In the community of students, pesantren is a synthesis. That is, the culture is recognized as one culture to be preserved its existence, though due to the demands of modernity, schools must implement formal education.²⁹

Furthermore, morality continues to be developed is the religious dimension footing with the remains at the level of Islamic tradition and always see the changes that occur to the pesantren education system. Morality is what ultimately shape the views of students to his school life. It is as stated by Mastuhu, that pesantren education system is based, driven, and guided by the values of life bersumberkan the basic teachings of Islam. The basic teaching of religion is intertwined with contextual structure or social reality struggled with in our daily lives.³⁰

Hence, the pesantren education system is based on continuous dialogue between confidence in the basic teachings of the religion which is believed to have the value of absolute truth and social reality that has value relative truth.

Thus, the role of pesantren became an alternative educational arena as well excel in this global era. Since this has been proved by the institution called pesantren since ancient times until now, although here and there are still many shortcomings that must be updated. Pesantren is still the foundation for the community at large.

²⁸*Ibid.*,

²⁹Zubaidi Habibullah Asy'ari, *Moralitas Pendidikan Pesantren* (Yogyakarta: LKPSM-NU DIY, 1995), 1st print, p. 19.

³⁰Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), p. 37.

b. Madrasah

Historians agree that the educational institutions of Islam in Indonesia, the first is the pesantren. Pesantren with peculiar style of teaching religious sciences has led its students to experts in the field of religion (*tafaquh fiddin*). While the general sciences very, very little even to say nothing taught at all. As a result, Muslims are studying in boarding schools is weak in the field of general knowledge (science and technology in particular).

By contrast, Western-style school education (which was brought by the Dutch) with secular science denying religious subjects taught in schools. It is acquired sufficient religious instruction outside of school, such as the *majlis taqlim*, churches and so on. This has an impact on the dualism model of education here at home when it was.

Dualism confrontational model of education that has inspired the emergence of a reform movement in education in the early twentieth century. This can be seen with the advent of the Kingdom of Surakarta Ulu Madrasah Manba'ul 1905 and Adabiyah School founded by Shaykh Abdullah Ahmad in West Sumatra in 1909.³¹ The reform movement aims to accommodate the school system into a Western-style boarding school environment. The style of this model quickly spread throughout the country, especially the islands of Java, Sumatra and Kalimantan.³²

As has already been mentioned above, that the madrasah stands as the reaction of the dualism between the education system pesantren education with the school system (with a postscript secular). In other words, the school stood initiatives and the realization of the reform of Islamic education system that already exists. According to Karel Sternbrink, there are at least three things that led to the establishment of educational institutions named madrasah. First, businesses enhance pesantren education system. Second, adjustments to the

³¹ Malik Fadjar, *Madrasah dan Tantangan Modernitas* (Bandung: Mizan, 1998)

³² C. Thoha, dan Muth'i, A. *PBM-PAI di Sekolah: Eksistensi dan Proses Belajar Mengajar Pendidikan Agama Islam* (Yogyakarta: Pustaka Pelajar in cooperation with Fakultas Tarbiyah IAIN Walisongo, 1998)

education system of the West. Third, efforts to bridge the gap between traditional pesantren education system and the Western education system.³³

Many schools were then reform the education system using the madrasah system, namely the classical system that uses benches, tables, blackboards, and some even wear a tie and not wear a skullcap (*cap*), or better known as modern pesantren. However, there are many who still do not want to follow changes in the education system, and has kept the old model of teaching system (*old-fashioned*), better known as Kitab Kuning Taechings or *pesantren salaf*.

In a pesantren, the reform also has a lot of variety. There are reforms, in total, so, hours of religious instruction given little portions of time, and some are combining the boarding school system.³⁴

Since the release of ministerial decree (Minister of Religious Affairs, Ministry of Education and Culture and the Minister of the Interior), madrasah position is getting stronger and is equivalent to other public school graduates. Because in the ministerial decree mentioned bolehnya Madrasah graduates enter public universities, moving to public schools and so forth because the certificate has been likened madrasah.³⁵ Similarly, both the National Education Act Law No. 2 of 1989 and Law No. 20 In 2003, the stronger position legally madrasah.³⁶

Although it has been recognized madrasahs formal legal existence, and has been placed as a madrasah school education in the national education system, that does not mean madrasahs are not free from problems that happened. According Darmu'in, there are at least two problems that occur in the madrasah. *First*, the school has lost its historical roots, meaning the existence of madrasahs is not a

³³ Karel Sternbrink, *Pesantren, Madrasah dan Sekolah* (Jakarta: LP3ES, 1986), pp. 1-102; *Compare from* Hasbulah: *Sejarah Pendidikan Islam di Indonesia* (Jakarta: PT. RajaGrafindo Persada, 2000), p. 165; Maksum, *Madrasah; Sejarah dan Perkembangannya* (Jakarta: Logos Wacana Ilmu, 1999), p. 93.

³⁴ Indonesian Muslims in dealing with the influx of modernization brought by the West (included educational institutions modernization) when it, at least, can be grouped in three categories; (1) the ones who shut themselves from the influence of Western modernization, (2) groups are open from Western modernization, and (3) groups who open up to the West with the full selective modernization. See: Ali Yafie, *Tajdid Adalah Suatu Kemestian*, Pesantren, No. 1 Vol. V, 1988, p. 5.

³⁵ Maksum, *Madrasah; Sejarah dan Perkembangannya*, h. 146-154.

³⁶ See: Undang-undang Sistem Pendidikan Nasional No. 2 Tahun 1989 dan UU Sisdiknas No. 20 Tahun 2003.

continuation boarding school, although it is recognized that boarding is a form of Islamic educational institutions in Indonesia.

Secondly, there is a duality of meaning to the madrasah. On the one hand, the school is identified with the school as it has a curriculum that is relatively the same as public schools. On the other hand, the school is considered as a boarding school with a classical system that became known as madrasah diniyah. Thus, the school has not had an identity that can be distinguished from other educational institutions.³⁷

In addition, the presence of the alignment effort madrasahs with public schools, on the one hand, has a positive impact because it has been admitted that legally madrasah. But on the other hand also have a negative impact, including the reduction in the proportion of 60% of religious education religious and 40% to 30% public and 70% common religion. This resulted in weakening the existence of Islamic education in madrasahs.

Or, in other words, globally there are some problems that arise later in the madrasahs, among others:

- a. The reduced charge of religious education materials. It is seen as an attempt to silting understanding of religion. In fact, religion curriculum before LCS three Ministers alone are still not able to print a true Muslim, let alone then reduced.*
- b. Madrasah graduate all-round responsibility. Whereas deep religious knowledge is not general knowledge was also low.*
- c. Management practices at the school often show the traditional management model, the model of paternalistic management or feudal. Such seniority domination sometimes interfere with the development and improvement of education quality.*
- d. Dualism pengelolaan education between the Ministry of Education and Culture of the Republic of Indonesia and the Ministry of Religious*

³⁷ Darmuin, *Prospek Pendidikan Islam di Indonesia*; Suatu Telaah terhadap Pesantren dan Madrasah. Dalam Chabib Thoha dan Abdul Muth'i, *PBM-PAI di Sekolah; Eksistensi dan Proses Belajar Mengajar Pendidikan Agama Islam* (Yogyakarta: Pustaka Pelajar in cooperation with Fakultas Tarbiyah IAIN Walisongo Semarang, 1998)

Affairs of the Republic of Indonesia. So that both the allocation of funds, attention, managerial coaching, help books and instructional media, and placement of teachers, providing scholarships to further education are often not the same.

- e. *In fact, between the public and private madrasas were also gaps. The gaps include the infrastructure and facilities, the views of teachers, the quality of student input and so on.*³⁸

Thus, among the problems faced by the madrasah and of course, these problems become a matter of discussion for observers of education in madrasas so that madrasas are not crushed by the speed of globalization and modernization. In this final section, the author tried to explain some of the solutions that can be applied at the school that is not outdated, and still exist side by side with public schools in modern times.

3. Towards Quality Pesantren and Madrasah in Global Era

Regardless of the problems faced both from within the system such as problems on managements, input qualities and conditions of facilities and infrastructures, as well as from external systems such as the accreditation requirements and so on, pesantren and madrasah still able to survive and become a solution for the people in the global era.

In other words, although the pesantren and madrasah fibers with the problem, but the madrassa increasingly responded positively by society in the global era. People in the global era is busy outside the home, and did not have time to guide her son in their home more secure to send their children to Islamic schools. Because pesantren and madrasah considered able to instill the religious teachings, ethics, morals, manners, and morals.

The followings will put forward some of the strengths and opportunities that are owned by the pesantren and madrasah in the era of globalization and modernization, including:

³⁸ Ismail SM *et.all* (ed.), *Dinamika Pesantren dan Madrasah*, p. 228.

- a. *People in the modern era requires global and educational institutions that can irrigate their hearts were dry with religious nuances and prevent themselves from demoralization and dehumanization phenomenon increasingly rampant in line with the progress of civilization and information technology. The answer of course pesantren and madrasah more suitable and representative, rather than other educational institutions.*
- b. *Islamic schools with modern teaching methods that are audio-visual aids (AVA), as well as avoid the impression of seedy, squalid and orthodox and exclusive has become a new hope for the future of the pesantren and madrasah itself. Coupled with the presence of several pesantren and madrasah with handling professional management has made Islamic schools increasingly advanced and quality.*
- c. *Etiquette, behavior and performance apparel students at pesantren and madrasah become its own attraction that promises happiness in life hereafter.*
- d. *Islamic schools known as schools plus. This means that in addition to the general charged also given religious instruction material that weighs more than an ordinary school.*
- e. *Pesantren and madrasah-based society for Islamic schools comes from, by and for the local community.*

Such is the power and opportunity among Islamic schools which should according to the author can be developed and maintained, so that the pesantren and madrasah become the school of choice for people in the modern global era and today. Yet of course the weakness or the problems surrounding the Islamic school must also find a solution, so that pesantren and madrasah really be worth plus central education than other educational institutions.

To that end, the problems that afflict Islamic schools as mentioned in section History problematics Islamic schools must be sought to the right, so that Islamic schools still exist and quality in the midst of a changing society. Among the solution can be expressed as follows;

First, the problems related to the reduced charge of religious education materials, especially in the madrasahs can be overcome by increasing the weight of religious material in the late afternoon or evening. Thus, the allegations of the issue of silting efforts at the madrasah religious understanding can be overcome. Students learn the morning as public schools, and in the afternoon or evening students are given additional lessons with religious materials. And it would be more precise, the school was providing boarding school (*dormitory*) for their students so that the learning process can be run more effectively and efficiently.

Second, only if the alumni madrasah especially mastered the all-round responsibility than pesantren alumni, if the system is still learning as implemented by the Ministry of Religious Affairs with 30% and 70% Religion lessons general subjects. Instead of alumni from the school or public school, where the pesantren alumni clearly oriented to be a candidate ulama (*tafakuh fi ber-deen*) and alumni of the school are oriented to each department in accordance with the scientific talents of their students. There is interest in language, science and social studies. So, to overcome this problem should madrasah reform the education system to provide opportunities for students to explore the science of interest to them.

This is done by giving extra lessons or tutoring in the afternoon or evening, as the solution of the above. So students madrasah graduates have the expertise to each according to their interests and talents. For those interested in religion, then they are given religious lessons to the students in the science of religion. Similarly, for students who are interested inexact, then these students accommodated with extra lessons in the afternoon and malan exact day, until the student is also proficient in his chosen field.

Third, the problems related to management practices in Islamic schools often show the traditional management model, the model of paternalistic management or feudal. Thus, such management is inhibiting the development and improvement of the quality of education in madrasahs. See reality as it is required in any modern managerial Islamic schools that are not abandoned by society in the global era and modern. The owners' asking Islamic schools are not overly

interfere in domestic affairs Islamic schools. Give trust entirely to the managers of Islamic schools to carry out their duties and obligations to promote Islamic schools. Owners pesantren and madrasah (usually a foundation) monitor and provide feedback if requested if there is to be done or in taking important decisions alone.

Fourth, the issue of education *pengelolaan* dualism between keenterian Education and Culture of the Republic of Indonesia and the Ministry of Religious Affairs of the Republic of Indonesia can be resolved by restoring the position of madrasahs in particular to the rule of law contained in the National Education Act No. 20 of 2003. Where in the Act specifically positioned the same madrasah with other public education institutions in all respects. So that both the allocation of funds, attention, managerial coaching, help books and instructional media, and placement of teachers, providing scholarships to further education becomes not differ between in madrasahs with public schools. This is known as a one-stop education. That is, between madrasah (postscript under the Ministry of Religious) with public schools (run by the Ministry of Education and Culture) is the same in all respects by the laws in force. Therefore, both central and local governments are required serious attention both on the same madrasahs as well as in other public schools.

Fifth, If it were so, then there will be no disparity between public schools and madrasahs, or between private and public madrasah madrasah. Because all the elements of educational institutions in the eyes of law (Education Law No. 20 of 2003) *keadudukan* them together. So, there will be gaps and *ketimpangan* both in facilities, infrastructure, quality and so on.

Thus, the solution to the writer suggested in this short paper, with the hope of the future Islamic schools move forward, victorious, quality and grade should be. Because according to the actual writer Islamic schools have the opportunity to rise up and stand as tall and sat together with other educational institutions. In fact, the institution called Islamic school is actually also has many advantages (advantages) than other educational institutions, such as mentioned above was that in pesantren and madrasah in addition given general studies students also get quite

a lot of religious instruction. Thus, the charge sciences and technology balanced with spiritual lessons (of faith and piety).

It also expressed by Abuddin Nata, madrasahs became prominent because madrasah combines science, skills, and technologies to the field of religious knowledge, including in the areas of faith and piety.³⁹

Furthermore, from the womb of madrasah later issued a superior beings who are able to combine the power of science and technology and imtak. In terms Husni Rahim, plus the school was located in faith education that emphasizes sensitivity of heart and sharpness of mind. Thus, the school became a pioneer project reintegration of Islamic sciences and generate new leads scholarly clerics and scholars are scholars.⁴⁰

In fact, in 2009 the Ministry of Religious Affairs of the Republic of Indonesia has established 12 International Standard Madrasahs (MBI) in all regions of Indonesia. MBI was founded in order to seek equality madrasa institutions rather than on the national level (*local*) only, but expanded on an international level (*global*).

CONCLUSION

To conclude, this paper is closed by a conclusion that Islamic schools still have hope to survive, thrive, even advanced in this modern era with records going reform in all areas leaving no existence of their own identity.

Moreover, in the current era of globalization, modern, busy, and the outside home people, and they do not have time to guide his or her children in their home, the assume it is more secure to send them to Islamic schools. It is also due to *pesantren* and *madrasah* considered able to instill the teachings of *religiousness*, ethics, morals, and manners. In addition, Islamic schools are also known as plus schools. This means that in addition to the general charged also given religious instruction material that weighs more than an ordinary school.

³⁹ Abuddin Nata, *Paradigma Pendidikan Islam*, (published in cooperation with Penerbit Grasindo Jakarta and IAIN Syarif Hidayatullah Jakarta, 2001), p. 252.

⁴⁰ Husni Rahim, *Arah Baru Pendidikan Islam di Indonesia* (Jakarta: Logos Wacana Ilmu, 2001), p. 142.

Opportunity and hope it would be supported by a definite policy of the government and managed by the managerial excellence and quality.

BIBLIOGRAPHY

- Adiwikarya, Sudardja, *Sosiologi Pendidikan, Isu dan Hipotesis Tentang Hubungan Pendidikan dengan Masyarakat*, Jakarta: Dirjen PT-PPLPTK , 1988
- Ali, Mukti, *Beberapa Persoalan Agama Dewasa Ini*, Jakarta: Rajawali, 1987
- Arifin, M., *Kapita Selekta Pendidikan Islam dan Umum*, Jakarta: Bumi Aksara, 1991
- Asy'ari, Zubaidi Habibullah, *Moralitas Pendidikan Pesantren*, Yogyakarta: LKPSM-NU DIY, 1995
- Azizy, Ahmad Qodri Abdillah, *Memberdayakan Pesantren dan Madrasah*, pengantar dalam Ismail SM., (dkk.), (ed.), *Dinamika Pesantren dan Madrasah*, published in the cooperation with Fakultas Tarbiyah IAIN Walisongo Semarang and Pustaka Pelajar Yogyakarta, 2002
- Azra, Azyumardi, *Pendidikan Islam; Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta: Logos Wacana Ilmu, 1999
- _____, *Pesantren: Kontinuitas dan Perubahan, pengantar dalam Nurcholis Madjid, Bilik-bilik Pesantren*, Jakarta: Paramadina, 1997
- _____, *Surau atau Pesantren: Revitalisasi, Institusionalisasi, Sosialisasi, Budaya dan Agama dalam Masyarakat Minang*, dalam buku *Tantangan Sumatera Barat: Mengembalikan Keunggulan Pendidikan Berbasis Budaya Minang*, Gusnawirta Taib & Abrar Yusa (ed.), Jakarta: Citra Pendidikan, 2001
- Bukhari, Ibrahim, *Sejarah Masuknya Islam dan Proses Islamisasi di Indonesia*, Jakarta: Publica, 1971
- Cassirer, Ernest, *Manusia dan Kebudayaan: Sebuah Esai Tentang Manusia*, Jakarta: Gramedia, 1990
- Crosby, Philip B. *Quality is Still Free; Making Quality Certain in Uncertain Times*, New York: McGraw-Hill, 1996
- Darmuin, *Prospek Pendidikan Islam di Indonesia; Suatu Telaah terhadap Pesantren dan Madrasah*. In Chabib Thoha dan Abdul Muth'i, *PBM-PAI di Sekolah; Eksistensi dan Proses Belajar Mengajar Pendidikan Agama Islam* Yogyakarta: Pustaka Pelajar in cooperation with Fakultas Tarbiyah IAIN Walisongo Semarang, 1998
- Dhofier, Zamakhsyari, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kyai*, Jakarta: LP3ES, 1985
- Djumhur, I, *Sejarah Pendidikan*, Bandung: CV. Ilmu, 1974
- Fadjar, Malik, *Madrasah dan Tantangan Modernitas*, Bandung: Mizan, 1998
- Garaudy, Roger, (ed.), *Mencari Agama pada Abad XX*, Jakarta: Bulan Bintang, 1986

- Geertz, Clifford *Abangan Santri, Priyayi Dalam Masyarakat Jawa*, (terj.) Aswab Mahasin from the original title *The Religion of Java*, Jakarta: Dunia Pustaka Jaya, 1983
- Goetsch, David L. and Stanley B. Davis, *Quality Management for Organizational Excellence*, New Jersey: Pearson Education Inc, 2010
- Hamka, *Sejarah Umat Islam*, Jilid 4, Jakarta: Nusantara, 1961
- Hasan, Muhammad Thalhan, *Islam dalam Perspektif Sosial Budaya*, Jakarta: Galasa Nusantara, 1987
- Hasbulah: *Sejarah Pendidikan Islam di Indonesia*, Jakarta: PT. RajaGrafindo Persada, 2000
- Hasbullah, *Sejarah Pendidikan Islam di Indonesia; Lintasan Sejarah Pertumbuhan dan Perkembangan*, Jakarta: Published in the cooperation with PT. Raja Grafindo Persada and LSIK, 1996
- Kafrawi, *Pembaharuan Sistem Pondok Pesantren*, Jakarta: Cemara Indah, 1982
- Maksum, *Madrasah ; Sejarah dan Perkembangannya*, Jakarta: Logos Wacana Ilmu, 1999
- Mansur, *Moralitas Pesantren: Meneguk Kearifan dari Telaga Kehidupan*, Yogyakarta: Safiria Insania Press, 2004
- Mastuhu, *Dinamika Sistem Pendidikan Pesantren*, Jakarta: INIS, 1994
- Mulkhan, Abdul Munir, *Runtuhnya Mitos Politik Santri, Strategi Kebudayaan dalam Islam*, Yogyakarta: Siplees, 1994
- Nasution, Harun (ed.), *Ensiklopedi Islam di Indonesia*, Jilid 2 (Jakarta: Depag RI, 1993
- Nata, Abuddin, *Paradigma Pendidikan Islam*, published in the cooperation with Penerbit Grasindo Jakarta and IAIN Syarif Hidayatullah Jakarta, 2001
- Rahim, Husni, *Arah Baru Pendidikan Islam di Indonesia*, Jakarta: Logos Wacana Ilmu, 2001
- Rais, Amin, *Cakrawala Islam, antara Cita dan Fakta*, Bandung: Mizan, 1989
- Ramzy, A. Naufal, *Menggagas Peran Strategis Pondok Pesantren dalam Era Modernisasi*, dalam A. Naufal Ramzy (ed.), *Islam dan Transformasi Sosial Budaya*, Jakarta: Deviri Ganan, 1993
- Saliman dan Sudarsono, *Kamus Pendidikan, Pengajaran dan Umum*, Jakarta: Rineka Cipta, 1994
- SM, Ismail, et.all (ed.), *Dinamika Pesantren dan Madrasah*, published in the cooperation with Fakultas Tarbiyah IAIN Walisongo Semarang and Pustaka Pelajar Yogyakarta, 2002
- Sternbrink, Karel, *Pesantren, Madrasah dan Sekolah*, Jakarta: LP3ES, 1986
- Suhardan, Dadang, et all, *Manajemen Pendidikan*, Bandung: Alfabeta, 2009
- Thoha, C. dan Muth'i, A. *PBM-PAI di Sekolah: Eksistensi dan Proses Belajar Mengajar Pendidikan Agama Islam*, Yogyakarta: Pustaka Pelajar in the cooperation with Fakultas Tarbiyah IAIN Walisongo, 1998
- Tim Penyusun, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1989
- Tim Penyusun, *Ensiklopedia Islam Indonesia*, Jakarta: Djambatan, 1992
- Tjiptono, Fandy dan Anastasia Diana, *Total Quality Management*, Yogyakarta: ANDI, 2002

Undang-undang Sistem Pendidikan Nasional No. 2 Tahun 1989 dan UU Sisdiknas
No. 20 Tahun 2003.

Wuradji, *Sosiologi Pendidikan Sebuah Pendekatan Sosio Antropologi*, Jakarta:
Dirjen PT-PPLPTK, 1988

Yafie, Ali, *Tajdid adalah Suatu Kemestian*, Pesantren, No. 1 Vol. V, 1988