

## Transformation of Man 2 Wonosobo as an Islamic Educational Institution



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**ABSTRACT:** Currently, madrasah have become educational institutions that have competitiveness so that they attract people's interest to send their children to study in madrasah. This is the fruit of institutional transformation as a result of the education system in Indonesia. The same thing happened in MAN 2 Wonosobo. This madrasah have now become high school educational institutions that are not only growing rapidly but also become the community's main choice. This study wants to discuss in depth the process of institutional transformation that occurs in the madrasah, whether the transformation erodes the characteristics of the madrasah or strengthens the distinction of the madrasah as an Islamic educational institution.

The results of this study indicate that MAN 2 Wonosobo have undergone a process of institutional transformation as a consequence of the enactment of the National Education System Law. The result of this transformation is that the madrasah become schools with Islamic characteristics. However, this transformation does not eliminate the characteristics of the madrasah as strong *tafaqquh fiddiin* Islamic educational institutions with studies and values of Islamic teachings. The vision of the madrasah has an influence on the orientation of the institutional development of the madrasah. MAN 2 Wonosobo has the orientation of strengthening the values of the madrasah by strengthening the concept of pesantren and developing the institutional vision as a national excellent madrasah.

**KEYWORDS:** transformation of madrasah, distinction of madrasah, *tafaqquh fiddiin*

### A. INTRODUCTION

As an educational institution, madrasahs have experienced their own development and dynamics along with the development of Indonesian society and also the long process of government policy in the field of education. From the beginning as an educational institution that only taught Islamic religious education (as an anti-thesis to schools founded by the Dutch which only pursued general education), to its current form which has equality with schools in general. The madrasa transformation is a sign of attention and recognition from the government for the existence of madrasahs as well as a positive response for madrasahs to developments and changes in society.

On the other hand, the level of public enthusiasm for education in madrasahs is getting higher. This is reflected in the trend of increasing numbers of students being accepted and studying at madrasahs. Data from the EMIS Dashboard of the Director General of Education, Ministry of Religion of the Republic of Indonesia shows that there has been an increase in the number and percentage of students in madrasahs at all levels (MI, MTs, and MA) throughout Indonesia in the three academic years 2017/2018, 2018/2019, 2019/2020. If in 2017/2018 the number of students in madrasahs was 8,563,903 or around 15.90% of all students in Indonesia, there was an increase in 2018/2019 where the number of students in madrasahs was 8,666,324 or 16.13%. Whereas in 2019/2020 the total number of madrasa students throughout Indonesia was 8,712,928, equal to 16.06% of all students at all levels (elementary, junior high and high school) throughout Indonesia (<https://emispendis.kemenag.go.id>).

The data shows that there is a constant and continuous increase in the number of students in madrasahs throughout Indonesia. This increase is also an indicator of increasing levels of public trust in madrasahs as educational institutions. The development of madrasahs in the last decade has actually coincided with the development of Islamic education in the context of schooling, namely with the emergence of "Islamic schools" (a term for elite Muslim schools which according to Azyumardi Azra is an effect of the santrization of Indonesian Muslim society). The development of these Islamic schools is an attempt to provide an answer to the concerns of the upper middle class Muslims who want quality schools that are able to provide guarantees for continuing education at their favorite tertiary level, as well as the hope that their children will receive a more comprehensive and well-established religious education than in other general schools (Azra, 2012: 92).

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When examined further, the increase in parents' interest in enrolling their children in madrasas has the same foundation as the development of Islamic schools, especially in the aspect of fulfilling the increasing religious enthusiasm of the community. The difference is that the Islamic school market segment is the upper middle class Muslim community, while madrasas are still the "home" for lower middle class Muslims. This is because Islamic schools are designed as superior schools with high costs, while madrasas are educational institutions that were born from the womb of Islamic boarding schools on the basis of rural Muslim communities.

Government policy through National Education System Law no. 2 of 1989 and updated again with Law no. 20 of 2003 places madrasahs in an advanced transformation process that positions them on a par with public schools. In this situation, madrasahs are faced with an advantageous position because their existence is increasingly being recognized and they can develop their work so that they can make the same contribution as public schools. But on the other hand, madrasahs also have the potential to lose their main character as Islamic educational institutions which are widely expected to be able to develop the repertoire of Islamic scholarship which is the main institutional distinction of madrasahs (Choiri dan Fitriani). If the madrasah is trapped in the vortex of market fulfillment interests, then the madrasah will lose its identity. Madrasahs in turn will be no different from Islamic schools.

The phenomenon as described above was found in MAN 2 Wonosobo. In the last three years, there has been an increase in public interest in enrolling their children in these two madrasah aliyah. The indicator is the continued increase in the number of registrants during PPDB (New Student Registration). Likewise, the increase in the number of students accepted in the two madrasahs. In the last three years, there has been an increase in registrants at MAN 2 Wonosobo. In 2018 the number of applicants was 711 people and 474 children were accepted. In 2019 689 applicants with 487 students were accepted. Whereas in 2020 the number of applicants was 684 and those accepted at the madrasah were 461. The number of students in the last three years at MAN 2 Wonosobo was very stable, namely 2018 the total number was 1306, 2019 was 1362, and in 2020 the total number of students was 1341 (Dokumen MAN 2). The increase in community interest and the number of students studying is a sign that the two madrasahs are increasingly being accepted by the community and have become the educational institutions of choice.

This quantity development was of course followed up by the two madrasahs with efforts to improve in terms of quality. Improving the quality of madrasahs is achieved by reforming and improving aspects of school management, the learning process, the completeness of educational facilities and infrastructure to the preparation of programs to support the talents and interests of students. The orientation of quality improvement is directed at the ability of students and schools to face competition from educational institutions. The real challenge for madrasahs is related to academic achievement, one of the indicators of which is the passing rate of the National Examination and the acceptance rate of tertiary institutions, especially PTN, for madrasah alumni. The same thing was expressed by Yusuf Hadiyono, a teacher at MAN 2 Wonosobo. In fact, he added that an indicator of the quality of madrasahs is when students are able to excel in competitions involving schools in general, such as science or mathematics Olympiads and others (interview, Yusuf Hadiyono).

The paradigm of madrasah education that follows the flow of schooling can also be seen in the format and distribution of student majors. At MAN 2 Wonosobo, at each grade level there are three majors, namely Mathematics and Natural Sciences (MIA), Social Sciences (IIS), and Religious Studies (IKA). At each level there are six parallel classes for the MIA major, four classes for IIS and two classes for IKA. Thus the percentage of students majoring in Religious Studies is 16.7% of all available majors in the two madrasahs. This means that students who concentrate on their religious education are a minority in madrasahs.

The presentation of the data above shows that there has been a shift in the identity of madrasahs from what were originally Islamic educational institutions concerned with religious education (*tafaqquh fiiddin*), or at least a synthesis between pesantren and public schools moving into educational institutions oriented towards general education. On the one hand, this shift is a consequence of the national education policy which is also desired by madrasahs themselves which demand equality between schools and madrasahs. On the other hand, madrasahs can lose their character and are almost no different from Islamic schools.

This article will describe the direction of madrasah development in responding to changes in society and maintaining its identity which is an institutional distinction in the midst of competitive educational institutions. This research is designed to explore the development of madrasahs as well as identify the characteristics of madrasahs that are still inherent so that they become a distinction from other schools, especially Islamic schools.

## B. METHOD

This paper uses a qualitative research method, where the research will be carried out through direct observation in the field by MAN 2 Wonosobo. Qualitative research method is a research method of a research approach that uses data in the form of words and actions that describe the views and experiences of the subjects studied (Sugiyono, 2012) Writing this paper uses a qualitative research method, where the research will be carried out through direct observation in the field by MAN 2 Wonosobo. Qualitative

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### C. RESULT AND DISCUSSION

#### History and Development of Madrasas in Indonesia

There are various theories and opinions about the origins of the development of madrasas in Indonesia. However, it can be said that the significant growth of madrasas occurred in the 20th century. Although the development of madrasas in the early 20th century cannot be equated with the development of madrasas in the Middle East which were also developing at that time. As mentioned by Maksum, in the Middle East madrasas have entered a modernization phase because they have adopted religious sciences and general sciences (Maksum, 1999: 98). In contrast to Indonesia, before entering the 20th century they were not familiar with the term madrasah, more familiar with the terms recitation of the Koran, mosque, Islamic boarding school, surau, langgar and others. In its educational operations, the system used is not a class system like modern schools, but a hierarchy based on the book to be studied (Drajat, 2018: 200).

According to Hasbullah, the emergence of madrasas in Indonesia was motivated by the following four things, namely:

1. As a manifestation and realization of the renewal of the Islamic education system
2. Efforts to improve the Islamic boarding school system towards an education system that allows graduates to have the same opportunities as public schools, for example the issue of equal employment opportunities and obtaining a diploma
3. There is a mental attitude among some groups of Muslims, especially students who are fascinated by the West as their educational system.
4. As an effort to bridge between the traditional education system carried out by Islamic boarding schools and the modern education system resulting from acculturation (Hasbullah, 1996: 163).

In contrast to Hasbullah, according to Maksum, the development and emergence of madrasas in Indonesia was motivated by two important things, namely, first, the widespread development of Islamic reform movements in the Middle East, including in Egypt. This renewal movement sparked and inspired the same movement in Indonesia, especially brought by students who were currently studying in the Middle East Region. The spirit of Islamic renewal in the Arab world is applied and developed when they return to their homeland. The second was a response to the educational policies of the Dutch East Indies colonial government which at that time applied double standards. The colonial government at that time only facilitated and developed education that benefited the government. Meanwhile, Islamic educational institutions were still considered a threat that would potentially endanger the existence of the Dutch East Indies government (Maksum, 1999: 93).

The Islamic reform movement that took place in the Middle East in turn became the trigger for the emergence of the Islamic reform movement in Indonesia. In Sumatra, among others, the Adabiyah Madrasa appeared which was founded in Padang by Shaykh Abdullah Ahmad in 1908. In 1915 this madrasa changed to HIS Adabiyah. Meanwhile in 1910 Shaykh M. Taib Umar also founded Madrasah Shcoel in Batusangkar, while H. Mahmud Yunus in 1918 founded Diniyah School as a continuation of Madrasah Schoel.

In Aceh the first madrasa was founded in 1930 named Saadah Adabiyah by Tengku Daud Beureuh. Madrasa Al-Muslim by Tengku Abdul Rahman Munasah Mencap, Madrasa Sarul Huda and many other madrasas. The same thing happened in East Sumatra, Tapanuli, South Sumatra, Kalimantan, Sulawesi, Java and others. Islamic organizations engaged in education have established many madrasas and public schools with various names, types and levels, including:

1. Muhammadiyah (1912) founded Madrasah Ibtidaiyah, Tsanawiyah, Muallimin/Muallimat, Muballighin/Muballighat, Madrasah Diniyah
2. Al-Irsyad (1913), founded Madrasah Awaliyah, Madrasah Ibtidaiyah, Madrasah Tajhiziyah, Muallimin and Tahassis.
3. Matlaul Anwar in Menes Banten founded Madrasah Ibtidaiyah, Tsanawiyah, Aliyah and Diniyah.
4. The Tarbiyah Islamiyah Association (Perti) (1928) founded madrasas with various names, including Islamic Tarbiyah Madrasah, Awaliyah Madrasah, Tsanawiyah, Sharia Kulliyah.
5. Nahdhatul Ulama (1926) founded Madrasah Awaliyah, Madrasah Ibtidaiyah, Tsanawiyah, Muallimin Wustha and Muallimin Ulya.

During the pre-independence period, it was the starting point for the development and growth of madrasas in Indonesia. Therefore, the formats and systems of madrasas that are developing are still varied, there is no form and system that is a common reference. The preparation of learning levels and curricula still adjusts to the needs and characteristics of each.

After the independence period, the development of madrasas entered a new phase. This is related to the policy of the Indonesian government which pays sufficient attention to the existence of madrasas, a policy that is very different from the colonial period. In 1950, the Indonesian government issued a policy of recognizing madrasas as educational institutions

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(Ramayulis, 2012: 350). Through Law no. 4 of 1950 concerning Fundamentals of Education and Teaching in Schools article 10 states that "Studying in religious schools that have received recognition from the Ministry of Religion is considered to fulfill the obligation to study". This is where the government through the Ministry of Religion requires madrasas to be registered with the ministry after fulfilling several requirements in implementing learning. Among these requirements is that madrasah institutions must provide religious lessons as a main subject for at least six hours a week regularly in addition to general subjects (Masykur, 2018: 39).

In 1956, the Ministry of Religion introduced the Madrasah Compulsory Learning (MWB) model, a model of religious education that was pursued for eight years. This MWB was directed as part of the government's initial efforts to foster and provide assistance to madrasas. With this concept, madrasas strive to have uniformity in curriculum materials and their delivery system, so that they can improve the quality of madrasas. However, the MWB program did not get a good reception from madrasa organizers because they were considered not to have sufficient requirements as an Islamic educational institution. So that in the next stage, the government accommodated input from the community by establishing a tiered system in madrasas, namely by introducing Madrasah Ibtidaiyah for 6 years, Madrasah Tsanawiyah First for 4 years and Madrasah Tsanawiyah for 4 years.

During the New Order era, since the issuance of MPRS Decree No. XXVII of 1966 concerning "Religion, Education and Culture", the government continued to try to improve the status of madrasas by policing many private madrasas at all levels, from Islamic Elementary Schools to Aliyah Islamic Schools throughout Indonesia (Maksum, 1999: 141). Through this program, at least it was recorded that there were hundreds of madrasas that were made into state madrasas which included 123 State Islamic Elementary Schools (MIN), 182 State Islamic Junior High Schools (MTsAIN) and 42 Islamic Aliyah Madrasas (MAAIN). Renewing the status of madrasas has implications for the development and management of madrasas which are fully the responsibility of the government. This makes it easier for the government to supervise and make policies.

The next big leap occurred in 1975 when the Ministry of Religion initiated the integration of the religious education system into a national education policy. This policy is contained in a Joint Decree (SKB) of 3 Ministers, namely the Minister of Religion, Minister of Education and Culture and Minister of Home Affairs. There are 4 main points in the SKB which was signed on March 24, 1975, namely:

1. Madrasahs cover three levels: MI at the same level as SD, MTs at the same level as SMP and MA at the same level as SMA.
2. Madrasah diplomas are considered the same as public school diplomas which are equivalent, meaning that madrasah diplomas are not only recognized by the Ministry of Religion but also recognized by the Ministry of Education and Culture of Indonesia.
3. Madrasah graduates can continue to public schools at a higher level.
4. Madrasah students can move to public schools of the same level (Masykur 2018: 41-42).

The existence of the SKB 3 Ministers is a big leap for madrasas because through this SKB the existence of madrasas as part of national education is increasingly recognized and even has equality. A situation that in the past was not owned by madrasas. Before this SKB was born, although madrasas were recognized as educational institutions, they had not been integrated as a unified system, so that there was no principle of equality in regulation, management and recognition of educational processes and products originating from madrasas.

The strengthening of the madrasa integration system in national education is further strengthened through Law on the National Education System no. 2 of 1989. As the executor of the mandate of this law, PP No. 28 and 29 of 1990 which regulates the education system in Indonesia. Based on these regulations, madrasas are categorized as public schools with Islamic characteristics. Thus, all general subjects taught in schools must also be taught in madrasas plus Islamic religious subjects as the hallmark of madrasas. Therefore, the curriculum used in MI, MTs and MA has similarities to the curriculum used in schools at the primary and secondary levels in Indonesia.

Entering the reform era, the national education policy was contained in Law no. 20 of 2003 concerning the National Education System (Sisdiknas). In the National Education System, substantially nothing has changed regarding the position and existence of madrasas. Madrasas are still recognized as part of the national education system and have equality with other educational institutions. In fact, its position is further strengthened by the direct mention of the term madrasa in the law. In the previous era, mention of madrasas was only found in Government Regulations, not in laws.

### **Position of Madrasas in the National Education System**

From a formal juridical point of view, the national education system has begun to find a standard format since the enactment of the National Education System Law (UUSPN) No. 2 of 1989. Through this law the government formulated a fairly comprehensive national education policy, including the regulation of madrasas (Islamic educational institutions). In this UUSPN it is stated that madrasas are public schools that are characterized by the Islamic religion. This law also states that the implementation of religious education is an integral part of the national education system (Nurhasnawati, 2015:90). This UUSPN is basically also a follow-up

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to the SKB 3 Ministers which was signed in 1975. An agreement that places madrasas on an equal footing with schools in general. This form of recognition and equality is manifested in the use of the same curriculum as set by the government. With this concept, madrasah (Islamic education) is part or sub-system of national education.

Nevertheless, the implementation of education in madrasas is under the Ministry of Religion. So that madrasas that are recognized for their existence and have equality with public schools are madrasas that have received recognition from the Ministry of Religion. The operationalization of madrasah integration into the National Education System is contained in PP Number 28 of 1990, Decree of the Minister of National Education Number 28 of 1990, Decree of the Minister of National Education Number 0487/U/1992 and Decree of the Minister of National Education Number 054/U/1993 which among other things stipulates that MI/MTs are required to provide at least lack of the same subjects as SD / SMP. Then the Ministry of Religion at that time followed up with the issuance of the Decree of the Minister of Religion Number 368 and 369 of 1993 concerning the Implementation of MI and MTs. For the Madrasah Aliyah level it was strengthened by PP Number 29 of 1990 and Decree of the Minister of National Education Number 0489/U/1992 which contained Madrasah Aliyah as a General High School with Islamic characteristics. Some of these regulations indicate that there is no longer a difference in status between madrasas and general education, which means that madrasas are an integral part of the national education system (Alawiyah, 2014: 54).

Entering the reform era, there was a change in legislation including national education. The government together with the DPR passed a new law on the national education system, namely Law no. 20 of 2003. The enactment of the Law on the National Education System (Sisdiknas) further emphasizes the position, existence and role of Islamic education institutions (madrasas) in the national education system. Madrasahs are firmly integrated into the National Education System which is parallel to general education under the Ministry of National Education. Not only that, because it is included in a distinctive type of education, madrasas have added value, namely there is an emphasis on Islamic Education which is more than formal education in general. In the National Education System Law, madrasah education is included in the category of religious education with formal channels. As described in Article 30 paragraph (1) and paragraph (2) of the National Education System Law that religious education is organized by the Government and/or religious community groups, in accordance with statutory regulations. Based on its function, madrasah functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge.

According to Yahya (2014: 84) The process of integrating Islamic education (madrasa) into national education actually shows two important things, namely, first, making religious education (Islam) one of the mandatory contents that must be conveyed in learning at all levels and types of education in Indonesia. This position provides meaning related to the direction of national education which makes religion one of the foundations and important instruments in the educational process, so that education in Indonesia is religious-based education, not secular education. Second, this integration also provides direction for the development of madrasas as educational institutions in the school path category. If previously there was a "dualism" in the education model between schools and madrasas, then the enactment of the 1989 UUSPN and the 2003 National Education System Law explicitly and clearly placed madrasas in the schooling education system, madrasas have no difference from schools in their education system. The difference between madrasas and schools is in their management which is still under the Ministry of Religion and its main characteristics as a religious education institution (schools with religious characteristics).

Akhwan (2008: 44) states that as part of the national education system, madrasas are required to adapt to the pattern and direction of education policies that apply nationally. This is a consequence that must be faced because national education has standards in measuring the quality and achievement of educational goals that apply nationally. In order to achieve these national education standards, at the beginning of the implementation of the policy, namely after the implementation of the 1975 3 Ministerial Decree several major changes occurred in madrasas. These changes include, a) the adjustment of the madrasah curriculum to the state school curriculum which significantly changes the composition of the subjects taught. If previously religious subjects dominated the curriculum structure, now general subjects have the largest portion with a composition of 70:30. b) changes in the institutional structure, where many madrasas that previously had the status of private educational institutions changed to become state madrasas. Madrasa nationalization is part of an effort to guarantee the continuity of the process of achieving national education standards (Azra, 2012: 89). c) improving human resources, namely by recruiting many educators with non-religious educational backgrounds.

## **Transformation of Madrasas as Educational Institutions**

Historically, the emergence of madrasas in Indonesia is related to two main things, namely Dutch colonialism and the movement for Islamic reform in the Middle East (Maksum, 1999: 82, Steenbrink, 1994: 26-29). Dutch colonialism became the trigger because of the discrimination applied by the Dutch East Indies government in treating religious education, where religious education was

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not given free space to develop. Even the schools established by the government did not teach their students Islam at all, but they provided space for Christian religious education to develop through the schools that were established (Kosim, 2007: 44).

Meanwhile, the Islamic renewal movement in the Middle East has become an inspiration for scholars and Muslim leaders in promoting Islamic da'wah through the establishment of Islamic educational institutions, especially madrasas. The domination of the Dutch East Indies with a secular modern mindset had to be resisted by the existence of modern Islamic-based educational institutions. As a result of the influence of reforming ideas that developed in the Islamic world and the rise of the Indonesian nation, general subjects gradually entered the madrasah curriculum. Thus, actually in the pre-independence period, madrasas had adopted the Dutch East Indies style of modern education as well as teaching general knowledge to their students (Hasbullah, 1995: 169).

According to Subhan (2012: 223) that the recognition of madrasah education as part of the National Education System (Sisdiknas) actually existed after the enactment of Law Number 12 of 1954. This law became the first legal reference regarding the position of madrasas in the National Education System. However, this position does not place madrasas on a par with other government-owned educational institutions or public schools. The existence of madrasas as special educational institutions that have the same degree as schools under the auspices of the Ministry of Education at that time began to be recognized on March 25, 1975, namely with the issuance of a Joint Decree (SKB) of three ministers, namely the Minister of Home Affairs, Minister of Religion, and the Minister of Education and Culture (Alawiyah, 2014: 54).

The presence of the three ministerial decrees is a starting point that marks a major change in the transformation of madrasas as Islamic educational institutions. Because in this SKB madrasas are referred to as educational institutions that make Islamic religious subjects as basic subjects, which are given at least 30 percent in addition to general subjects. This SKB was followed up by implementing the 1976 curriculum which determined that the composition of general knowledge was more dominant than religious knowledge. From here the concept of equality and alignment of madrasas with public schools begins. With this equality, madrasah graduates have the same opportunities and opportunities to continue to a higher level and the roles that exist in society (Supa'at, 2014: 162).

The government's policy through the Joint Decree is seen as a clearer acknowledgment of the existence of madrasas and at the same time a real step towards the integration of madrasas into the national education system in a comprehensive manner. This is because in this decree a new definition for madrasas is given which is increasingly clear, namely as an educational institution that is equivalent to a public school, even though its management is still under the Ministry of Religion. This integration effort was followed up by the government with the formalization and structuring of madrasas, namely by admitting a number of madrasas that met the requirements and establishing new madrasas throughout Indonesia. Structuring is done by arranging the stages and formulation of the same curriculum as the curriculum structure and levels in schools under the Ministry of Education (Maksum, 1999: 134). With these two steps, madrasas are organizationally similar to public schools, in terms of education levels MI, MTs, and MA are equal to SD, SMP, and SMA, in terms of subject matter madrasah students receive teaching "general sciences" as taught at school.

The position and role of madrasas were reaffirmed in the National Education System Law Number 2 of 1989. In the National Education System Law it was stated that the task of madrasas is to prepare students to be able to carry out roles that require mastery of special knowledge about religious teachings. The curriculum in madrasas must include general knowledge, this shows that madrasas are an education that is integrated in the National Education System. The operationalization of the integration of madrasah into the National Education System is contained in PP Number 28 of 1990, Decree of the Minister of National Education Number 28 of 1990, Decree of the Minister of National Education Number 0487/U/1992 and Decree of the Minister of Education Number 054/U/1993 which among other things stipulates that MI/MTs are required to provide knowledge teaching generally at least the same as SD / SMP. This policy was followed up by the Ministry of Religion at that time by issuing Decrees of the Minister of Religion Numbers 368 and 369 of 1993 concerning Pimplementation of MI and MTs. For the Madrasah Aliyah level it was strengthened by PP Number 29 of 1990 and Decree of the Minister of National Education Number 0489/U/1992 which stated that Madrasah Aliyah as a General High School had Islamic characteristics. Some of the regulations above indicate that there is no longer any difference in status between madrasa education and general education, which also means that madrasas are recognized as part of the National Education System.

The National Education System Law Number 20 of 2003 further strengthened the position of madrasas as initiated in the National Education System Law Number 2/1989. Among the indicators is the explicit mention of madrasas which are always accompanied by the mention of schools. The juxtaposition of the term madrasah with this school was not found in the previous law. Apart from that, this National Education System law also accommodates the establishment of a "new" madrasa which was not recognized in the previous law, namely the Vocational Aliyah Madrasah (MAK). The existence of MAK is a strong indicator that

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the government has serious intentions in equalizing madrasas and schools. Thus, if in secondary schools there are SMKs, then in madrasas it is the same, there are MAKs.

### **The Character of Madrasas and Their Distinctions**

According to Hasbullah, there are at least four things behind the presence of madrasas as educational institutions, namely: first, as a manifestation and realization of the renewal of the Islamic education system; second, efforts to improve the pesantren system to an education system that directs its graduates to obtain the same opportunities as schools in general, this is related to certificate recognition and opportunities to enter the world of work; third, there is a mental attitude of some Muslims, especially the students who are fascinated by the school system by adopting a western system that tends to be secular; and fourth, as an effort to bridge the gap between the traditional education system organized by pesantren and the modern education system in the form of schools (Hasbullah, 1995: 163).

By paying attention to the context of the emergence of the madrasa, at least it can be understood that the madrasa is a form of convergence between traditional education in the form of Islamic boarding schools and modern education in the form of schools (Abdan, 2014: 192). So that the characteristics of madrasas as tafaquh fiddin institutions on the one hand cannot be dismissed. In this context, madrasahs must be able to become a place where religious and religious education that prioritizes the cultivation of Islamic character and the formation of noble character can obtain guarantees that it will be maintained. In addition, the madrasa is a place where Islam as a science and knowledge continues to be studied and developed so that its scientific repertoire is able to answer problems that develop in society and according to the era.

Even though it has characteristics that are very close to the scientific tradition of Islamic boarding schools, in the madrasa itself there is influence from the modern educational model which in institutional format, management and scientific structure is very different from pesantren. Therefore it is also important to understand that the modern school-style education model is also an integral part of the character of the madrasa. It is precisely with this modern educational model that madrasas are expected to continue to increase their capacity to synergize and at the same time compete with public schools to answer the challenges of the times and contribute to the progress of the nation and state.

Therefore, amidst the penetration of educational capitalization, market-oriented education and societal pragmatism, madrasas must be able to maintain their character as a distinction among educational institutions in general, including Islamic schools. Because if madrasas are stuck in the logical construct of educational capitalization and are market oriented, madrasas will be no different from Islamic schools. Thus the characteristics of the madrasa cannot only be seen from the mere presentation of religious subjects. That is, this characteristic is not only presenting Islamic religious subjects in madrasa institutions but more importantly is the embodiment of Islamic values in the totality of madrasa life. The atmosphere of the madrasa institution which gives birth to these characteristics contains the following elements: (1) the embodiment of Islamic values in the whole life of the madrasa institution; (2) actualized moral life, and (3) management that is professional, open, and plays an active role in society (Tilaar, 2004: 179).

### **Projection of Madrasas as Leading Educational Institutions**

In Indonesia, the term superior school was first coined by Wardiman Djojonegoro (Former Minister of Education and Culture) in 1994. The idea was born from a strong desire to present schools as educational institutions that have a far-reaching vision and insight into excellence. Even Djojonegoro expects that the presence of superior schools in every province in Indonesia will result in the distribution of knowledge and thus the next goal is to accelerate the increase in human resources (HR). Therefore, the presence of superior schools is not for discrimination, but to prepare quality human resources and have insight into excellence (Djojonegoro: 1998: 15).

The idea of a superior school has encouraged the development of the superior madrasah concept. Featured Madrasas are superior program madrasas that were born from the desire to have madrasas that are able to excel at the national and world levels in mastering science and technology supported by akhlakul karimah. In other words, the development of superior madrasas is parallel to the development of superior schools, each of which is developed to achieve excellence in its educational output. To achieve these advantages, inputs, educational processes, teachers and educational staff, management, educational services, and supporting facilities must be directed to support the achievement of these goals (Buchari & Saleh, 2016: 97).

According to Moedjiarto (2002: 34) in practice in the field there are three types of madrasas or superior Islamic schools. The three superior Islamic madrasas or schools, namely first, are types of madrasas or Islamic schools based on smart children. This type is that schools or madrasas only accept and strictly select prospective students who enter with the criteria of having high academic achievement. Even though the teaching and learning process in the madrasah or Islamic school environment is not too special or even mediocre, due to superior student input, it affects the quality of the output. Second, the type of madrasa or Islamic school is based on facilities. Islamic schools or madrasas of this kind tend to offer complete and adequate facilities to support their

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learning activities. This type tends to charge higher rates than the average school or madrasah in general. Third, the type of madrasa or Islamic school is based on the learning climate. This type tends to emphasize a positive learning climate in the madrasah environment. Educational institutions can accept and be able to process students who enter (input) with low achievements into graduates (output) with high quality. This third type is rather rare, because you have to work extra hard to produce good quality (Buchari & Saleh, 2016: 98).

According to Buchari and Saleh (2016: 99) in detail several main issues can be stated, both at the management and policy levels as follows:

1. Madrasah development is still patchy, this can be seen, for example, by holding a "skills" program attached to the regular program, as a response to the high number of Madrasah Aliyah graduates who cannot continue at the higher education level. Likewise with the "religious" program as a response to the weak mastery of religious knowledge by students, as well as the emergence of Superior Madrasah Aliyah (Insan Scholar), which is a saving measure. Although these programs have many benefits that can be taken for the madrasah development process, these steps do not seem to be based on a well-planned concept.
2. The madrasah curriculum is not yet "focused", this can be seen for example, the amount of material being taught is temporarily inadequate. At the Aliyah level, for example, students who wish to study religious sciences are still burdened with quite a large number of other irrelevant subjects. Conversely, students majoring in science must also be burdened with many other subjects that are not directly related. Another thing in the madrasah curriculum is that there is still duplication of material that is taught repeatedly in different subjects and also at different levels.
3. As a result of the curriculum that is not "focused" (too heavy and overlapping material), the educational process that occurs in madrasas is not in accordance with the vision and mission of madrasa education. Development programs that are partial, and do not depart from a planned design, are also identified as the cause of the madrasah's vision and mission not meeting with the education provided.
4. There is no blueprint for the development of madrasas, this is perhaps the most basic problem, so that the development of madrasas becomes directionless.

### Madrasa Institutional Transformation

MAN 2 Wonosobo is a madrasa that was born from an educational tradition that developed in Muslim communities, namely pesantren, more specifically Nahdlatul Ulama (NU), although with a slight difference in context. MAN 2 Wonosobo was established as the fruit of the transformation of the Mualimin Madrasa under the auspices of the al-Asy'ariyah Islamic Boarding School founded by K.H. Muntoha al-Hafidz. This madrasa was previously a PGA founded in 1963. In 1968 this madrasa was nationalized and changed to MAAIN Kalibeber. Like MAN 1 Wonosobo, MAN 2 is also a product of Islamic boarding schools, even the involvement of pesantren is crucial because it is the initial institution that sparked the establishment of madrasas. This is the purpose of the specific context differences in the establishment of the two madrasas.

The transition from private madrasas that were originally managed by pesantren or NU institutions to become state madrasas is certainly not easy and simple. This process requires a strong approach and commitment from both NU and Islamic boarding schools as the initial owner's institutions as well as the government. Changes in institutional status will certainly impact on all aspects of institutional development which in turn will also have an influence on the orientation and characteristics of the institution. In addition, what is even more substantial is the role and contribution of the community (Islamic boarding schools and NU) to Islamic education. If previously the pesantren and NU were the part that had the most interest in the existence and development of these institutions, their role would be reduced and might even disappear and turn to the government.

Until now, the two madrasas continue to experience development. As an educational institution under the Ministry of Religion, AN 2 Wonosobo has a development tendency that places madrasas in accordance with the mandate of the law as schools with Islamic characteristics. The term school here has implications for the educational system and institutions that are applied. Moreover, based on the National Education System Law, equality and equal treatment between madrasas and schools requires madrasas to follow the national education system. Madrasas must be in line with and in tune with the education policies developed by the Ministry of Education and Culture.

This concept is reflected in the implementation of educational policies included in the curriculum. Therefore, any curriculum policies implemented in schools under the Ministry of National Education will also be implemented in all madrasas in Indonesia. Likewise, MAN 2 Wonosobo is currently implementing the 2013 curriculum and Freedom to Learn as in high schools in general.

In the context of institutional development, the implication of implementing statutory regulations can be seen in the fulfillment of educational standards based on the eight standards of the National Education Standards Agency (BSNP). The achievement of



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these eight standards is the minimum formula for educational institutions to meet madrasah/school accreditation criteria. This is where the great influence of the national education system has had on the existence and development of madrasas in Indonesia MAN 2 Wonosobo. The madrasa currently has accredited A (excellent) status, which means that institutionally, both madrasas have met educational standards that are above average. This status not only puts madrasas on par with other educational institutions, but also shows the institution's readiness to compete with other public schools.

With these characteristics, MAN 2 Wonosobo continues to develop its institutional capacity in addition to the development of tahfidz and foreign languages, as well as the development of talents and interests that are oriented towards superior madrasas. This madrasah has a strong spirit in building a competitive culture. As stated by the two Madrasah Heads, madrasas now have to open their doors as wide as possible to compete no longer between madrasas which are both under one ministry, but with other public schools. This means that the vision and orientation of institutional development does not refer to other madrasahs, but to other high schools in general.

### Madrasa Characteristics and Distinctions

The position of madrasas as a subsystem of the national education system means that madrasas must always be on the path of educational development that applies throughout Indonesia. This raises several consequences, namely 1) madrasas have the same opportunity and role as other educational institutions (schools) in contributing to the progress of the nation, 2) madrasas have the same position and potential as general educational institutions in developing the quality of their education. In addition to these advantages, madrasas also have the potential to lose their main characteristics as a fiddiin tafaquh institution. This potential can become a reality if madrasas are trapped in the rhythm of institutional development as educational institutions in general.

If you examine the processes that occurred at MAN 2 Wonosobo, this tendency is not so prominent, although several matters related to institutional development can be important notes in observing it. MAN 2 Wonosobo programs and policies are adjusted to the vision that has been set. Its vision is "Being pious, having good morals, achieving good results, having an environmental perspective and loving the Unitary State of the Republic of Indonesia". This vision illustrates the madrasah's commitment to continue to make religious values the basis for developing the institution. Piety and good morals are substantive values contained in Islamic teachings. From the vision and mission set by the two madrasas, it can be seen that the characteristics of madrasas as tafaquh fiddiin institutions are still maintained and become the most fundamental part of driving the institutional system.

Departing from the vision and mission of the madrasa, the reading of the characteristics of the madrasa at MAN 2 Wonosobo can be developed through several aspects, namely;

#### 1. Religious science

Like other Aliyah madrasas throughout Indonesia, MAN 2 Wonosobo has a construction of religious scientific development which is arranged in the Islamic Religious Education (PAI) family. This PAI family includes Al-Qur'an-Hadith, Aqidah Akhlak, Jurisprudence, and Islamic Cultural History (SKI). This package is a compulsory subject in all madrasas starting from MI, MTs and Madrasah Aliyah. Therefore, it can be said that in the structure of the kamadrasah curriculum there is no difference in the development of religious scholarship in madrasas that are included in the PAI family (Group A) and are mandatory.

Differences in religious scholarship can be seen in the subjects included in Group B or in local content. For local content on religious aspects, MAN 2 Wonosobo stipulates a subject that must be followed by every student, namely Reading and Writing the Qur'an. The development of the Al-Qur'an Reading and Writing program in madrasas is one of the priority agendas as a commitment to preparing the tafaquh fiddiin generation. This madrasa implements a special class for the tahfidz program in religious classes with a target of 15 chapters when students complete their studies. As for the regular program, this madrasa targets memorizing Juz 30 for all students when they complete their education at the madrasa (Karim, 2018). For students who do not yet have standard competence in reading and writing the Koran, MAN 2 Wonosobo applies the BTAQ program which is carried out during lessons.

Although in terms of content and focus of study/competence there are differences between Tahfidzul Qur'an and Reading and Writing of the Qur'an, both are developments in the development of Al-Qur'an-based religious knowledge as the main source of Islamic teachings. Therefore, in the context of the development of religious scholarship, the two madrasas have a strong commitment to mastery of the Qur'an as the main characteristic of madrasas as Islamic educational institutions as well as a differentiator from other educational institutions.

#### 2. Areas of expertise

Every educational institution or school certainly has a program in developing the skills of its students. Various programs are offered according to the characteristics, characteristics and potential of the school through extra-curricular activities.

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The concept of developing the skills of students at MAN 2 Wonosobo starts from the design of curriculum development which is directed at the formation of special classes, namely the existence of superior research classes and superior sports classes. According to Rofingu Khusnu Karim, the division of this special class is to facilitate and encourage students to focus on achieving maximum academic and non-academic achievements. Students in this superior class are also burdened with the target of completing the research program for the research class and non-academic achievements (sports competitions) for the superior sports class. So as to spur a culture of competition, in these two superior classes a degradation system is implemented (Karim, 2021).

Further development of the curriculum design as mentioned above, MAN 2 Wonosobo offers several extra-curricular activities to accommodate students' talents and interests. Some of the programs provided are counseling services, theatre, tech arts, scouting, the art of reading the Koran, self-defense martial arts, automotive skills, electronics skills, fashion skills, youth red cross, volleyball, soccer and ICT.

MAN 2 Wonosobo directs aspects of talent development interest in achievement orientation, so that all extra-curricular programs are packaged so that they are able to accommodate students to be ready to compete not only in the local area, but nationally. In fact, as mentioned by Prihantoro Ahmad (2021), Head of MAN 2 Wonosobo, the orientation of madrasa achievements is currently directed at achieving achievements in the international arena.

### **3. The value of religiosity**

The distinction of madrasas compared to other educational institutions (schools) is the formation of a madrasah environment colored by religious culture. This condition is a consequence of the madrasa as a tafaqquh fiddiin institution. The value of religiosity in madrasas is of course not enough only through a culture of religiosity in the ritual-normative aspect as developed in other public schools. The use of religious culture as an effort to internalize spiritual values is currently being developed by many schools such as through tadarus or praying together before starting lessons, praying dhuhur or dhuha in congregation, developing Islamic Spiritual activities (ROHIS) and others.

With a deeper and more well-established scientific background in Islam, it is appropriate for madrasas to develop religious values beyond what happens in public schools. This is where the role of the madrasa as a tafaqquh fiddiin institution finds its significance. Madrasas cannot only place religion as a means of ritual-normative worship, but religion as a source of inspiration and part of problem solving for all problems faced by society based on scientific development.

The curriculum at MAN 2 Wonosobo is basically the same as other madrasahs, which includes scientific studies in the PAI family as a basic knowledge that must be learned by all students at all levels and majors. The reinforcement is found in local content subjects where MAN 2 Wonosobo provides Reading and Writing of the Qur'an as a compulsory subject for all students.

From the data obtained, as described in the previous chapter, there are not many religious-based extra-curricular activities offered by MAN 2 Wonosobo, but this madrasah has initiated the creation of a superior class for tahfidz al-Qur'an with a fairly high target of memorizing 15 chapters for each participant. What is noteworthy is the orientation of this madrasa to become a superior madrasa by adding additional standards from the eight standards set by the BSNP, especially on standards for fulfilling school culture. Through this standard MAN 2 Wonosobo wants to reinforce Islamic culture that can be applied in the madrasah environment which includes several indicators, namely religious culture, clean culture, literacy culture, adiwiyata, musafahah, 3S (greetings, smiles, greetings), lughatain culture (Arabic and English).

The interesting thing about the academic environment of MAN 2 Wonosobo is that this madrasa is located in an area around which there are many Islamic boarding schools. So that many students of MAN 2 Wonosobo are also students from these Islamic boarding schools. Therefore, the pesantren culture is still very attached to patterns of interaction, communication and relationships between madrasah members. It is this cultural bond between the surrounding pesantren and the madrasa that until now the Madrasah Committee at MAN 2 Wonosobo has always been filled with Kyai or Islamic Boarding School caretakers around the madrasa.

### **Madrasa Development Vision**

Based on the data presented regarding the direction of the development of MAN 2 Wonosobo, with reference to the standards set by the National Education Standards Agency (BSNP) with eight educational standards, the madrasah has met the established criteria, and has even exceeded the accreditation achievements of both of them which have achieved excellence. (A). This achievement is of course of very positive value for madrasas because it is an indicator of success in institutional management and development.

MAN 2 Wonosobo has become a national flagship madrasa, thereby setting four additional standards out of the eight education standards from the BSNP. The four standards are 1) Student compliance standards, 2) School Environment compliance standards, 3) School culture compliance standards, 4) Superior madrasah compliance standards. Therefore, according to

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Prihantoro Ahmad (Head of Madrasah) the orientation of excellence in MAN 2 is directed at achievements on an international scale for certain fields. This superior orientation is implemented through academic and non-academic superior class programs.

As the biological child of a pesantren, MAN 2 Wonosobo is able to establish good communication with several Islamic boarding schools in the vicinity. This is reflected in the number of students who are also students at the pesantren. Another form of communication is the involvement of the pesantren through caregivers or their ustadz in a number of incidental activities held by the madrasa. In fact, as in MAN 2 Wonosobo there are several madrasah activities whose schedule must adjust to the pesantren's schedule of activities to accommodate the interests of the pesantren in the vicinity.

Even so, the madrasa does not yet have official cooperation as stated in a memorandum of understanding, or cooperation agreement. In fact, if the vision for the development of madrasahs that was launched still prioritizes the characteristics of madrasahs as tafaquh fiddiin institutions, then the role of pesantren in realizing this vision is an unavoidable necessity. In the long term, systematic collaboration is needed between madrasahs and pesantren in synergizing to develop madrasahs (MAN) so that they are more superior, competitive but do not lose their historical roots and main characteristics.

### D. CONCLUSION

Based on the discussion and analysis that has been described, the conclusion of this study is that institutionally, MAN 2 Wonosobo has undergone a process of transformation from what was originally a madrasah based on religious values with the pure concept of tafaquh fiddiin into a model educational institution with religious characteristics. This transformation is a necessity because of demands for community needs and the implementation of national education policies contained in laws and regulations. Until now, MAN 2 Wonosobo has transformed into a competitive Islamic educational institution and one of the main choices for the people of Wonosobo and its surroundings, especially those with an Islamic educational background.

As a result of the national education system policy, MAN 2 Wonosobo implements the same education system as other public schools. Even so, the character of tafaquh fiddiin as the main character and distinction of madrasahs is still the values that are firmly held and underlie the development of its institutions and education. However, the character of tafaquh fiddiin faces a very big challenge from the reality of the needs and demands of fulfilling school education standards..

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