

## The existence of madrasah as the forerunner of the progress of formal educational institutions in the digital and global era

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> The existence of Madrasah; formal education; Digital Age;</p>	<p><i>Madrasah has a very important role in nation building. There are two distinct periods in the history of madrasahs. The first was the establishment of the Ministerial Decree 3 in 1975 which marked the beginning of the recognition of madrasahs as Islamic educational institutions equivalent to general education. The presence of the Three Ministerial Decree is a step in the right direction towards improving school standards. The purpose of this study is to describe the existence of madrasah in formal education in the digital and global era. The method used in this study is descriptive qualitative. The techniques carried out in taking data are direct interviews with school principals, curriculum departments, teachers, administrative and financial taps at MAN 1 Serang City. The results of this research show that MAN 1 Serang City is a madrasah that follows the digital age era, it can be seen from all classes starting from grades ten to twelve learning media have used digital media such as laptops and infocus. In addition, all children are encouraged when KBM to practice directly using computers. However, the obstacle is that not all field teachers can use digital media, due to their limited time and age. In addition, in managing financial tap data, it is currently using digital media in the form of an Institution-Level Financial Application System (SAKTI) which contains planning, implementation and reporting.</i></p>

### INTRODUCTION

For Muslims Madrasah as a comfortable place to study knowledge, the enthusiasm of parents to keep up with the times about science is competing to send their children to madrasahs, even though the position of the madrasa is full of limitations at that time. The problems needed appear at the beginning of the average when first building everything sober, starting from facilities that lack limited facilities and similar administration. That is the cause of the delay in madrasahs. When many government officials and youth in this country are involved in corruption, collusion, nepotism, narcotics, murder, and other crimes, and our country is experiencing a moral crisis. Madrasah is expected to be the right choice to produce national leaders who prioritize divine principles such as honesty, truth, justice, humanity, and wealth as well as being intelligent, creative, dynamic, competitive, and productive. The figure is expected to help this nation out of the moral, economic, cultural, political, and educational crisis. which is prolonged. If the only motivation for our country's actions is reason, then our country will never be able to reach its heyday. People with morality who give direction on the path of goodness and truth but lack intelligence will be destroyed (Sidiq, 2018).

Etymologically, based on definitions from large online Indonesian dictionaries, madrasah refers to an educational institution that generally focuses on Islamic religious teachings and values (Departemen Pendidikan dan Kebudayaan, n.d.). The word "madrasah" comes from the Arabic word "madrasah" which means study room. The word "school" and the word "madrasah" refer to the same educational institution. However, within the limits of the national education system, the two are not the same. Schools are categorized as primary and secondary education institutions with a general curriculum that falls under the purview of the Ministry of National Education. The concept of madrasah developed along with the modification of government education policies,

especially those related to non-diniyah madrasahs. Initially, madrasahs were considered religious teaching institutions (Helmi, 2022).

With the high public interest in the world of education, it requires changes in various lines, taking the improvement of the conventional traditional education system to digital towards the global era. The needs of social life with the rapid level of technological advancement, policy holders in madrasah hold tightly to quality and quantity in various scientific disciplines, so that madrasah can compete in various environments. The Head of Madrasah has made various efforts to improve the following eight National Education Standards: Management Standards, Facilities and Infrastructure Standards, Education Standards, Education Personnel Standards, Graduate Competency Standards, Process Standards, Content Standards, and Education Standards. Education assessment and financing standards. Some research related to the existence of madrasah includes: first Muhayan's research entitled "*Efforts to Improve the Quality of Islamic Education through Madrasah Management*". The results of his research show that "planning, implementation, organizing and research can all be used to improve the quality of Islamic education through madrasah management, by forming skilled teams, extensive networks and academic and non-academic development, Weak madrasah management, including low understanding and application of madrasah curriculum, low quality of human resources. Therefore, madrasah educational institutions must come forward to provide Islamic education of much higher quality" (Muhayana, 2022).

Secondly, Samsul Bahri with the title "*4.0-Based Madrasah Education in the Framework of Quality Management*" the results of his research said that " there are still many problems that occur in the realm of madrasah education, so that the implementation of a 4.0-based quality management system is still not optimal to produce students who have cognitive, affective, and psychomotor intelligence and disrupt themselves in the 4.0 era. Instead, a sufficient budget should be provided by the government. God willing, it is enough for madrasahs to support their professors, complete educational infrastructure and facilities, and provide digital textbooks. The government seems to have an opportunity to pay enough attention to madrasahs thanks to the National Education System Law passed a few years ago, all educational institutions, including madrasahs. Despite its shortcomings, madrasahs are basically built on a real and clear purpose, which is carried out consistently to raise the level, so that their sons and daughters are not only intelligent, skilled, and open-minded, but also have the opportunity to know the teachings of their religion adequately. (Islam)" (Bahri, 2019).

Competitiveness in the midst of life is now obliged to provide competent basic capital in accordance with the needs of employment, the capacity of graduates from these madrasahs is standard to have religious knowledge with sharia amaliyah and have ilmiah knowledge that can be utilized by the community, madrasah is now accredited. Even in reporting school operational assistance, institutions do so using online reporting. Almost 100% of madrasahs in their learning have used digitalization, including filling out report cards. So that alumni can develop madrasah from elementary, middle, and upper levels to advance formal institutions digitally in the Global era.

## **METHOD**

To obtain accurate data, this study uses qualitative techniques to describe actions in great detail. The author tries his best to process data as unique as possible in accordance with the information he finds in the field, both in the form of writing and other materials. Qualitative methods aim to explain comprehensively, deeply, deeply, and scientifically accountable the various uniqueness that exists in a person, community, group, and organization in everyday life. By using qualitative techniques, also called naturalistic approaches, researchers can solve problems that require a thorough understanding of the subject under study in order to draw reasonable findings in the context of the existing time and place (Moleong, 2021).

The data source comes from the first source directly by interviewing the principal, curriculum department, administrative department, teacher council and finance center in MAN 1 Serang City. This research is in line with primary data contained in related publications and magazines, journal articles, documentation. Information collected through intermediary media and used as supporting data. Books related to the theme of writing articles related to madrasahs and other sources related to Islamic religious education.

## **RESULTS AND DISCUSSION**

### **The Existence of Madrasah in Indonesia**

The madrasah at the beginning of Muhammad's apostolate can be marked by the early history of the descent of the Qur'an in the cave of Hira when Allah SWT sent down the first revelation through Jibril to the Holy

Prophetsa, namely the Qur'an surah Al-Alaq verses 1 to 5. Allah as the principal, Jibril as the teacher, the prophet Muhammad as the disciple, the Cave of Hira as the location (Madrasah), the Qur'an as the curriculum, and iqra as the first material (Damayanti, 2022). During the development of Islam, Muslims did not have educational institutions such as madrassas such as madrassas or places of learning as they are today. Mosques are used for learning and teaching. For example, religious study buddies at the Prophet's Mosque have access to a study space called suffah and a location to help underprivileged communities (Mutia Bustamam, 2020). The history of Islamic education is closely related to Islamic history, starting with informal education of Islamic da'wah to promote Islam, especially in subjects related to qidah. Dar al-arqam is a private house that serves as a center of Islamic teaching. Many generations of Muslim children received education and learned to read and write the Quran in this institution. Under the direction of Bisyr bin Abdul Malik who acquired reading and writing skills in Iraq, Sofyan bin Umayyah bin Abi Sofyan and Abu Qays bin Abdi Manaf bin Zuhrah bin Kilab were the first generation of students to follow this establishment. The practice of teaching children to read and write began with the Islamic Education Institute "Darul Kuttub" and quickly spread throughout the Arabian Peninsula. Later, this organization developed along with the development of Islam. (Annasih & Romadlon, 2022).

A new type of educational institution, called madrasah, arose as a result of subsequent changes. It differs from previous types in curriculum, teaching techniques, and organizational structure. Islamic educational institutions called madrassas bridge the gap between the ancient order and the means of preserving traditional values while also incorporating advances in areas such as science, technology, and economics (Nizar, 2016). Therefore, the curriculum of Islamic educational institutions such as surau and pesantren is often identical to madrasah with additional general scientific subjects.

The Dutch originally only intended to trade with the Indonesian archipelago, but after learning of the abundant natural resources, their main goal shifted to control the region and gain influence as well as deepen religious understanding. This is the origin of madrasah in Indonesia. In view of this, the sophisticated awareness and spirit underlying the Islamic revival movement flourished. The Islamic renewal movement in Indonesia is motivated by several factors, including the following: (a) the desire to return to the Qur'an and hadith; (b) the struggle against colonialism; and (c) consolidation of political, social, and cultural activities. Later, by order of Governor-General Van Heutsz in the early 1900s To provide formal education to the children of nobles, village schools were established. But even so, his enrollment was announced the next time, and the tuition fee was deliberately reduced (Dkk, 2013).

Madrassas were a response to the Dutch East Indies government's educational initiatives as well as an unintended result of Islamic influence in the Middle East. Madrasahs evolved over time, and new madrasah models emerged, each with its own quirks. The government also realized the importance of madrassas and began to support their growth by granting them official status and infrastructure (Kodir, 2022). Mukti Ali sought to reconcile differing views on madrassas among the local population. Due to their narrow curriculum and lack of extensive knowledge, madrassas are at a disadvantage. The passing of Ministerial Decree 3 shows that, on a national scale, the importance of society to the educational process is now being understood. (Mariatul Hikmah, 2022).

It is important to remember that some individuals were already responsible in the early stages of the process of establishing madrassas, by establishing schools according to Dutch tradition that included additional courses in religious sciences, in particular writing and reading the Qur'an. They argue that it is a combination of the traditional education system that prioritizes science and religion, and the modern education system (Dutch) which emphasizes general subjects such as reading, writing, arithmetic, languages, natural sciences, natural sciences, culture, and administration. skills, must be pursued. The design of learning strategies makes them more successful in relation to the level of development of society. KH. Ahmad Dahlan who founded the pesantren "*Mulomet de Qur'an*" in Yogyakarta is one of these figures. (Tharaba, 2020)

When madrassas were first established in Indonesia, their goals included spreading Islamic values, responding to demands for modernization of education in response to colonialism and Christianity, and stopping the decline in people's religious spirit due to the growth of Dutch educational institutions. Madrasah is now recognized by the National Education System as an Islamic educational institution. And because it developed along with all the social transformations and development processes, it developed under the direction of the Ministry of Religious Affairs to become an integral aspect of Indonesian culture. The length of time that has passed by about a century shows that madrassas are educational in nature (Helmi, 2022).

Of course, all madrasah institutions must refer to the eight national standards set by the government. These standards include those related to content, procedures, personnel, facilities and infrastructure, financing,

assessment, and graduation. This must be fulfilled, especially madrasah educational institutions, both public and private. In addition, in terms of management, an institution must also keep up with the times because now it has begun to enter the era of revolution 0.5 which has frankly used digital media ranging from learning, school data management, and school financial management.

### **Madrasah Program in the Digital Age**

After the industrial era 4.0 was introduced to us not long ago, the Japanese government has now entered a new era of society 5.0. Of course, this has an impact on a number of fields, including social, cultural, educational, and economic fields. There seems to be no significant movement for change, including in Indonesia, when it comes to the debate over the industrial era 4.0. As everyone knows, the 4.0 era is an industrial era that combines cyber technology and automation. In manufacturing technology, automation and data sharing are on the rise. The first industrial revolution is known as the industrial hunting society 1.0, followed by the industrial agricultural society 2.0, and the industrial revolution 3.0 towards industry 4.0, sometimes referred to as the information society, of the industrial society (Albanjari, 2021).

In this digital era, there is an application system called AI although there is no specific survey data on this matter, but there are some indications that Islamic educational institutions still need to increase agility in the face of AI war (Sutrisno, 2023). In this case, Islamic educational institutions inevitably have to study and have a strategy in dealing with technological developments that always increase every year. In AI applications, there are chatbots or online learning systems that are more interactive and certainly make it easier for students. However, there are still some Islamic educational institutions that still experience difficulties in integrating AI technology into the Islamic education curriculum.

The program is described by Arikunto and West Java as part of an ongoing process that includes individual teams and is the realization or implementation of policies (Jabar, 2018). Activities that are planned to implement the policy and carried out over an indefinite period of time are referred to as "programs." Due to its broad scope, policies require a variety of specific programs to be implemented (Kaharuddin, 2018). Management is one of the most important components in an organization because it improves the performance of all organizational programs. This is also true for educational institutions: all aspects of education, including planning, procedures and assessments to achieve goals, must be properly managed. Well-managed educational gadgets will be able to run harmoniously so that the activities held can run smoothly as well.

If the concepts and principles of management are applied, all aspects of education implementation in educational institutions will run smoothly. The correct and appropriate use of management concepts and principles will affect how well the program is implemented, improve educational standards and productivity and, ultimately, improve the quality of the institution. When it comes to realizing educational initiatives, management is a tool or technique to improve expected performance, not an end goal. Improving management standards is one of the ways Indonesia improves education standards. Education management is one of the factors that affect the good and bad quality of education.

Unlike schools, madrassas follow their own curriculum and teach in a unique way. Madrasah has its own identity even though it teaches a wide range of knowledge as taught in schools; That is, they strongly emphasize the religious values of their community. While schools are general educational institutions that provide learning that can be applied to all circles and formed by the western enlightenment movement. The goal that historically separated madrassas and schools had an impact on distinguishing the character of the two (Helmi, 2022).

According to Kamarudin Amin, the religious instruction given in public schools is very little at only two to three hours a week (Istiyani, 2017). This is too short and leaves them with a limited understanding of religion. The lack of professional teachers teaching religious education exacerbates this problem. Therefore, madrasah is one of the educational institutions that should be able to consistently provide Islamic religious instruction to students whose needs are not met through traditional educational channels. (Hisyamuddin, Arisanti, & Islam, 2022).

Madrasah Aliyah Negeri I Kota Serang or commonly called MAN 1 Serang City, is a top-level school that has been established since November 18, 2015 which was motivated by the ideals of IAIN Syarif Hidayatullah in 1976 is to build a preparatory school whose graduates are ready to enter IAIN SYAHIDA. In accordance with the curriculum of MAN 1 Serang City, on July 14, 1978, the Ministry of Religious Affairs took the decision to change the name of the Preparatory School of the State Islamic Institute (SP IAIN) to Madrasah Aliyah Negeri 1 Serang City (MAN 1 Serang City). This is because there has been a significant social change and the SP IAIN that is being run is no longer relevant to these dynamic social conditions.

MAN 1 Serang City is located on Jl. Four Cikukur Kota Serang Banten, with quite a lot of building facilities, and are currently renovating mosques for worship facilities. In terms of learning, MAN 1 Serang City has more or less carried out eight national standards which are a reference for a formal educational institution in order to achieve a "Realizing a Madrasah that is Superior in Achievement, Creative, and Character" is a madrasah vision based on nine indicators: an increase in average scores every year; graduates of SNBP and SNBT courses are accepted at state universities; they can communicate in Arabic and English; they excel in various competitive activities; they have creativity and inventiveness; they have skills; they behave in accordance with the teachings of Islam; they set an example for others in society; and lastly, the madrasa is neat and beautiful.

In order to achieve this vision, it must be accompanied by a comprehensive mission. The objectives of MAN 1 Serang City are: Organizing teaching and learning activities effectively and proportionally; Increase the frequency of practice speaking Arabic, English, and Indonesian; Fostering and developing students' potential in the fields of Mathematics and Natural Sciences (Mathematics, Physics, Chemistry, and Biology); Social Studies (Economics); and Geography); Sport; Islamic art; Adolescent Scientific Works; and BTQ; Student Organizations, Foster Care and Extracurricular Activities; Provide Computer, Graphic, and Radio Skills; Counseling on Worship Practices and Tahfidz.

Seeing that the world of education today cannot be separated from digital media which is always side by side every day, MAN 1 Serang City is also included in madrasahs that respond to modernization which must all be digital media and the internet. According to the answer to the MAN 1 curriculum in Serang City that "although the school is a madrasah, we must not be left behind by the times, we must be digitally literate with its use according to religious rules not out of bounds, as said by the companions of the prophet Sayyidina Ali, educate your children according to their times, do not educate your children during the time of their parents, if it is not wrong like that". In response to this, it is true that it must follow the flow of the times, but it is always based on and limited by sharia and Islamic religious principles.

Furthermore, based on the results of observations at MAN 1 Serang City, all classes in their learning have used digital media from grades ten to twelve, and students are enthusiastic in participating in the learning, but not all teachers use digital media such as laptops and infocus due to media limitations and age. In addition, students can also easily find the information needed during learning. In teaching and learning activities, students are encouraged to practice directly so that students are accustomed and no longer rigid, especially in using computers, in MAN 1 Serang City has learning facilities including: two computer labs, a science lab, a chemistry and physics lab, and Kebumaran. In addition, there are dormitories for students who take part in tahfidz potential coaching. Even though they must be digitally literate, their madrasah identity must not fade from the rapid digital age, in MAN 1 Serang City has additional lessons or local content including first, worship practice (praying according to its rules and the practice of corpse prayer), second the practice of reading the yellow book, and tahfidz.

Then not only students and teachers who use digital media as a means of learning, but also administrative and financial schools in MAN 1 Serang City have used digital media in inputting data. As revealed by the financial staff that "Currently in MAN 1 Serang City in financial management using digital media in the form of an Agency-Level Financial Application System (SAKTI), starting from planning, implementing and reporting all using the application without exception, and it is all under government supervision which certainly makes it easier for us to also manage data to be neatly arranged," he said. Similarly, the curriculum in MAN 1 Serang City still uses curriculum 13, but the practice of an independent curriculum has been realized so that students do not feel heavy and used to it. And the expansion of the independent curriculum in 2024.

## **CONCLUSION**

Two important events in the history of madrasah in Indonesia have shaped this institution: Ministerial Decree No. 3 of 1975 which initiated the recognition of madrasah as an Islamic educational institution comparable to public schools; The National Education System Law Number 2 of 1989 recognizes madrasahs as public schools that believe in Islam in addition to being educational institutions that are equated with state schools. In other words, after the passing of the National Education System Law Number 2/1989, madrasahs can be considered as "plus public schools". Both general knowledge and religion are covered in the madrasah curriculum. Schools and madrasahs both function as educational institutions that aim to shape and improve students' abilities. To educate its citizens about the character and civilization of the citizen nation, with the aim of helping them realize their potential as virtuous, pious, noble character, intelligent, creative, independent, and democratic human beings. Because of this curriculum, students in madrasahs receive poor education. There is still no consensus on various

issues that can improve the way madrasah education is implemented.

Madrasahs are still operating today, and they have their own opportunities and difficulties. Opportunities include a growing religious life, an increasingly powerful Ministry of Religious Affairs in overseeing madrasah education, greater public interest in the implementation of madrasah education, and wider community support. As is the case in MAN 1 Serang City, which until now still exists and responds to modernization, advances in science and technology, bureaucracy, technology, collaboration, curriculum requirements, and finance provide problems for madrasah education. However, Madrasah has an important role in the education system which aims to create the next generation of the nation.

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