

Transforming Islamic Education in Banten Through Excellent Programs

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Abstract

Islamic education institutions are educational institutions that are expected to be able to produce graduates who have a high spiritual and intellectual spirit. So the existence of Islamic education institutions must be maintained by the existence of superior programs, which are then expected to be able to answer the challenges and demands of modernization, progress of globalization, and current information. The study method used is qualitative, and the method of presenting the data is descriptive analysis, and is designed with a literature approach. The results of the discussion in this study are 1) the development of Islamic education has quantitative and qualitative meanings that can be cultivated by implementing superior programs; 2) the rationale for developing Islamic education must be based on a prescriptive basis (religious, philosophical and juridical) and a descriptive basis (scientific basis); 3) the paradigm of Islamic education development that stands out is orthodoxy, Islamization, or Islamic modernization, 4) the development strategy of Islamic education can be done by preparing principles and continuing by doing practical efforts, and 5) development innovation Islamic education, one of which can be done with the program namely excellent madrasah

Keywords: Transforming; Islamic Education; Excellent Program.

Abstrak

Lembaga pendidikan Islam diharapkan mampu menghasilkan lulusan yang memiliki jiwa spiritual dan intelektual yang tinggi serta mampu menjawab tantangan dan tuntutan modernisasi, kemajuan globalisasi, dan informasi saat ini. Maka eksistensi lembaga pendidikan Islam harus dipertahankan dengan adanya program unggulan. Metode kajian yang digunakan adalah kualitatif dengan jenis penelitian pustaka, dan metode penyajian datanya adalah deskriptif analisis. Hasil dari pembahasan dalam kajian ini adalah 1) pengembangan pendidikan Islam memiliki makna secara kuantitatif dan kualitatif yang dapat diusahakan dengan cara menerapkan program unggulan; 2) dasar pemikiran pengembangan pendidikan Islam harus berpijak pada landasan preskriptif (landasan religius, filosofis, dan yuridis) dan landasan deskriptif (landasan ilmiah); 3) paradigma pengembangan pendidikan Islam yang menonjol adalah ortodoksi, islamisasi, atau modernisasi Islam, 4) strategi pengembangan pendidikan Islam dapat dilakukan dengan cara mempersiapkan hal-hal yang bersifat prinsip dan dilanjutkan dengan melakukan usaha-usaha yang bersifat praktik, dan 5) inovasi pengembangan pendidikan Islam salah satunya dapat dilakukan dengan program madrasah unggulan.

Kata Kunci: Transformasi; Pendidikan Islam; Program Unggulan.

A. INTRODUCTION

Education is the main capital for every human being to be able to meet the demands of various needs of life, both living in the world and in the hereafter. To fulfill this, parents must plan their children's education in detail through the education process. This is done because in realizing quality education, careful planning is needed, starting from the zero point to the highest point of maximum effort.

Educational institutions, both formal, non-formal, and informal, should present superior education by preparing the right curriculum, professional educators, adequate facilities and infrastructure, good institutional management, and clear financing. Some of these things must be fulfilled in accordance with the standards set by the government in the

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National Education Standards which include standards for content, processes, competencies of graduates, education personnel, facilities and infrastructure, management, financing, and assessment of education which must be improved in a planned and periodic manner.¹

Today, Islamic educational institutions have begun to pay attention to their existence by continuing to innovate, although in reality they are not always in line smoothly with the ideals and spirit of Islamic teachings. Because on the way, of course, it will not be separated from political, socio-cultural, economic and other problems. Some basic problems in the development of Islamic education that must be resolved immediately include stigma / signs of national decline, escalation / increase in conflict, moral and ethical crises, and the fading of national identity.²

When reading the history of Islamic educational institutions and especially madrasas, it can be seen through the lens of Darwinian theory,³ that in this case madrasah has several advantages compared to other types of schools. The advantages of madrasah include: *survival*, fighting power, endurance (*elant vital*), adaptability and evolution, and diversity (*variity*).⁴ In this case, the vitality, fighting power and endurance of madrasah can be proven that madrasah is able to survive in all times and circumstances. So that the existence of Islamic educational institutions with superior programs, is expected to be able to answer the challenges and demands of modernization, globalization progress, and information by realizing institutions with positive characters.

As a step in building and solidifying Islamic educational institutions through superior programs, a thorough understanding of the development of Islamic education is needed, 2) several foundations that are expected to be a foothold in carrying out the development of Islamic education, 3) the paradigm of Islamic education development, 4) Islamic education development strategies, and 5) Featured Madrasahs as one form of superior programs in Islamic education.

B. LITERATURE REVIEW

The term Islamic education development can mean 1) quantitative; how to make Islamic education more numerous, equitable, and widespread in the context of education, and 2) qualitative; how to make Islamic education better, better, and more advanced in line with

¹ Undang Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab IX Standar Nasional Pendidikan Pasal 35 Ayat 1

² A. Malik Fajar, *Strategi Pengembangan Pendidikan Islam dalam Era Globalisasi* dalam *Horizon Baru Pengembangan Pendidikan Islam (Upaya Merespon Dinamika Masyarakat Global)* (Malang: UIN Press, 2004), hlm. xx-xxi.

³ Darwin's theory of evolution analogizes madrasahs through a question: "Which is superior between dinosaurs and snails?" most people say that dinosaurs are superior because according to stories and fossil evidence there dinosaurs are giant animals that are long and reach tens of meters high, while snails are only small animals that walk very slowly. But in the theory of evolution, it turns out that snails are superior because they are able to withstand all climates and conditions of the times, while dinosaurs even though they have giant bodies turned out to be extinct swallowed by the times because they were unable to withstand or adapt / evolusi.

⁴ Mulyono, *El-Hikmah (Jurnal Kependidikan dan Keagamaan) Volume VIII Nomor 1* (Malang: Fakultas Tarbiyah UIN Maliki Malang, 2010), hlm. 19.

Islamic values. So included in the qualitative understanding is how to make Islamic education a solid scientific building and has a significant contribution to national and trans-national development, as well as the development of science and technology.⁵

As a step towards the development of Islamic educational institutions in Indonesia, the Ministry of Religious Affairs through the Directorate General of Islamic Education has formulated seven basic frameworks to improve Islamic education by referring to the provisions in the National Education System called *al-mabadi' al-sab'ah*, which includes: 1) Noble religious and cultural values as spirit; 2) Community participation-based; 3) Oriented to high independence; 4) Compound in nature, from the aspect of paths, levels, and types; 5) Democratic values, justice, and equality; 6) government attention without prejudice to its characteristics; and 7) Indonesian nationality.⁶

To be able to develop Islamic education, development thinking that contains meaning is needed, namely: 1) how to develop Islamic education so that it has a significant contribution to community development and the development of science and technology; 2) how to develop more creative and innovative models of Islamic education while remaining committed to the foundational dimension; 3) how to explore the operational and actual problems of Islamic education to be targeted from its foundational and structural dimensions; 4) How to develop educational thinking

Islam as stated and contained in Islamic educational literature.⁷ Thus, the development of Islamic education in this case can be pursued, one of which is by implementing superior programs. Because the existence of excellent programs will provide a clear picture of the direction and goals of education to be achieved, so that then various kinds of teaching programs can be found from various Islamic educational institutions, and on the quality side will also slowly increase in accordance with the National Education Standards.

C. METHOD

The research method used in this study is qualitative,⁸ and the method of presenting the data is descriptive analysis, and designed with a library approach that traces several discussions about the development of education, Islamic education, and superior programs. The main sources used as references are books, journals, and similar literature related to the theme of the study.

D. RESULT AND DISCUSSION

1. Rationale for the Development of Islamic Education

⁵ Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: Rajawali Pers, 2011), hlm. 1.

⁶ Suryadharna Ali, *Mengawal Tradisi Meraih Prestasi: Inovasi dan Aksi Pendidikan Islam* (Malang: UIN-Maliki Press, 2013), hlm. 179-180.

⁷ Muhaimin, *Pemikiran...* hlm. 3.

⁸ Bogdan dan Taylor (1975:5) mendefinisikan metodologi kualitatif adalah prosedur penelitian yang menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari orang-orang dan perilaku yang diamati. Lihat dalam Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2004), Cet. XVIII, hlm. 3.

Pengembangan pendidikan Islam dapat dilakukan dengan berpijak pada landasan/fondasi yang kokoh dan dapat dipertanggungjawabkan. Beberapa landasan/fondasi pendidikan Islam dapat dibagi menjadi dua bagian yaitu:

a) Prescriptive foundations (assumptions about the ideal/expected/aspired human life that are expected to be the starting point for the practice of Islamic education), among the foundations included in this section are:

1) Religious foundations derived from the Qur'an and al-Hadith

Man is noble compared to God's other creatures, so God commands other creatures to pay homage to man. This is as explained by Allah Almighty in surah al-Hijr verses 28-29.⁹ Then man's glory is explained by God in terms of his created form. It is explained in Surah at-Tiin verse 4 that Allah Almighty has created man in the best form (*ahsani taqwim*).¹⁰ Thus man is a noble and perfect being to whom Allah provides with three powers, namely: 1) material power, 2) spirit power, and 3) reason power¹¹ In easy-to-understand language that man is provided with the Body, Spirit, and Intellect. So then how these potentials can grow and thrive in humans is by doing education, so that they can become noble and perfect beings.

The management of human potentials so that they can appear as superior individuals requires the implementation of superior education as well, so the spirit of becoming superior individuals and efforts to provide superior Islamic education is a step in jihad in the way of Allah swt. In the Qur'an Sura az-Zumar verses 17-18 Allah describes superior persons namely those who do not fellowship with Allah Almighty. and carry out whatever He commands, they are superior persons who utilize the potentials given by Allah Almighty. at its best.¹²

Then in Sura Ali Imran verse 139 Allah explains about those who fight in the war of uhud are the highest people in the side of Allah in the world and in the hereafter, in the world because what is fought for is the truth and in the hereafter because of heaven's retribution, do not grieve because the fallen among you go to heaven and the wounded get divine forgiveness.¹³

The above verse comes down in the event of the Battle of Uhud, which The victory and defeat in the battle of Uhud was not because Allah gave grace to the infidels, but they followed the *Sunnatullah* in achieving victory. Thus, if Islamic education wants progress and excellence, it must take strategic steps that can lead to progress and excellence.

In addition, Allah swt. It also instills optimism into the souls of Muslims as explained in verse 35 of Q.S Muhammad. This verse came down after the Battle of Badr and the Battle of Uhud, do not be humble so as to seek excuses to avoid war, and do not weaken so as to instill in your hearts whispers of weakness in the face of the enemy when the battle you must face, and do not lead your enemies to peace for reasons of fear of them or avoiding death.¹⁴

⁹ Al-Quran, QS. Al-Hijr [15]: 28-29.

¹⁰ Al-Quran, QS. At-Tiin [95]: 4.

¹¹ Abd al-Ghany abbud dan Hasan Ibrahim Abd al-Aly, *Attarbiyah Alislamiyah wa tahaddiyat al'ashr* (Kairo: Dar al-Fikri al-Araby, 1990), hlm. 370

¹² Al-Quran, QS. Az-Zumar [39]: 17-18.

¹³ Al-Quran, QS. Ali Imran [3]: 139

¹⁴ Al-Quran, QS. Muhammad [47]: 35

The message of the above verse is to instill optimism into the souls of Muslims, they need not be pessimistic because Allah is with them. Nor should there be any need to worry about losing something because Allah does not lose their charity and will even be greeted by Allah with reverence and majesty.¹⁵

Thus, to become superior individuals or superior Islamic educational institutions, steps or efforts are needed in order to present superior Islamic education, equipped with optimism in themselves that what is done is a step in jihad in the way of Allah swt.

b) Philosophical foundations

The philosophical foundations that are used as a foothold in the development of Islamic education are:

- 1) The foundation of Salafi perennial-essentialist philosophy, which argues that education concentrates on Islamic teachings and values during the Salafi period as a reference for all truth and seeks to preserve or pass on the teachings of Salafi culture from one generation to another;
- 2) The foundation of the perennial-essentialist philosophy of mazhabi, which argues that education concentrates on Islamic teachings and values in classical or medieval times as a reference for all truth and seeks to preserve or pass on the teachings of salaf culture from one generation to another;
- 3) The foundation of modernist philosophy, which argues that education concentrates on the optimal development of the subject to adapt to the present and solve contemporary problems;
- 4) The foundation of falsifiative contextual-essentialist perennialist philosophy, which argues that education concentrates on preserving divine and human values while growing them in the context of the development of science and technology and existing socio-cultural changes;
- 5) The philosophical foundation of social reconstruction, which argues that education concentrates on human development as an active role in creating a more ideal direction of social change, in the sense of humans as critical-creative active actors or active-creative actors;
- 6) The foundation of existentialist philosophy, which argues that education concentrates on developing one's full potential for the fulfillment of one's own needs.¹⁶

c) Juridical foundations

The juridical foundation that is used as a foothold in the development of Islamic education is Law Number 20 of 2003 concerning the National Education System which explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, as well as the skills needed by himself, society, nation and state.¹⁷ This means that any institution or anyone who carries out

¹⁵ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2011), Cetakan IV. Volume 12, hlm. 490.

¹⁶ Muhaimin, *Pemikiran...* hlm. 6.

¹⁷ Undang Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Bab 1, Pasal 1, Ayat 1.

education, then they must try to develop the potential of students to have religious spiritual strength, commendable personality, intelligence, and skills.

d) Descriptive Foundation

Assumptions about human life as the target of education as it is are used as a starting point in the context of implementing Islamic education, which is included in this section is a scientific foundation. This scientific foundation is based on certain disciplines that are the basis for Islamic education, such as psychology, sociology, anthropology, economics, history, and so on. Then came the psychological foundation of education, the sociological foundation of education, and so on.

2. Islamic Education Development Paradigm

When viewed from the side of concern in anticipating social changes among the Ummah, there are at least three paradigms in the development of Islamic education that stand out, namely:

- a) The paradigm of orthodoxy, which views Islamic teachings and values as a product of the thoughts of previous scholars as the main criterion in building an Islamic education system and sees the thoughts and experiences of previous generations as *taken for granted*, so they tend to inherit and preserve them without a critical attitude.
- b) The Islamization paradigm, which sees non-Muslim thoughts and views, especially the views of Western scholars in the field of education as a very dominant threat and Muslims must take refuge to save the identity and identity of their religious teachings. So that then it tends to explore texts to control social change and needs to formulate normative measures in the field of education in order to find a more Islamic style.
- c) The modernization paradigm of Islam, which departs from concern for the backwardness of Muslims in today's world, is caused by short-sightedness, ignorance, and closeness in understanding the teachings of their own religion.¹⁸

So that what needs to be understood more deeply than some of the paradigms above is that Islamic education must stick to the source of Islamic teachings by understanding it critically, it is hoped that a new understanding will be found that will become a superior program that can be a trigger in the development of Islamic education.

3. Islamic Education Development Strategy

The emergence of several factors that can weaken Islamic educational institutions to a backward position so far is motivated by three main factors, namely *first*, still oriented to the past characterized by conservatism; *second*, the quality of maintenance is very low, so the professionalism of the manager is not clear; *third*, the relevance of Islamic education that is less able to respond to the demands and development of society that demands excellent service.¹⁹ So in this case, strategic steps are needed in managing Islamic education.

As an agenda in preparing planning for the development of Islamic education, it is necessary to focus on two things, namely: 1) building schools to produce modern Islamic

¹⁸ Muhaimin, *Pemikiran...* hlm. 11-12.

¹⁹ Agus Maimun dan Agus Zainul Fitri, *Madrasah Unggul Lembaga Pendidikan Alternatif di Era Kompetitif* (Malang: UIN-Maliki Press, 2010), hlm. 18

teachers in public public schools, and 2) modernizing madrassas with several strategies, namely improving the curriculum, developing the quality and quantity of teachers, providing learning facilities, and establishing madrasahs as pilots or models for other educational institutions.²⁰

The strategic principles of Islamic education development include: 1) resource development orientation, 2) goal direction to multiculturalism Islamic education, 3) affirming the basic mission of "*li utammima makarima al-akhlaq*", and 4) spiritualization of national character the foundation of national building according to The Islamic perspective is faith. From several principles of the Islamic education development strategy, the framework for the development of Islamic education is sought to frame the process of spiritualizing the characters of the nation that believe and are devoted to God Almighty, united, sovereign, just, and democratic.²¹

Then the steps that must be taken in the development of Islamic education are:

- a) Build a positive impression by improving public perception of Islamic educational institutions. This can be done by, among others: 1) providing excellent quality education, 2) continuous improvement in each sector, 3) seeking recognition (accreditation), 4) being transparent to the student guardian committee.
- b) Make the vision and mission clear and directed, because it will be a top priority in development.
- c) Financial stability by finding new strategies to increase efficiency.
- d) Qualified leadership because managing an educational institution requires a relevant professional background.
- e) Improve the quality of educators to have a solid commitment as qualified and skilled educators.
- f) Build strong, effective, and educated management of educational institutions.
- g) Build a strong relationship with parents.
- h) Create a solid, good, and clear curriculum.
- i) Build networking, both internal institutions and relationships with other institutions.²²

Thus, to catch up with the lagging behind Islamic educational institutions, it can be done by understanding the principles and implementing the steps in the Islamic education development strategy.

4. Development of Islamic Education through the Featured Madrasah Program

a) Understanding Superior Madrasah

The term superior school in Indonesia was first initiated by Wardiman Djojonegoro (Former Minister of Education and Culture) in 1994. This idea was born from a strong desire to present the school as an educational institution that has a far-reaching vision and insight into excellence. Even Djojonegoro expects that the presence of superior schools in every province in Indonesia will make the distribution of knowledge occur and subsequently

²⁰ Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke 20 : Pergumulan antara Modernisasi dan Identitas* (Jakarta: Kencana, 2012), hlm. 236

²¹ A. Malik Fajar, *Strategi Pengembangan Pendidikan Islam ...*, hlm. xxii-xxiii.

²² Anshori LAL, *Transformasi Pendidikan Islam* (Jakarta: Gaung Persada Press, 2010), hlm. 38-30

accelerate the increase in human resources (HR).²³ So that the idea of a superior school is the impetus for the development of the concept of superior madrasah.

Then the word "madrasah" in Arabic is *dharaf makan* (description of place) which means place of learning from the origin of the word "darasa" which means learning. Madrasah *etymologically* means a school or college based on Islam.²⁴ Therefore, the term madrasah is not only interpreted as a school in a narrow sense, but can also be interpreted as a house, palace, kuttab, library, surau, mosque, and others. While madrasah in *terminology* is the name or designation for Islamic religious schools, used as a place for the formal Islamic teaching and learning process that has classes and has a curriculum.²⁵ According to Samsul Nizar who quoted from Government Regulations and Decrees of Minister Agama and Minister of Home Affairs that *madrasah* is an Islamic religious educational institution which in its curriculum contains religious subject matter and general subjects, where religious subjects in madrasahs are more than religious subjects in public schools.²⁶

According to Ali al-Jumbulati that madrasahs appeared before the 10th century CE and the first to stand was the madrasah al-Baihaqiah in the city of Naisabur, founded by Abu Hasan al-Baihaqi (d.414 AH). While during the reign of the Dutch East Indies, almost all villages in Indonesia whose inhabitants were partly Muslim had madrasahs with various forms of administration.²⁷ Madrasah is an Islamic educational institution that has been known for a long time along with the period of Islamic broadcasting in the archipelago. Islamic religious teaching and education emerged naturally through a process of acculturation that runs smoothly, slowly and peacefully in accordance with the needs of the surrounding community.²⁸ Madrasah as an educational institution that grows from the community and runs according to the ability of its leaders and supporting communities, the implementation of madrasah is very diverse, some are held inside the Islamic boarding school and some are outside the Islamic boarding school.

So it can be concluded that madrasah is one of the Islamic educational institutions that is used as a place for a purpose of the Islamic teaching and learning process which is carried out formally by having classes and curriculum. So in this context, madrasahs are expected to be able to continuously provide and develop Islamic religious education to their students. While the word "excellent" generally means higher than others; Primary/Highest.²⁹

²³ Agustini Buchari and Erni Moh. Saleh, *Designing the Development of Superior Madrasahs*, (Journal of Islamic Education Policy, 2016, Vol.1, No.2), p. 97

²⁴ Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), hlm. 694

²⁵ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam 3* (Jakarta : Ichtiar Baru vanhoeve, 2002), hlm. 105

²⁶ Samsul Nizar. Et al., *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara* (Jakarta: Kencana, 2013), hlm. 260

²⁷ Tim Direktorat Jendral Kelembagaan Agama Islam, *Pondok Pesantren dan Madrasah Diniyah Pertumbuhan dan Perkembangannya* (Jakarta: Depag RI Direktorat Pendidikan Keagamaan dan Pondok Pesantren, 2003), hlm. 22.

²⁸ Irsal, *Pedoman Penyelenggaraan dan Pembinaan Madrasah Diniyah* (Jakarta: Depag RI Direktorat Jendral Pendidikan Keagamaan dan Pondok Pesantren, 2003), hlm. 1

²⁹ Tim Penyusun Kamus Pusat Bahasa, *Kamus...*, hlm. 1246

In Indonesia, this term is often referred to as "model" or "pilot". In addition, there are also those who use the terms "integrated", "laboratory" or "elite".

Thus, Madrasah Unggul is an Islamic educational institution with an excellent program born from a desire to have a place of learning that is able to produce achievements at national and international levels in academic and non-academic mastery based on faith in Allah. So the flagship program is a program developed for input *to* be able to achieve excellence *in educational output*. To achieve this excellence, input must be carried out a quality education process, professional teachers and education staff, quality management, and adequate supporting facilities.

b) Background to the Emergence of Leading Madrasah

The 1945 Constitution, historically referred to as the *Indonesian Declaration of Independence*, in its preamble clearly expresses the reasons for the establishment of the state to (1) protect the entire nation and homeland of Indonesia, (2) improve general welfare, (3) educate the life of the nation, and (4) participate in realizing lasting and just world peace.³⁰ In this case, the right to intelligence of the nation's life applies to every citizen. Therefore, the 1945 Constitution in article 31 paragraph (1) states that every citizen has the right to education, and paragraph (3) affirms that the government seeks and organizes a national education system that increases faith and devotion and noble morals in order to educate the nation's life, which is regulated by law.³¹ As an educational institution that has long developed in Indonesia, madrasah in addition to having succeeded in fostering and developing religious life in Indonesia, also plays a role in instilling a sense of nationality into the soul of the Indonesian people. In addition, madrasah is also very instrumental in educating the nation's life.

However, the performance of madrasah to date is still very low. Several problems have been identified as causes, both at the management and policy levels. The problem of madrasah curriculum that is still not "focused" and the educational process that has not supported the vision and mission of madrasah, are examples of cases at the management level, while madrasah development policies that are still "patchy" and the absence of a *Blue Print* (blueprint) for madrasah development are examples of cases in the field of policy.

In detail, several points of problems can be stated both at the management and policy levels as follows::

- 1) The development of madrasah is still patchy, this can be seen for example by the holding of "skills" programs attached to regular programs, as a response to the high number of Madrasah Aliyah graduates who cannot continue at the Higher Education level. Likewise, the "religious" program as a response to the weak mastery of students' religious knowledge, as well as the emergence of Madrasah Aliyah Unggul (Insan Cendekia), which is a rescue measure. Although many of these programs 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 that has not been "focused", this can be seen for example, the amount of material taught is temporarily inadequate. At the Aliyah

³⁰ Pembukaan Undang Undang Dasar Negara Republik Indonesia Tahun 1945.

³¹ Undang Undang Dasar Negara Republik Indonesia Tahun 1945, Bab XIII Pendidikan dan Kebudayaan, Pasal 31, Ayat 1 dan 3

level, for example, students who want to explore religious sciences are still burdened with other irrelevant subjects in considerable numbers. Conversely, students who major 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 taught repeatedly in different subjects and also at different levels.

- 3) As a result of the curriculum that has not been "focused" (the material is too heavy and overlapping), the educational process that occurs in madrasah is not in accordance with the vision and mission of madrasah education. Partial development programs, and not departing from a planned design, were also identified as the cause of the non-meeting of the madrasah's vision and mission with the education provided.
- 4) The absence of a blueprint for madrasah development, this is perhaps the most basic problem, so that madrasah development has no direction.³²

Based on these reasons, it is necessary to develop superior madrasahs with professional management in order to improve the quality or quality of education. From the description above, a common thread can be drawn that the emergence of excellent schools departs from the desire to create madrasahs that become central *for excellence* to prepare ready-made human resources for the future. So far, data shows that the quality of national education has not been evenly distributed. The existence of excellent schools can equip students with quality learning experiences, by itself they have a greater opportunity to enter the future.

c) Vision, Mission and Objectives of Featured Madrasah

Changes in the structure of the life of the Indonesian people who want to realize civil society, namely a community-based society *that* is religious, civilized, and respects human dignity and dignity. In the concept of a community-based society, the understanding is conceived that education must have the ability to anticipate the direction of change in its society and the task of education is to help the community towards the desired change.

The Vision of Leading Madrasah is divided into: 1) The Macro Vision of superior madrasah education is the realization of Indonesian society and nation that has a religious attitude, scientific-amaliah ability, skilled and professional, and 2) Micro Vision of superior madrasah education is the realization of individuals who have a religious attitude, scientific ability, skilled and professional, in accordance with the order of life. While the mission of superior madrasah education is: 1) Creating candidates for religious knowledge. 2) Creating religious scientist candidates. 3) Creating professional and religious skilled candidates.³³

The basic reference of the general purpose of superior madrasah is the purpose of national education as stated in the National Education System Law, namely producing people who believe in God Almighty, have noble ethics, personality, are independent, tough, intelligent, creative, skilled, disciplined, work ethic, professional, responsible, productive, physically and spiritually healthy, have a national spirit, love the country, social solidarity, awareness of the nation's history, and an attitude of respect for heroes, as well as future-oriented.

³² Departemen Agama RI, *Desain Pengembangan Madrasah* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2004), hlm. 1-5

³³ Departemen Agama RI, *Desain Pengembangan ...*, hlm. 15

In particular, superior madrasah aims to produce an educational curriculum that has excellence in the following: a) faith and devotion to God Almighty; b) high nationalism and patriotism; c) deep and broad science and technology insights; d) high motivation and commitment to achieve achievement and excellence; e) social sensitivity and leadership; and f) high discipline supported by excellent physical condition.³⁴

d) Development of Madrasah/Islamic School of Excellence

The characteristics of Madrasah/Islamic Schools of Excellence are as follows, including:

- 1) From the output aspect: (1) academic achievement is shown by National Examination Scores, scientific work competitions, and subject competitions, (2) non-academic achievements are shown by good cooperation, high love for others, discipline, art, scouting, and others.
- 2) From the process aspect: (1) effective learning and learning process, (2) strong leadership of the head of the madrasah/school, (3) safe and orderly madrasah/school environment, (4) effective management of education personnel, (5) have a quality culture, (6) have compact, intelligent, and dynamic *team work*, (7) have independence, (8) high participation from the community, (9) have openness, (10) have the willingness to change, both psychological and physical, (11) evaluate and improve, (12) responsive and anticipatory to needs, (13) have good communication, (14) have accountability, (15) have and maintain sustainability in programs and funding.
- 3) From the input aspect: (1) have clear quality policies, goals, and objectives, (2) have available and ready resources, (3) competent and highly dedicated staff, (4) have high achievement expectations, (5) focus on customers (especially students), (6) the existence of management input, which is characterized by clear tasks, detailed and systematic plans, programs that support the implementation of effective quality control plans and systems.³⁵

So to achieve Superior Madrasah or Madrasah Model, a special strategy is needed that functions to empower madrasah so that it has maximum development power. In its management, madrasah needs to explore, prepare, and implement several strategies, including:

- 1) Designing madrasah models that have the advantages of the Islamic education system;
- 2) Designing madrasah models that have leadership advantages;
- 3) Designing madrasah models that have the advantage of human resources, especially educators;
- 4) Designing madrasah models that have the advantages of spiritual, intellectual, charitable, skill, and noble moral potential;
- 5) Designing madrasah models that have advantages in integrating Islamic religious teachings and science;
- 6) Designing madrasah models that have learning advantages using multimedia;
- 7) Designing madrasah models that have the advantage of academic atmosphere;
- 8) Designing madrasah models that have character advantages;

³⁴ Madyo Ekosusilo, *Sekolah Unggul Berbasis Nilai: Studi Multikasus di SMA Negeri 1, SMA Regina Pacis, dan SMA Al Islam 1 Surakarta* (Sukoharjo: Bantara Press, 2003), hlm. 49

³⁵ Muhaimin, *Pemikiran...* hlm. 104-105

- 9) Designing madrasah models that have achievement advantages;
- 10) Designing madrasah models that have excellent service advantages;
- 11) Designing madrasah models that have the advantages of cooperation networks, both at home and abroad.³⁶

In addition, according to Muhaimin, there are several strategic steps that need to be considered in order to develop superior Islamic madrassas / schools, namely: 1) building various strengths of Islamic madrassas / schools, 2) strengthening the leadership and management of Islamic madrassas / schools, 3) building the image of Islamic madrassas / schools, 4) developing superior programs, 5) changing the *mindset* or the way of thinking of Muslims, 6) development in the era of globalization to implement four strategies, namely: substantive strategy by presenting comprehensive programs, *bottom-up* strategy by growing and developing from below, *deregulatory* strategy by not being too tied to standard provisions that are too centraistic and binding, cooperative strategy by developing a network of cooperation.³⁷

E. CONCLUSION

From the description above, it can be concluded that the development of Islamic education has a quantitative and qualitative meaning that can be pursued by implementing superior programs. Then the rationale for the development of Islamic education must be based on prescriptive foundations (religious, philosophical, and juridical foundations) and descriptive foundations (scientific foundations). The prominent paradigms of Islamic education development are the orthodoxy paradigm, the Islamization paradigm, and the Islamic modernization paradigm. Furthermore, the strategy of developing Islamic education can be carried out by preparing matters that are principled and continued by making practical efforts, as well as directing development within the framework of spiritualizing the characters of the nation that believe and are devoted to God Almighty, united, sovereign, just, and democratic. Thus, the development of Islamic Education can be done by developing the Flagship Madrasah Program.

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³⁶ Mujamil Qomar, *Dimensi Manajemen Pendidikan Islam* (Jakarta: Emir, 2015), hlm. 297-305.

³⁷ Muhaimin, *Pemikiran...* hlm. 105-112

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