

## The Dynamics of Ideal, Social, and Economic Changes of Madrasas in Indonesia

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### Abstract

*As institutions, madrasas are faced with dynamic changes that occur locally, nationally, as well as internationally. Rapid changes encourage madrasas to be strongly adaptable to the dynamics of the times, sensitive to market demand, highly competitive, able to build public perceptions of Islamic educational institutions, and inclusive of current ideologies that involve many things. Such changes are interesting and transnational. Therefore, this article discusses the dynamics of madrasa change from an ideal, social and economic perspective. This qualitative study provides an overview of models of dynamic changes in educational institutions in Indonesia. The current study is expected to contribute to conceptual thinking in order to formulate various policies and steps to accelerate the transformation of madrasas in the global era.*

**Keywords:** *madrasa, Islamic education in Indonesia, globalization era*

### 1. Introduction

This study is the brainchild of researchers' experience in managing and assisting Australian Education partnership programs with Indonesia in the field of basic education from 2006 to 2010. Later, the program continued from 2011 to 2016. Despite all educational developments, Indonesian education still requires encouragement and participation from other states. These considerations seem to be the outcome of the rapid and extensive growth of globalization.

When globalization reached Indonesia, Muslims felt disappointed at the concept of fiqh-oriented, especially fiqh of modernists who emphasized the exoteric aspects that only satisfy people cognitively. Muslims, nowadays look for concepts that touch people's feelings effectively. The type of Islam that makes them shed tears, the one that can touch the feelings of its believers. Consequently, the new thoughts of Muslims emerge in all aspects of life, as Azyumardi Azra terms them as the outlet of gripping urban poverty (Azra, 1999; Shaleh, 2004).

Muslims are really concerned about education. Education is the main portion of Islamic teachings (Hayyan, 2002). Moreover, al-Qur'an and al-Hadith give high appreciation to the prosecutors of knowledge and those who have knowledge (Q: *al-Mujadilah*: 58/11. *Al-Zumar*: 39/9, *Al-Taubah*: 9/122, *Thaha*: 20/11, *Al-Nahl*: 16/43). To make it real, all Muslims have formed institutions as a means of knowledge transformation from centuries ago. Madrasa is one of the institutions that are still familiar to people (Fadjar, 1998). Without having strong adaptability, madrasas may be marginalized and their existence

threatened. In the context of adaptation to the dynamics of global change, the stakeholders of madrasa are required to determine the formula and form of institutional transformation (Frooman, 2006). It is because; the changes that are not well planned will actually eliminate the identity of madrasas that are entwined with religious values.

Madrasas must meet the expectations of the community, in the sense of being sensitive to market demands, especially in the education curriculum and graduate orientation. Market demand is important to be considered in developing institutions as well. Madrasa should be confident that its content results in a qualified output that will be useful for the business world, industry, and society (Rahim, 2001). Moreover, madrasas should get the achievements to compete with other institutions that still fight in business. More than that, madrasas must have high competitiveness so that they can play a greater role in the national arena. The government policies that are giving a breath of fresh air to vocational-based education have an effect on the present and future status of the madrasa. The policy has a great impact on the formation of people's perceptions to choose educational institutions. Moreover, these policies are intensively discussed in various media which slowly and surely construct the people's thinking. The effect is that the community is obsessed with the kind of school that is being discussed constantly.

Madrasa must have a competitive and trusted brand. The terrible threat to the existence of Islamic educational institutions is the flow of ideology which if it is left, will reduce the values of religiosity that has been the existing value system in madrasas (Hadad, 2010). This ideology has the potential to influence every component of madrasas, such as materialism and hedonism, ideologies that can reduce teachers' dedication and integrity, a radicalism that infiltrates each madrasah niche, and sectarians that threaten the harmony of madrasah stakeholders.

That explanation confirms that the main task of madrasa managers is to build their existence and competitiveness so that they can grow and develop properly to become an independent and competitive institution. Recently, the matter is that what formula can arrange existence and competitiveness so that it has progressive values but the core values of its existence are maintained (Rahim, 2005; Fadjar, 1998; Azra, 2002). Institution budgeting and educational problems in Indonesia are making steps towards improving. The quality of education is improving slowly as well.

## 2. Literature Review

Madrasa is an educational institution that functions to bridge the old system with the new system by keeping the old values that are still appropriating and taking something new in science, technology, and economics, which are beneficial to the Muslims. Therefore, the contents of the madrasa curriculum, in general, are what have been teaching in Islamic educational institutions (*surau* and boarding school) combined with subjects in general sciences (Abasri, 2007).

The Dutch came to Indonesia with various policies issued, such as regulations on the 1905 teacher ordinance, the 1925 policy, and the 1932 policy which essentially restricted the growth of Islamic religious education that had taken root long before they come. By considering the fact that, scholars who have high attention to the education in Indonesia, feel motivated to carry out renewal in line with the idea of renewal brought by reformers such as Rasid Ridha, the idea to integrate between old-style educations with new-style education arose. This idea, which was realized in the form of the madrasa, was later developed in accordance with the thoughts of figures that had a stake in the establishment of Islamic education (Mujib, 1993).

The developing pattern is like that of the *tawalib* madrasa, which used the classical Dutch system, but still combined with the religious sciences. There are also those who use the Dutch classical pattern, but in a limited way, as applied by the *Diniyah* School. This

school uses a balanced approach between general education and religious education. Another instance is Muhammadiyah with a pattern used by the governor who dominates over religious sciences, such as the one applied by *Adabiyah* School. During 1930-1940 madrasa in terms of its ideality at that time, had adjusted to the curriculum and synergized its educational model through levels and curriculum such as in public schools in the Dutch era (Yunus, 1982).

Right after the independence in the period of 1942-1945, the Japanese period, madrasa and boarding school faced an uncertain period due to pressure and cruelty of the Japanese colonizer. In the aspect of ideality, both in the 1930s and ahead of independence in 1945, madrasa at that time grew and developed triggered by two situations. First, there was an Islamic reformist movement in Indonesia, and second, there was a response of Islamic education to the education policies of the Dutch East Indies and Japan (Nata, 2001). Madrasas in the pre-independence period basically have not shown uniformity in various aspects such as learning, grading, and curriculum. For the comparison between the weight of religious and general subjects, they also differ from one madrasa to another.

In the period of 1945 and later, the madrasa, in general, was under the supervision of the Indonesian Ministry of Religion. Religious education has received attention from the government. The effort began by providing assistance as recommended by the Central National Committee Workers Board (In Indonesia it is called by BPKNP) on December 27, 1945. But in general Islamic educational institutions especially Islamic boarding schools and madrassas found momentum in carrying out reforms in the 1970s when the government, in this case, the Ministry of Religion, had great attention to boarding school, especially when Mukti Ali became Minister of Religion.

Mukti Ali has made various methods in renewing madrasa and boarding school. He made these methods based on his experience in boarding school as well as Middle Eastern and Western education (Ali, 1988). Islamic boarding school education since the first *Pelita II* is expected to provide not only the religious lessons to students but also general science. However, a *santri* should ideally be able to harmonize between the brain, morals, and skills. Boarding school needs to improve the curriculum by including religious education and teaching, scouting education, health, and sports education, arts education, and skills education. Furthermore, the Ministry of Religion encourages boarding school and madrasa to develop various skills through development and assistance projects (Colbran, 2010).

The responsibilities of madrasas are more than just providing religious subjects. That is, these responsibilities are not just about delivering Islamic subjects in madrasa institutions but more importantly is the embodiment of Islamic values in the madrasa. The atmosphere of the life of madrasa institution contained the following elements: (1) The embodiment of Islamic values in the whole life of the madrasa institution (2) Actual moral life, and (3) Management that is professional, open and plays an active role in society (Tilaar, 2004).

Idealism is a dream, a hope, and an ideal that will hopefully become a reality in the future. The problem is that idealism is not always analogous to reality. However, this reality cannot be the cause of failure in the educational process. The ideal madrasa is able to manage opinions about non-qualified alumni. Therefore, the goal of the mental formation of students becomes the top priority with a mental construct. The mental characteristics of the formation are (Wahyudi, 2006):

1. Being open-minded, critical thinking, willing to explore, skeptic, and not anti-criticism
2. Being a visionary
3. Being patient, careful, and tenacious at work
4. Being an initiative to use a new method
5. Being able to collaborate with other institutions

In the history of the madrasa, there has long been an institution that forms the character and civilization of the nation. It educates the nation's life based on faith and piety to Allah and morals character. The existence of madrasa as educational institutions that were founded on community participation, has gained legitimacy in the National Education System Law. The National Education System Law has also strengthened the existence of boarding school and madrasa as part of community participation in education. Article 54 explains: (1) Community participation in education includes the participation of individuals, groups, families, professional organizations, employers, and community organizations in the administration and control of the quality of educational services. (2) The community can participate as a source, implementer, and user of educational outcomes. In fact, the existence of pesantren and madrasa, which is a Community Based Education, is recognized and guaranteed funding by the government and regional governments. Article 55 confirms:

- 1) The community has the right to organize community-based education in formal and non-formal education in accordance with the specificity of religion, social environment, and culture for the benefit of the community.
- 2) Community-based education providers develop and implement educational curricula and evaluations, as well as management and funding in accordance with national education standards.
- 3) Funds for the implementation of community-based education can be sourced from organizers, the community, the Government, regional governments and/or other sources.

It does not conflict with applicable laws and regulations. Community-based educational institutions can get technical assistance, funding subsidies, and other resources fairly and evenly from the Government and/or regional governments.

### **3. Methodology**

The question in this research are: *first*; How do the dynamics of madrasa change in an ideal, social and economic perspective? *Second*; What is the role of madrasa in transforming values for society? Furthermore, data collection method taken from the current study is a qualitative one in which the data were collected through phenomenology. The data, which were collected through focus group discussions with the managers of madrasah in Indonesia, were qualitatively coded and analyzed. The Context of data taken from The focus group discussions were held with the participants from various cities and provinces such as four cities in South Sumatera, namely Banyuasin, Ogan Ilir, and Musi Rawas. There were 48 participants, 7 females and 41 males, who were the headmaster of schools and came from Banten, East Java, Central Java, West Nusa, Tenggara, and South Sumatera province.

### **4. Results and Discussion**

The data of the study were collected through focus group discussions with the managers of the madrasa in various cities. After the data were collected, they were transcribed and qualitatively analyzed and three main themes and some sub-themes were extracted. These themes that are the dynamic changes of madrasa on the aspect of ideality, the dynamic changes of the madrasa in social aspects, and the dynamic changes of the madrasa in economic aspects, are explained in the following section.

#### **4.1. The Dynamic Change of Madrasa on the Aspect of Ideality**

Talking about education, it is inseparable from reality and how ideal education is. Education itself is an effort in developing existing potential so that the expected goals are achieved. The community paradigm regarding education today is more focused on schools, educational institutions that give diplomas or certificates. This problem arises

because of the influence of global developments that require written proof of education levels that have been taken by someone (Rahim, 2001).

Madrassa development has experienced various tidal dynamics. This is inseparable from the socio-political constellation that influences the direction of State policy towards Islamic education. Nurhayati Djamas found a correlative relationship between the dynamics of the development and change in the Islamic education system with state policies and national education politics. Islamic education which initially focused on the mission to understand the teachings of religion has undergone changes in line with socio-economic developments that have contributed to the changing aspirations of Muslim community education.

However, this change is influenced by the government's policy, which encourages changes of Islamic educational institutions in the national education system, changes in vision, mission, and goals, as well as curriculum and sources of reference for Islamic thought, which are transmitted through Islamic education institutions. As an "indigenous" Islamic education institution, management of education in madrasas is entirely under the control of the *kyai*, or religious leaders who are generally the owners, teachers and leaders of the madrasas (Rahim, 1998).

All changes in the Islamic education system have various implications, especially related to the transmission of Islamic thought, which is based on divine authority as a regulator of human life and has revealed His revelations interpreted by the scholars as a real guide of life. This then affects the perspective (mindset) of the Muslim community in living and responding to the demands of their lives. The implications of this change include the process of scholars' regenerate who have an understanding, mastery of Islamic knowledge and thinking, and are able to provide contextual interpretation in responding to the needs of Muslim societies. This change has also affected the continuity and maintenance on the identity of Islamic education as a medium of transmission of Islamic thought with an authentic reference to the thoughts of the Islamic scholars, which is produced continuously from generation to generation, and written in Islamic literature in the form of a yellow book (Pohl, 2006). However, these changes cannot eliminate the aspirations of Muslim communities for education that is able to meet their needs both for the formation of personal Muslims who know and practice the teachings of their religion or to create religious experts who will be the guides of believers (Azra, 1998). Therefore, whatever the influence of government policies on Islamic education is, various responses from Muslim societies will arise in fulfilling their aspirations both in line with the corridors of state policy and those developed by them (Gerry & Barker, 2009).

Two things cause the growth of madrasas in Indonesia, namely: the renewal movement in Indonesia and the response to Islamic education to the Dutch East Indies education policy. After Indonesia's independence, the government's policy towards madrasas is still unclear. Madrasas still excluded from the national education system. Only after the issuance of the three ministerial decrees in 1975 and the UUSPN in 1989, madrasas took a place in the national education system (Maksum, 1999).

Islamic educational institutions are called madrassas, in various forms, which are sometimes called marginal madrassas and model or superior madrassas. The peripheral madrassa is a type madrassa in suburban areas, which is not eligible regarding the school buildings as well as its facilities. That condition can be categorized from the input, which is not from a so-called qualified student, and the learning process has so many limitations. The model or superior madrassa is designed as a pilot educational institution for other madrassas, both in the field of curriculum, institutional quality, as well as processes, facilities and infrastructure that is complete and adequate coupled with its ideal, creative and innovative human resources. This type of madrassa is mostly found in big cities or in the city center. According to what Karel A. Steenbrik mentions about the growth and development of madrassas in Indonesia, madrassas cannot be separated from the ideas of

renewal among Muslims. Some of the factors driving the emergence of the idea of renewal are as follows (Steenbrink, 1994):

- 1) The tendency of Muslims to return to the Koran and al-Hadith in assessing existing religious and cultural habits;
- 2) The emergence of national resistance to the Dutch colonial authorities;
- 3) The strong efforts of Muslims to strengthen their interests in the socio-economic field, both for their own interests and for the benefit of the community;
- 4) The dissatisfactions of many people and Islamic organizations with traditional methods of studying the Koran and religious studies. Improvements include methods and content or educational material.

The ideality of Madrasa should be based on the aspect of a real-time ideal condition. Therefore, from the ideality aspect of madrasas must be seen from society's view, in other terms madrasa that is able to meet the needs and expectations of the community, some people are familiar with "favorite madrasa" or "superior madrasa" or sometimes also called by "madrasa model", which students compete to become a part of that kind of madrasa. Therefore, the writer will focus on describing the ideal madrasa by presenting the ideal conditions of "favorite madrasa, superior or model" as a reference of characteristics of the ideal madrasa.

The model of madrasa or Islamic boarding school has become a high demand school by the community and therefore, developed by many educational managers especially by Islamic educational institutions. This can be observed based on social change (Indra, 2003). As the theory said by Etzioni the theory of active society is a society characterized by continuous change. In making changes madrasa managers always make maximum efforts that lead to superior madrasa quality. One effort to make a superior madrasa is (1) comfortable, beautiful and conducive classroom conditions for learning activities. (2) The learning process always refers to an active, creative, and innovative system. (3) IT-based learning (Hasyim, 2009; Breidlid, 2013).

The favorite madrasas have various concepts, from the concepts developed, there are several models or types emerge. According to Moedjiarto, favorite schools can be categorized into several types, namely: First, student input is good, teaching and learning process is not exceptional, so it can be assumed that graduates can be of superior quality. The excellence of this school graduate is from the students itself. Second, excellence comes from facilities, because the facilities are complete, the costs must also be expensive. Schools with complete facilities like this are expected to endure students to study longer. The teacher is also an option, with the hope that the teaching and learning process will run smoothly and the graduates are also of high quality. In superior schools such as student academic achievement, superior input is not the main requirement. Third, other excellent schools emphasize a positive learning climate in the school environment. Schools that are able to process low-quality students (low input) become high-quality graduates (high output). The third type is commonly called an effective school.

In other aspects, madrasas must have a vision, mission that is oriented to competition at a broad level, equipped by adequate facilities, management, and teaching staff who trained well will improve the status of madrasas as favorite schools, excellent and become a model for the development standards of all other madrasas in Indonesia. With all its advantages, it is not difficult to understand the popularity of madrasas and Islamic elite schools that continue to climb, because of the content of moral values, democracy, and social care. The subject matter at each level of madrasah education MI, MTs, MA should be sustainable. It is hoped that later the subject matter will not only repeat. According to A. Malik Fajar, madrasa has an important role in the process of forming the personality of students, both internal, external, and supranatural. This condition of the madrasa is not only an icon of pride, but also one of the most important vehicles for growing, developing, and maintaining pride in young Muslims.

Referring to the concept offered by Azyumardi Azra, "superior madrasas" or "excellent Islamic schools" can be said to be "elite schools" of Islam for a number of reasons. The first reason is that the school is elite from an academic standpoint; only the best students can be accepted by the school through competitive entrance exams. The teachers who teach at the school have been competitively selected. Therefore, they are the ones who meet the acceptable requirements of teaching. The school also has various better and more complete educational facilities, such as library, laboratory, workshop, computer room, prayer room, and sports facilities. All these make these students and schools academically much better than other Islamic schools as well as public schools managed by the government. Based on the above categorization, it can be understood that the ideal Madrasa is a Islamic School that has superior programs born from a desire to have a madrasa that is capable of achieving at the national and world level in the mastery of science and technology as well as those who have a morality. The model madrasa or the madrasa is able to provide a special attraction for the community to send their children there even though the cost is very expensive. Thus, such madrasas are able to provide quality graduates from both academic and non-academic students.

#### **4.2. The Dynamic Change of Madrasa in Social Aspects**

One of the very dynamic developments in the social history of Muslims is Islamic education. Throughout its history, the formulation of the concept and implementation of Islamic Education has clearly been influenced by social changes in various locus of space and time in its path (Faisal, 1995). Therefore, it is interesting to study how the influence of social change on Islamic Education is. Sociologically, what is focused here is the aspect of implementing educational norms in Islamic teachings a socio-institutional context and Islamic education as a social institution more specifically about madrassas.

It is not easy to develop Madrasa which is competitive, independent and confident. Actually, the ideal type of madrasa began to appear in several regions. Madrasas which are in that position are supported by external powers of the madrasa, namely the government. It is because that institution is a state so that it is supported by the government. Whereas for madrassas that are not supported by strong external forces, the situation tends to work just as it is. However, because madrassas harbor strength in the form of idealism, ideals, the spirit of devotion, and extraordinary sacrifice, they still exist even though it is difficult to progress. This is what the social aspect of the madrasa, where it is built and maintained by the social structures that surround it, means. Nevertheless, over time and the influence of global developments, the social aspects of madrasas will also change and develop.

The manager of an educational institution has a strategic position as the controller of the institution. They have an authority that the teachers do not have. Through that authority, they have an effort to hold renewal, especially if the authority is supported by political figures. Therefore, it is quite natural that when a madrasa experiences a setback, the head of the madrasa receives a lot of criticism. The weak point of madrasas, at all levels, lies in the management staff. This is because they are less oriented toward professionalism. Although, it cannot be said that the teachers and administrative staff in public madrasas today are amateurs and they handle madrasas casually.

In line with global developments, Islamic education faces basic managerial challenges. Expectations from various parties for education to be managed with a pattern of "education industry" are one of the developments that have emerged in the current competitive era. Educational management can no longer be considered as "social management" that is free from the necessity of achieving targets and is controlled by subjects with a "narrow" vision, for example with a familial approach as is the case in some boarding school in Indonesia. Something that can be developed regarding the role of madrassas, Islamic boarding schools, and even Islamic schools, is in its strategic role in

managing strategic management patterns that can produce formulations and implement plans to achieve company goals, in this case, called Madrasas. At first glance, it is clear that the era of globalization encountered by the community has strengthened people's attention to superior schools. Among the causes is possible because of the enthusiasm to seek alternative education. The global era seems to require a person or even the wider community to seek, explore and develop alternative education and at the same time to enlarge opportunities of excellence, especially those related to the role of Islamic boarding schools, madrasas and Islamic schools in Indonesia.

From historical background to the development, it is clear that in social principle madrasas should be more easily developed because of the social power possessed by madrasas as educational institutions that are in the largest Muslim population in the world. Although these thoughts are just an assumption, at least it has a vertical relationship, especially as a place to pass down and preserve the existence of Islamic beliefs and values among Muslim generations. Social change comes in various forms that are determined by each of the causative factors. Forms of social change can be understood through certain perspectives so that they do not overlap. There are several points of view that can be used to map the forms of social change. These viewpoints are in terms of speed of change, the magnitude of change, and aspects of motivation. In addition, social change can be classified based on its nature, such as the fact that changes occur not only in the direction of progress but also in the direction of decline. Likewise, madrasa may experience progress or vice versa experience a setback in various aspects. As it is known, the existence of madrasas in the tradition of Islamic education in Indonesia began around the beginning of the 20th century.

From the time of the Dutch colonial government having an educational certificate is the requirement to work. Indonesian Muslims in general and Java especially during the Dutch colonial government rarely enrolled their children in formal schools established by the government except for the upper classes like *priyayi* (high society or royal bloodline). Apart from the lack of opportunity given to access formal education by the colonial government for the lower classes, there was also an illicit fatwa issued by the *kiai* that all matters relating to the Netherlands were unclean. Hence, at that time, very few Muslims could enter or work in the colonial government environment except *priyayi* who always had a special place from the government, these Muslims worked more in the informal sector (Hisyam, 2001).

#### **4.3. The Dynamic Changes of Madrasa in Economic Aspects**

In subsequent developments, even up to the present era of globalization, among Islamic Education institutions that have ever existed, madrasas are known to be very dynamic. They are dynamic in the sense of always changing in many aspects following the social changes taking place both in the global and local context.

In the economic aspect, it can be illustrated that Islamic educational institutions, including madrasas, experience the dilemma in facing global developments that require cultural acceleration in order to adapt to the needs and development of society, which has consequences in the economic field. All aspects of development that require adjustments require no small cost (Fattah, 2000). On the other hand, financial sources of madrasa rely more on *infaq*, *shodaqah*, and donors, which are not directly proportional to the needs of madrasah management. Many madrasas and boarding school are slowly being abandoned by students, due to the conditions in which infrastructure is inadequate and does not provide comfort for learning. The impact of global competition is a major factor for the existence of madrasas to remain present to be the primary choice of prospective students, or to be the last alternative because they are not accepted in public schools, or because there are no other options except madrasas. It causes anxiety that in various regions of the



country, madrasas must ask for help from different parties because of vulnerability in terms of management, human resources, and finance (Mael, 1989).

Along with the dynamics of global development, madrasas must improve by finding a model that is synergistic with the challenges of globalization and able to answer the problems that surround them. In the National Education System Law No. 20 In 2003, madrasas were equivalent to public schools. Due to the existence of equality, madrasas are required to have the same quality as public schools in all its aspects. Yet to be able to meet these quality demands, at least madrasa must be able to meet the National Education Standards (SNP) on all existing components. SNP is a minimum criterion about the education system in the entire territory of the Republic of Indonesia. The issuance of Government Regulation No.19 of 2005 concerning *SNP*, aims to improve the quality of education in Indonesia including education in madrasa. The function includes a basis in the planning as well as implementation and supervision of education in order to realize the quality of national education. The scope of the SNP includes eight educational components namely Management Standards, Educator and Education Staff, Infrastructure, Financing, Process, Content, Grading and Graduates Competency Standards.

The eight standards mentioned above are obligatory requirements for all madrasas. These institutions are socially formed and managed by many private religious social institutions and only a small fraction of madrasas are managed by the government, the Ministry of Religion. Hence, this balance also raises problems in terms of management, especially in most private madrasas with labels not meeting professional management standards. As a result, these conditions make madrasas increasingly marginalized from public education institutions. It is worth mentioning that one of the dilemmas of the madrasa is that it faces a choice between religious needs and worldly needs (Shah, 2006).

On the one hand, madrasas are required to be able to function to increase the understanding of religious sciences and the ability to practice Islamic teachings. On the other hand, this institution is demanded to function to grow the ability of its students in the general sciences which is a part that must be met as a necessity of life. Of course, this dilemma demands that madrasas print the results of their education which have different characteristics from the output of non-madrasa education results. However, the fact is that talking between madrasa students and non-madrasa students shows the same characteristics, this will also affect the interest of parents to send their children to madrasas.

Referring to the description of the dynamics of change in madrasas on economic aspects can be discussed as follows.

## 5. Conclusion

Based on the dynamics of its development in ideality, social, and economic aspects, madrasa actually has experienced many ups and downs in its existence to build human resources in Indonesia. As a sub-system of national education, madrasas have a great opportunity to participate in efforts to realize the Indonesian human profile. From the aspect of ideality by prioritizing religious values, especially Islam, the madrasa is very appropriate for the formation of people who have faith, piety, and noble character. In its development madrasas have shown their consistent participation in the administration of national education. However, a huge burden is required to be carried regarding madrasa. These considerations contain the planning of the curriculum, providing textbooks, and establishing the same examination system as public schools. Another is made regarding the responsibilities of the madrasa are accommodating, educating students from economically, and socially disadvantaged families. These are the children from rural parts, farm families, who are left in the outskirts with minimal attention. So the existence of the madrasa has always been struggling with underdeveloped and second-class

institutions. Furthermore, it has always been regarded as the last alternative and the periphery school. Therefore, madrasas are still stumbling and lagging behind. Although there is also a small number of madrasas that are superior and favorite, this is especially the case that has been “state status” by the government.

Likewise, in the last decade, there have been many encouraging things through which Madrasah alumni have been able to penetrate the global market. However, the facts on the ground say that since the market is increasingly wide open, the market job in the global world is so dynamic and it demands high competence. Hence, educational institutions like Madrasas must be able to produce graduates who go international. Changes are inevitable and they will occur so, madrasas are required to accelerate to adapt to various changes in order to be able to survive and carry out their roles and functions so that the institution must have an appropriate strategy of change and its implementation continues at all times.

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