

The Rise and Development of Madrasas in Indonesia

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Abstract: Madrasa is an educational institution that has gone through a long process as an educational institution. The emergence of madrasas as higher education institutions after non-formal educational institutions in previous times was due to the expansion of Islamic areas and the development of science which resulted in the consideration of these educational institutions as Islamic educational institutions which were no longer considered capable and adequate for the continuity of Islamic education. especially for those who wish to continue on to higher education. The emergence of the *Nizhamiyah* madrasah was basically a reaction to the development of *Shi'ah* understanding at that time, which began in the fourth century. This understanding seems to have developed so rapidly in many Islamic areas that were promoted by the Fatimid dynasty in Egypt. Bearing in mind that it was not enough to fight *Shi'ah* with force of arms, the government at that time fortified society from *Shi'ah* influence through education. So since then, madrasas have begun to develop institutionally and autonomously from various regions and develop as a whole as institutions that are sovereign in the power of Islamic political elites as purification of Islamic teachings from an early age and are legally institutionalized.

Keywords: Development, Madrasah, Indonesia.

A. Introduction

Madrasa is derived from the Arabic word *fi'il madhi darasa*, which means a place to sit for learning (Azizah, et. al., 2021). Madrasa is defined as a vehicle for children to learn in a directed and controlled manner. The term madrasa is then more commonly used to refer to a school (Azra, et. al., 2007). The first madrasa, Mertamajam Hill, Seberang Prai, was established in 1906 under the name *Madrasa al-Madrasah al-Masiriyah*. Madrasas are said to provide congregations with a more consistent learning and recitation system.

In addition, the madrasa learning system takes place in better buildings and facilities (Naim, et. al., 2022). Syed Sheikh al-Hadi, Sheikh Tahir Jalaluddin, and Sheikh Abdullah Magribi, three Indonesian Islamic leaders, built the madrasa (Zakariya, 2006). Madrasas have grown in popularity in Indonesia since then.

Madrasa is a type of Islamic educational institution with a long history (Syar'i, 2020). In a broad sense, Islamic education emerged and developed alongside the

emergence of Islam itself, beginning with informal education in the form of Islamic da'wah to spread Islam, particularly in matters related to *aqidah*. At the time, Islamic education was held in houses known as *Dar al-Arqam*. Following the development of Islam and the establishment of an Islamic society, Islamic education was carried out in mosques known as *Halaqah*. The revival of madrasas marks the start of an institutionalized form of formal Islamic education (Maksum, 1999).

B. Methods

This study belongs to qualitative (Chowdhury, 2015). Data were obtained using documentation (Bowen, 2009). Then, it was analyzed qualitatively.

C. Results and Discussion

Madrasas are now known as educational units that are similar to public schools. Madrasas are divided into three levels: *ibtidaiyah* (elementary school), *tsanawiyah* (junior high school), and *aliyah* (high school). The division of madrasas is stated in Minister of Religion regulation number 1/1946 and refined by rule number 7/1952. The rules also define madrasa in terms of its function as a formal educational institution in society.

The rule is written in the book *History of Growth and Renewal of Islamic Education*. Madrasa is a place of education that is regulated as a school and forms Islamic religious education and knowledge as the subject of teaching (Mansir, 2020).

Every parent wishes for their children to receive the best education possible at the school where they attend. It is especially important for your children who are about to graduate from Junior High School (SMP) or Madrasa *Tsanawiyah* (MTS) to decide what major they want to pursue when they enter the upper level of education. As you are aware, when your child enters high school, madrasa, or madrasa *aliyah*, he or she must enrol in a class that offers science, social studies, language courses, and so on. If your child enjoys subjects like biology, chemistry, or mathematics, you should encourage him or her to enrol in a science study program, high school, or MA. The MA curriculum is essentially the same as the SMA curriculum, with the exception that there is a greater emphasis on Islam when studying at MA.

Madrasas were included in the ministry of religion as an educational institution with a long history in order to receive better attention and assistance. Apart from the Islamic religion, madrasas are expected to follow a set curriculum and teach general subjects.

So that madrasa students can receive the same general education as students in regular schools. According to the government's plan, the curriculum organized by madrasas will include one-third religious studies (Kosim, et. al., 2023). During the New Order era, this policy was carried on by formalizing and structuring madrasas. Formalization is accomplished by establishing public madrasas in accordance with government guidelines. Graduates can receive the same recognition as students from public schools.

Graduates can continue their education at a higher level. "Formalization was also accomplished by arranging the formulation of the school curriculum under the Ministry of Education and Culture," wrote the repository, citing Maksum's book *Madrasa History and Development*.

The policy outlined in Presidential Decree 34/1972, which was reinforced by Presidential Instruction 15/1974, demonstrates the conflict between madrasa and national education. It was as if madrasas were cut off from the national education system at the time. "Not only are madrasas isolated, but there are strong indications that they have been abolished. Muslims' reaction has been to demand even better rights and status for madrasas as part of the national education system, so that they have the same position and orientation as schools" The repository was written.

Madrasas then reappeared in Indonesia's formal regulations. The Ministry of Religion organizes elementary and junior high schools with Islamic characteristics, according to Government Regulation number 28/1990 Chapter III article 4 paragraph 3. These institutions are known as madrasa *ibtidaiyah* and *tsanawiyah*, respectively. According to this dictum, madrasa education institutions are well-known as Islamic schools.

In Indonesia, there are educational institutions that combine general and Islamic instruction. The madrasa is one of them. Deputy Chairperson of the Muhammadiyah Central Board of Elementary and Secondary Education, stated that this institution has its own distinct characteristics. Students in madrasas are subjected to more intense character development than those in public schools. This is without "sacrificing" general science education for them. As a result, madrasas at all levels, beginning with MI, MTs, and MA/MA Vocational, should be on par with general ones (SD, SMP, and SMA/SMK).

One of them is the Islamic educational institution, which plays an important role in character development. The goal is to prepare students to be citizens who believe, fear, and are of good character, he stated. However, the recent revision of the Law on the National Education System has been quite concerning National Education System (Astiz, et. al., 2002). According to Sismanto, et. al., (2022), many parties questioned the absence of the term madrasa in the government's draft. So, how significant is the National Education System Law's affirmation of madrasa nomenclature? What are the arguments against madrasas being "disappeared" from statutory regulations? So, what is the Organization's approach to implementing education in madrasas?

D. Conclusion

The existence of madrasas in the beginning had a very long history during the course of Islamic civilization, and contributed to the birth of Islamic intellectual traditions; it was a transformation of previous Islamic educational institutions, such as *kuttab-maktab*, mosques, and others, even though the scientific tradition was not directly born in madrasa institutions (science). Aside from that, the development of madrasas in Indonesia was a stronghold of the spread of Islam during colonialism.

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