

***Madrasah* Transformation Into Modern Educational Institutions During The New Order**

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ABSTRACT: *Madrasah is an Islamic educational institution growing rapidly and significantly in Indonesia to become one of the modern educational institutions. Madrasah in the early period of growth and development is a single educational institution for the community which aims to explore the basics of Islam. However, with advances in the thinking of Islamic scholars, the madrasah undergoes a transformation both of institutional and educational system, the change is very significant madrasa occurred in the new order. The conversion was evident in three (3) ways, namely (a) the system overhauls madrasa changed to be a gap system and classical; (B) a blend of everyday materials and curriculum between religious elements; and (c) the variety of institutional models madrasah with unique features and characteristics. As a result of this transformation is made while positioning the madrasa parallel with other educational institutions in Indonesia. Thus the madrasa has a strategic role for improving the quality of Islamic education, which has its colour of other educational institutions in Indonesia.*

Madrasah adalah lembaga pendidikan Islam yang berkembang pesat dan signifikan di Indonesia menjadi salah satu lembaga pendidikan modern. Madrasah pada periode awal pertumbuhan dan perkembangan adalah lembaga pendidikan tunggal bagi masyarakat yang bertujuan untuk mengeksplorasi dasar-dasar Islam. Namun, dengan kemajuan pemikiran para cendekiawan Islam, madrasah mengalami transformasi baik dari sistem kelembagaan maupun pendidikan, perubahan madrasah sangat signifikan terjadi pada masa orde baru. Konversi tersebut terbukti dalam tiga (3) cara, yaitu (a) sistem perbaikan madrasah berubah menjadi sistem kesenjangan dan klasik; (B) perpaduan bahan sehari-hari dan kurikulum antara unsur-unsur agama; dan (c) ragam model kelembagaan madrasah dengan fitur dan

karakteristik unik. Sebagai hasil dari transformasi ini dibuat sambil memposisikan madrasah sejajar dengan lembaga pendidikan lainnya di Indonesia. Dengan demikian madrasah memiliki peran strategis untuk meningkatkan kualitas pendidikan Islam, yang memiliki warna lembaga pendidikan lain di Indonesia.

Keywords: *Transformation, Madrasah, Modern Educational, And A New Order.*

INTRODUCTION

Madrasah has a long history in the dynamics of the treasures of Islamic education also influence the development of Islamic institutions. As an Islamic educational institution, the school has contributed to the world of education and the establishment of educational institutions in the West is the inspiration and influence of madrasahs (Infallible, 1999: 75). Thus, the development of madrasahs is an essential indicator of the event and the advancement of Islamic education. Given enough madrasahs dynamic phenomenon, indeed, play its role in the educational development of the nation. Among the real contribution of Islamic culture to national education seen in the embodiment of the national education goals as contained in the National Education Act No. 20 of 2003.

Madrasah in Indonesia is quite dynamic development, interactions conducted by the management so that it appears madrasahs modernist forms and with individual Indonesian models (Lukens-Bull, 2010). In the event in Indonesia, the school experienced the progress that the New Order era is undergoing This transformation, at least three things: first, the system overhauls madrasah leads to encounter and classical systems. Second, the adopted curriculum of religious materials by incorporating common elements. Third, the models institutional already in various forms, madrasah that each has peculiarities. The transformation has put madrasahs have equal footing with other educational institutions in Indonesia with a strategic role to improve the quality of Islamic education (Jaelani, 2018); (Junaidi, 2016).

The condition also can be seen in Aceh; the school was initially managed in classical changed with modern systems. In conditional development and transformation is considered normal for the occupation of Aceh in addition to the majority of Muslims, and the system also supports government policies towards the modernization of madrasahs.

METHODS

This study focused on the transformation of the new order madrasahs. Therefore, the original order is a phenomenon of the past; this study used a historical approach. Fred N. Kerlinger in Kuntowijoyo mentions that the historical approach to do to scrutinize about the events, various developments and experiences that occur through the interpretations of

the clues collected in the data, as well as find a wide variety develops in one or more of the factors that exist (Kuntowijoyo, 2003: 33).

This historical approach is known as synchronic and diachronic. Muhajir (2006: 43) explains that the method of synchronous-related events in a limited time.

Data were collected through interviews (in deep conversation) with respondents who are involved in providing education and documentation relevant to the object of research, both focus mapun locus.

FINDINGS AND DISCUSSION

History of Madrasah

Madrasah is often identified with the school, which is a form of institutions run by Muslims to teach Islam (Mulyadi, 2019). In al-Munawir dictionary Arabic-Indonesian, the word "madrasa" means "school" (Munawir, 1997: 398). Later in the dictionary al-Munjid, explained; The word "madrasah" comes from the word "Darasa, yadrusu, Darsan, and madrasatan" which is defined as where students gathered to learn (Ma'luf, 1975: 211).

In this context, Abuddin Nata further explains that it is meant as a gathering place for students to study can also be interpreted as a path (Tariq), which means "the pleasure" while the word madras is defined as a place to learn or books studied (Abuddin Nata, 2004). From the definition according to the language, then the madrasahs can be interpreted as a forum for the study of Islamic sciences and other knowledge that developed in his time to support the expertise and skills in Islamic education.

Concluded that the madrasa was initially a place of learning such as schools with a particular connotation as a place to teach knowledge and Islam (Miftahul Ulum, 2012). While Haidar Putra Daulay, understanding the emphasis madrasahs as educational institutions that teach Islamic sciences. In this case, Haidar distinguishes madrasah within the meaning of the language used by the Arabs and the madrasahs in the context of Indonesian-ness. Madrasah in the context of Indonesia is an individual school to learn the teachings of Islam, madrasahs in principle the continuation of the boarding school system. While in the context of the Arab madrasah is a public school. (Daulay, 2007) (Afiful Ikhwan, Ju'subaidi, Ali Rohmad, 2019).

In the Minister of Religion No. 1 of 1946 and the Regulation of the Minister of Religion No. 7 in 1950, the school has a meaning, namely: First, educational facilities and mix author's points both general and Islamic religious sciences. Secondly, the institution pesantren teaching quality level as the madrasah.

So if examined further, the main focus is the development of education in the madrasah religious sciences course. This has led to

limitations of space madrassas that further study or employment (Ikhwan, 2014).

Based on the Joint Decree (SKB) Three Ministers that space becomes more open madrassas. Understanding madrasah shifted into an institution that teaches Islamic religious education as a basis (minimum 30%) and combined with public school. While in Law No. 2 In 1989, pointed out that madrasah education is characterized by a particular container that is Islam. So automatically, the entire learning carried out the same as other public schools teaching only be added to the religion of Islam. Thus Islamic madrassas are educational institutions whose existence has been transformed into a modern Islamic education (Wajdi, 2019).

Madrasah grow, and berkembang began their education institutions, namely the time of the Prophet (arifin, 1994: 83). The institution was known as "kuttab" ie container education that teaches basic writing, reading, arithmetic and religion (Asari, 2007). Furthermore, Islamic educational institutions appear as DarulArqam mosque BaitulHikmah (Shalabi, 1973: 58). While Maksum said, madrassas are the third phase of the development of traditional Islamic educational institutions after the mosque and the mosque Khan (Infallible, 1999: 27). Then, after the vacuum of the socio-cultural, educational appearing on Saljuq Dynasty (5th century AH), marked by the establishment of the Madrasah Nizamiyyah in Naysabur. Education in this period was much influenced by the circumstances Baghdad at that time and the eastern part of the Islamic world (Mukti, 2007).

At the time of the Prophet Muhammad. Religious institutions function as a place to preach, at that time the Prophet's preaching uses two sites, the first is the house known as DarulArqom in MakkahAlmukarramah and the second, the Prophet's Mosque in Medina. The system developed in the learning process is a halaqah system. Along with the times, kuttab categorized as primary education, while the mosque with halaqah method that teaches a variety of science and knowledge, referred to as secondary school to adults as learners (Kamdi, 2011).

Although its implementation with a simple system, the education system success spawned large and renowned scholars in various fields of science and knowledge of Islam. As well as being a pioneer school in multiple disciplines and the phenomenon became the forerunner of the birth of the madrasa. So madrasah is the formulation of a free education system which already existed.

Baghdad as a result of the policies of the caliph, of course, have a broad impact on those aspects of religious, social, political and intellectual Muslims in all regions of the Islamic Caliphate (Abd. Mukti, 2007). Therefore, no exaggeration when it is said the emergence of the madrasa, based on religious motives, economic, and political.

Judging from the description and the diversity of the previous opinion, historically, suggesting that the madrassas mean Islamic education at the level of elementary, middle, and upper (equivalent of "college"). Azra (2012: 96) asserts that the madrassas associated with various aspects of Muslim life, such as social and cultural life, politics, economics, and so on.

The educational institutions the forerunner of the birth of the institution that is modern madrassas as the venue for the transmission of Islamic sciences since the early days to the present (Huda & Afiful Ikhwan, 2019).

Madrasah can not be equated with the University, but the development of madrassas increasingly widespread as a higher education institution in the Islamic world premodern. According to Hasan Asari, there are three (3) that the fundamental difference between madrassas and universities, namely: First, the school is an institution of higher education as defined as a community university graduate or a student. Second, the school is personal with authority control system is ineffective and weak, while the university is hierarchical with precise controls and substantial consequences (Oktradiksa, 2015); (Ikhwan, 2018b). Thirdly, permission to teach (licentiadocendi, diploma al-Tadris) madrasah given by the Shaykh, while at the university issued by the committee (Hasan Asari, 2017).

Madrasah Nizamiyyah a madrasa used as a milestone in the birth of madrassas afterwards and even it is the prototype madrasa madrasah present. In its early year's madrasah managed by private parties, private or local government. So Madrasah Nizamiyyah the first formal educational institutions run by the government as a modern Islamic education (Mustofa, 2012).

The appearance was described by (Abdul Mukti, 2006) is based on four (4) important things, namely: (1) the existence of Madrasah Nizamiyyah directly related to the interests of the State; (2) fund the construction and administration of education in Madrasah Nizamiyyah financed by the State; (3) subjects at Madrasah Nizamiyyah governed by the Act; (4) there are rules about the number of students, teaching programs, teachers, libraries and scholarly titles. All four this is a unique characteristic of Madrasah education system Nizamiyyah. So Madrasah Nizamiyyah at that time into colleges and madrassas systematic formal education in Islam (Ikhwan, 2013).

Factors Affecting Transformation Madrasah

From the preceding description shows that the madrassas in the course of history have revealed the development and progress of the institutional, curriculum and learning systems (Aziz, 2013). The development and growth achieved, the course does not appear suddenly, but there are four (4) factors that lie behind them. Four (4) main factors that affect the progress and development of the madrassas, namely: 1) Social; 2) Religion; 3) Politics; and 4) Property (Syarifuddin, 2017).

Social factors

Indonesia is a region that is geographically very strategic as international traffic. This area is significant for the formation of global networks with the previous century (Around the 1st century AD) (Burger and Prayudi, 1962: 14). Also, Indonesia includes Southeast Asia region with its civilization influenced by Hinduism and Buddhism. Indonesian nation origin is, "one family with the culture of the Malays called Malaya Austronesian, comes from Yunnan South China" (Kharisul Wathoni, 2011: 14).

Before the arrival of Islam to Indonesia, that Indonesia lives in progress as a result of trade, both nationally and internationally, which was centred on the Malay Peninsula. With trading activities undertaken by the community, the economic life became very active with the emerging trade centres in the coastal areas of Sumatra, so the quality social life because the beach area has been transformed into a trade centre of Malacca (Ikhwan, 2018a).

Religion factor

Indonesian Islamic education is an awakened spirit of Muslim intellectuals in synergy with various scholars in the Middle East. Islamic presence in communities in Indonesia, not only as a religious system but at the same time become a force to reckon with. Islam is a power break down of social order that lame as well as strength in freeing the nation from colonialism, "Islam has proven itself as a force that can fix the order of life that does not match the value and dignity of life universally" (Bakhtiar Effendi, 1986: 32). In the movement of Indonesian Muslims, the factors that encourage birth oragisasi Islam that aims to develop the quality of the teaching of Islam and Islamic society (Kisbiyanto, 2018); (Alam, 2016).

Since colonial times, Islamic education was introduced in its modern form as well as the formal education system that developed in the western world. The effect occurs within two (2) things: (1) education organized by the West did not include religious instruction in the curriculum so that the secular; (2) while the Islamic boarding school education merely teaches religious education only. This was confirmed by Muhaimin (1999: 78) as the mode of learning in Indonesia, where the curriculum rather than Dutch-run schools only teach general knowledge while dayah curriculum more emphasis on the knowledge and skills of religion (Warsiyah, 2018); (Sidiq, 2019).

Effect of reforms undertaken by religious leaders, such as Ahmad Dahlan, Tjokroaminoto, Zamzam, A. Hassan, Sheikh Ahmad Surkarti (Java), Abdullah Ahmad and Abdul Karim Amrullah (West Sumatra), Sheikh Abdul Hamid, Tengku Muhammad Hasbi As- Shiddiqy, Tengku Muhammad Daud Beureueh (Aceh), the figures reforms in Indonesia are establishing

centers of Islamic education modern and not just introduce with new values in the education system, but also acquire hammered through curricular and extra-curricular activities offered, all of it in canoes shaping the vision and ideals of the Islamic education (Isa Sulaiman, 1997: 42).

Progress thinking Muslims, childbirth education institutions with the madrasa system in Indonesia is a renewal in the field of the Islamic education system. With many scholars are quite popular thinking, build institutions and establish religious organizations to result in the generation that has a soul and spirit of promoting education in the future, religious factors inevitably influence the progress of knowledge in the madrasa system.

Political factors

Before the colonial Dutch in Indonesia have formed political institutions of Islam that is tough enough. At that time, Muslims have the freedom to determine policy. Then start terganggu policy against Islamic institutions, for the political and economic rivalry between Islamic kingdoms. Also, Colonial take advantage of the local community structures is not equal in religious understanding, between the students and abangan.

The impact of the quality of the understanding of different religions, fall into the hands of Islamic political institutions. The Dutch government subsequently affect the social conditions of Muslims; they live in the shadow of the colonial government policy. As a result, the education system is affected by the system organized Indies. Islamic education in Indonesia has a style that is quite intensive, which is influenced by the Islamic reform movement in the Middle East (Dawan Raharjo, 2002: 255) – thus becoming a new colour in several government policies that have implications on culture and politics. The systems can be seen: First, religious traditions grow and develop in Indonesian society as a consequence of the influence of the ideas of Islamic reform. Second, the phenomenon of the colonial government regulations in the field of education is addressed by the community. The government policy begins with the establishment of the Ministry of Religious Affairs, which controls the operation of the religious sphere.

Ministry of Religious Affairs has full authority in the field of Islamic education is the structural basis of Islamic culture, which for the future, the government is necessary to empower the Ministry of Religion as a nurturing ministry of education institutions. While culturally so that Muslims from all walks of life participate empower Islamic education. On the other hand, Muslim political policy by establishing the Ministry of Religion is a coalition of Muslims (Masjumi and NU) with a nationalist party (PNI and PKI). Even during the war, the base of the Muslims is a major political force but was eventually defeated by the effects of the Indonesian Nationalist Party (PNI), which shaped the secular nationalists (Musyrifah Sunanto, 2005: 61).

The formation of the Ministry of Religious caused controversy from

various groups, both Muslims, non-Muslims, as well as secular nationalist groups against the backdrop of the political considerations necessary to establish a new system of governance (Ira Lapidus, 1999: 340). Ministry of Religious Affairs intensively as a political means to fight Islamic education in Indonesia, both ideological, political, institutional and educational systems (Ibrahim, 2014).

Therefore, aspires to implement Islamic values in the lives of Muslims realized by the inclusion of Islamic religious education in the public school curriculum. Also visible improvement of the quality of Islamic culture from primary education to university Islaam.

Volatile political climate state with all the interests that influence, impact on the birth of various political currents develop freely then formed political parties as a container democracy guaranteed by the 1945 Constitution, article 28.

At the congress of Muslims in Yogyakarta on 7-8 November 1945 gave birth to two (2) decision, namely: First, the formation of a political party named Masjumi and second, there is only one party of Muslims Masjumi (ShafiMa'arif, 1996: 112). Masjumi establishment is also a definite answer to the political manifestation Vice President Mohammad Hatta encourage the formation of political parties on 1 November 1945. This Masjumi Party is a party of the unity of the Muslims, to materialize the teachings and Islamic law in Indonesia in all aspects of Muslim life, which conducted through the madrasa education institutions with modern systems.

Intellectual factor

Since the arrival of Islam to Indonesia, Muslim intellectuals have an impact is a large and intensely strategic and significant role in various aspects of community life. Intellectual development in Indonesia reflects the nuances of Islam, because, in the event of society, the intelligentsia is identical with the clergy and have an essential role in social life, education or government.

Scientific tradition maintained and further developed on an ongoing basis with the regeneration system, which refers to the process of Islamization of religious values in the scientific culture. Cleric has a strategic role in that regard since it integrates spiritual teachings with social value to the community through formal education and propaganda channel or another. In society, even scholars became urgent group, partly because of the quality of science and its position as informal leaders.

Intellectual development in Indonesia has allowed many people to plunge acquisition of knowledge throughout the archipelago is no exception to the Middle East. Hence the scientific networks throughout the archipelago. The experimental conditions

have become a tradition for the scholars who stopped and managed mengembangkan the teachings of Islam in Aceh (Azyumardi Azra, 2002: 15).

Scientific tradition and thinking evolving dynamics always with the spirit of renewal. Scholars are the educators who teach and guide the community and inherited some sciences. Inheritance process that's called education. In public life, scholars intensifying Islamic culture through madrassas were established, in addition to aiming to provide training to the community.

The presence of Western-style schools, making the more significant role of the clergy to maintain the madrasa education system. The establishment of madrassas various corners to the idea of reform promoted by each founder is a reform movement of the results of the development of the thinking of the founders and the influence of the outside world, but the undeniable thing is the role of the clergy to accept the idea of renewal in the archipelago madrasa curriculum (Wekke, 2015).

The vital role of scholars in a variety of social institutions by controlling people's lives as religious and educational institutions, to move that stands at the forefront of providing information to the public (HasbiAmiruddin, 2003: 15).

The growth of Islamic educational institutions such as madrasas has a pretty dominant clerical role in it. In the preparation and adoption of the curriculum of educational institutions, scholars provide a considerable contribution. Menyahuti policy implementation of Islamic teachings, the role of the greatest scholars in the field of education is through educational institutions eliminate dualism and dichotomies science education system. This role is carried out continuously so that the applied curricula that lead to the Islamization of knowledge.

Before the development of the New Order Madrasah

The model in the form of institutional education in Indonesia to make in the way of, namely: instruction violated, pesantren / Islamic boarding school and madrasa education (Djojonegoro, 1996: 8). Since the time of the Dutch East Indies, the growth of madrassas continue meningkat although it has gained recognition from the Dutch government, because of the establishment of madrasa on inspiration and creation Ulama leaders and Islamic organizations, whether it is in Minangkabau, Borneo or Java (Infallible, 1999: 114).

The development of madrasas in Indonesia is closely related to the number of people who are Muslims. Madrasah experiencing dynamic growth along with the development and changes in the nation, beginning the kingdom, colonization and independence. Also, the development of

madrassas in line with evolving ideas of renewal of Islam itself.

The beginning of the 20th century, the idea emerged to build madrasahs, among others, led by Sheikh Abdullah Ahmad in Padang, West Sumatra establish Madrasah (MA) in 1909; The next year ie 1910, Sheikh Omar M. Thaib establish Madrasah School (MS) in stone cage; Mahmud Yunus, founder Madrasah School Diniyah Leopold (1918) and other areas that was initiated by the scholar / community (Daulay, 2007: 96).

In history, the presence of the madrasah for two reasons: First, the school was born as a traditional education that is deemed unable to cope with the pragmatic needs of society at that time; and second, halt the development of a school at that time generally managed the Netherlands, feared to bring learners towards thinking and secular life (Minhaji, 2013: 41).

The development of madrasahs in the early period of independence is part of the task of the Ministry of Religion. Later efforts to improve and maintain good madrasah to obtain material assistance or guidance from the government carried out by the advice PBKNIP. To achieve this purpose, Ministry of Religious Affairs issued Decree Religion (PMA) No. 1 the Year 1946 on the granting of aid to madrasahs, which is then refined into PMA No. 7 1952 (Salih, 1980).

Madrasahs are progressing with their legal recognition through legislation governing the scope and sequence of subjects with the same quality as public schools (Minhaji, 2013). Karel A. Steenbrink mentions that the madrasahs in Indonesia are the result of the transformation of schools conducted by a group of people in integrating public and religious curriculum (Steenbrink, 1986). The same understanding also raised by (Haidar Putra Daulay, 2009), he said, the school is an educational institution that emphasizes the religious instruction with the addition of general subjects. If madrasah was seen as an educational institution that integrates religion with the broad curriculum, as is done now, the madrasah emerged in the 20th century or conjunction with the ideas of educational reform in Indonesia (Muhaimin, 2004).

Thus, the school is a modern educational institution that stands at the beginning of the 20th century AD While some experts differ as indigenous views about schools and school culture as advanced education.

Ministry of Religious Affairs is the Department of intense political struggle with the strategic role of Islamic education in Indonesia. MORA has the Directorate-General (DG), individually responsible for taking care of religious education, the Director-General of Education was given a task that is advocating religious instruction in the public school curriculum, the next general subjects integrated in madrasahs, and last held Teacher Education Religion (PGA) and the Education of Judges Islam State (Phin). By the memorandum of Islamic education in Indonesia Date 1 September 1956.

On the other hand, to address problems of the limitations of the teachers at madrassas and teachers of Islamic Religious Education (PAI) in the public schools, it was established Teachers Islamic religion is an educational institution with the goal of producing teachers who will be teaching in madrassas or schools Islam (Mulyadi, 2019); .

January 1, 1951, through the Letter of Determination No. 5 In 1951, the Government through the Ministry of Religious transform into SGHA SMIA (Teachers' Religious Judge) with a study period of four (4) years. SGHA intended for graduates SMP / MTs. SGHA has four (4) sections: (1) section A generates a teacher of literature; (2) part B scored Natural Science teacher/of Science; (3) part C gave birth to a religious teacher; and (4) section D for spiritual education teachers.

Subsequent developments, circa 1950 Religion Teacher candidates must pass the test (selection) "Religion Teacher Exam" (UGA) UGA candidates had all come from the Islamic boarding school students. After the government through the Ministry of Religious Affairs issued one stipulation, that to be a teacher at MIN as low as certified PGA 6 years, the teacher who identity UGA synchronized through the system "Classes Equation Teacher Education Religion" (KPPGA), for six months (Shamsuddin, 2002: 208).

With the advent of the modernist Islamic educational institutions in the form of the madrasa, in its development, have put the existence of madrassas is getting stronger in giving opportunities to improve the quality of Islamic education for the community as well as a strategic position of Islamic culture in strengthening the integrity of Muslims and people of Indonesia.

Madrasah transformation of the New Order

On October 1, 1965, Indonesia experienced a phase change from the Old Order (Orla) to New Order (Order) (Susmiyati, 2016). Orba is the embodiment 1) and a positive mental attitude in stopping and correcting all forms of abuses against Pancasila and the Constitution of 1945; 2) the struggle for a just and prosperous society, both materially and spiritually through the development. 3) mental attitude and the spirit of serving the interests of the people and implement Pancasila and the 1945 Constitution purely and consistently (Supa'at, 2011). Early changes in the political climate OrlaOrba to give change in government policy towards madrassas, as illustrated in the various policies and legislation following:

1. Tap. MPR No. XXVII / MPR / 1966

In Chapter II, Article 3 states the purpose of National Education of Indonesia is "Pancasila man true to form under the provisions as foreseen by the Preamble to the Constitution of 1945". Pancasila human formation is a way to change the mental communities that were already imbued with the concept of the Political Manifesto Orla.

Article 4 contains the policy on the content / educational materials. Contents / educational materials are: First, strengthen the mental, moral, character and strengthen their religious beliefs. Second, enhance intelligence and skill, and Third, build and develop an active and healthy physically, it intends to achieve national education goals. Islamic education has a lot to play its role in the context of the intellectual life of the nation, other than that there is the dynamic development of Islamic education in Indonesia by the integration of Islamic culture as a subsystem of National Education (Daulay, 2004: 4).

The government began to integrate madrassas in the national education system in 1966. This system combines the policy pursued by the Islamic boarding school/boarding school with the school system. Madrasah is a collaboration between the Islamic boarding school/boarding schools and public schools. So that in practice combining the religious sciences and general science. Madrasah, in contrast to the Islamic boarding school/boarding schools and public schools, so that is the hallmark particular. In an attempt conversion, general studies and religious studies allow that one more madrasah with different (Daulay, 2007: 101). Next comes the effort to improve the status of the privately run madrassas into a madrasah, so that the 1967 change was seen in the presence of State Ibtidayah Madrasah (MIN),

Indonesian Islamic education evolved in four (4) levels, namely (1) the recognition of Islamic Religious Education (PAI) as a compulsory subject (obligatory subject) at every level of the school; (2) Islamic Education curriculum developed into a local at a particular school that was transformed into a unique characteristic for this school. For example, the religious foundations of the school community and faith-based organizations, such as Muhammadiyah, Nahdlatul Ulama, and Al-Washliyah; (3) The Islamic Educational become a particular field of study to train experts in the field of Islam, such as SMU / MA; (4) The Islamic Educational becoming increasingly religious educational institutions, such as Islamic boarding school/boarding schools and madrasah (Mochtar, tt: 191).

Changes experienced in terms of madrasa education includes organizational changes and changes in the education system. In this context, the changes are based on the traditions of Islamic learning are: tradition madrasa as an educational institution that is implemented entirely by the community, with great variety and culture of this madrasa increasingly strong foundation of formal own institution a high level in the form of IAIN (Idris, 2002: 16).

2. Joint decree (SKB) Three Ministers 1975

Joint Decree (SKB) Three (3) of the Minister, the Minister of Religious Affairs (Minister), Minister of Education and Culture (Education) and Minister of the Interior (Home Affairs) No. 6 In 1975, No. 037 / U / 1975 and No. 36 Year 1975 concerning the Madrasah Education Quality

Improvement.

The decree describes some of the following: 1) Madrasah is the institution with the allocation of 30% of subjects curriculum Islam as the primary subjects in addition to general questions; 2) Madrasah it includes three levels namely Government Elementary School (MI), MTs (MTs) and Madrasah Aliyah (MA); 3) Improving the quality of Islamic education is equivalent to the level of general subjects in public schools, so that: (a) the value of the madrasa diploma can equal the cost of a public school diploma; (B) madrasah graduates can continue to be top-notch public schools; (C) madrasa students can move to a public school of the same level; 4) Development of Madrasah. (A) the management of Madrasah made by the Minister of Religious Affairs. (B) guidance on the religious subjects produced by the Minister of Religious Madrasa.

SKB Three Ministers have a positive impact on madrasa education, for positioning the same madrasahs with public schools, without any stock. Madrasah graduates also have a chance at continuing to Public Higher Education. Alumni MA with a concentration of Physics and Biology can continue to medicine, agriculture, engineering, Mathematics, and so on. So it is with the alumni MA in Social Sciences, and Cultural groups can be joined to the Faculty of Law, Philosophy, English Literature, Economics, Politics and forth (Daulay, 2007: 104).

Transformation of the madrasa is an indicator of the quality of Islamic education that is produced, due to the change also shows the status of the institution. Madrasah which was first established in the Islamic world, as educational institutions and systems that shape approaching as it is madrasa "Nizamiyya" in Baghdad. Quran and Hadith as a source that gave birth to the concept of education in Islam, whereas the practice carried out by Muslims in the glory days of Islam, it can be seen that Islam does not separate religion science and general science.

In Aceh, the development of education and teaching Islam in the form of transformation of madrasahs in the National Education System, puts madrasa parallel with equal public schools, based on the implementation of the ideal education in madrasahs in line with the concept of the Koran and the Hadith, "because what we call general science, for example, a group of natural sciences (Natural science) and groups of social sciences (social science) is a science group in line with the teachings of Islam, there is even a degree of mandatory in Islam, although mandatory kifayah to be learned "(Daulay 2007 : 105).

Transformation is the venue for the next madrasah education, which was performed in meunasah, mosques and Islamic boarding schools shifted to the classical system. In terms of the management of educational institutions status of Islam, under the authority of the government for the country of Islamic educational institutions and public authorities in the form of legal Badan (foundation) of Islamic educational institutions

private. In terms of the quality of education depends on infrastructure completeness of facilities and educational institutions, the quality of teaching and the management itself (Batri, 2012).

Birth of LCS 1975, about the Madrasah Education Quality Improvement, but the equivalent of madrasahs other educational institutions. Under these conditions, the task of Islamic madrasahs as an educational institution is the development that produces quality graduates without losing their identity (Ministry of Religious Affairs, and: 105).

Madrasah undergo restructuring in 1978 by the Decree of the Minister of Religion No. 15, 16, 17 and 19, 1978, from Phin, MAAIN, PPUPN SP-IAIN to Madrasah Aliyah (MAN) totalled 167 units and conversion PGAN PGAN 6 years to 3 years amounted to 90 units. Limitations of this madrasah Nigerian then issued Decree of the Director-General of the Ministry of Religious Guidance of the Islamic Society of the Republic of Indonesia No. Kep./D/134/78 The remote class implementation rule (respectful) of a madrasah and vice versa private madrasah has a parent to a madrasah.

1984 published SKB Two (2) Minister (Minister of Education and Minister) about the arrangements for Standardization of Public School Curriculum and Curriculum Madrasah. The birth of the decree inspired by MPR Decree No. II / TAP / MPR / 1983 on Education System demands Adjustments to align with the vision and direction of development in all fields, including the educational curriculum innovation as signposts education in public schools and madrasahs.

Improving the quality and the quality of education in Madrasah Aliyah continues to respond to the demands of the professionals in the field of religion. Strategic program taken is to set up options Madrasah Aliyah Religious Sciences (MAPK) the terms and conditions in the management of the madrasah as an institution that can bring the cadres of Islamic intellectuals (scholars).

The specificity MAPK curriculum determined by the composition of 65% and 35% of religious studies public education. Target program this curriculum is to prepare graduates who are highly dedicated and qualified in the control of the religious sciences. Graduation standards and indicators designed a program to proceed to a higher level in the field of religion and eventually be candidates qualified clerical, professional integrity and by the demands of the development.

As the development of educational institutions, Madrasah Aliyah Religious (MAK) offers a unique program to provide opportunities for madrasah graduates to be able to master the science of religion and science as well as the general konfrehensif able to teach the Arabic language books also other Islamic sciences.

3. Law No. 2 of 1989

Enforcement of Act No. 2 the Year 1989 on National Education System provides equal opportunities between private and public schools on

religious education.

Chapter I Article 1 (2) explains that national education is an education that is rooted in the Indonesian culture and based on Pancasila and the Constitution of 1945. Then paragraph (3) stressed that the national education system is an integrated unity of units and educational activities to achieve national education goals.

Chapter IV, Article 9, paragraph (2), that unit called school education is part of a tiered and continuous training. In Article 10, paragraph (2) described the education track of knowledge is organized through learning activities gradually and continuously in school.

Article 11 (6) states that religious education is an education that prepares students to be able to run a unique role in the mastery of spiritual teachings are concerned. As a consequence of Act No. 2 In 1989, the birth of Government Regulation (PP) as the operational form of the Act, ie Government Regulation No. 28/1990 on Basic Education.

Article 4, paragraph (3) Primary and Junior High School distinctively Islamic religion diselenggarakan by the Ministry of Religious each called Marsadah Elementary, MTs; Then associated with birth Secondary School PP 29 of 1990, concerning Secondary Education, in Chapter II, Article 3, paragraph (3) that prioritizes religious secondary education preparation of learners to master the specialized knowledge of the spiritual teachings are concerned. Selanjutnya Article 4 paragraph (1) regarding the form of secondary education units consist of: general secondary schools; Vocational high School; Religious secondary school; Official secondary school; The middle school is outstanding.

Aceh as a province in Indonesia must participate in efforts to eradicate ignorance through breakthroughs governor at the time was Ibrahim Hasan, with various local government decisions in the field of education for the advancement of religious education, such as the establishment of the Education Council of Regions (MPD) which instructs students from elementary, junior high, and the other for mandatory to read the Koran. Thought delivered at various kesempatan has led to inspiration and encouragement for the whole apparatus of education and the people of Aceh as outlined by MPD (1993: 25) that the organization and curriculum, both formal and nonformal education should reflect Islamic values as a hallmark of Aceh speciality in the field of education. Law and government regulations have had a positive impact on Islamic educational institutions (LPI). Ever since the implementation of Law No. 2 In 1989, the LPI become an integral part of the national education system.

Infallible (1999: 130) argues that madrasahs develops integrated into the national education system so that with Law 2 of 1989 confirms operationally about the religious character of the madrasahs. Further Salih (1980: 22) states in its development of madrasah level structure (vertical) start Raudlatul RA, Elementary School, Tsanawiyah, Aliyah and horizontally in the form of vocational schools, such as PGAN, Mu'allimin, KulliatulMuballighin, and

others,

Daulay (2004: 51) states that some matter of principle has been set in the national education system to build a strong system, but there is flexible space as the growth opportunities of innovation and characteristic of an educational institution, as long as quality standards are followed by consistent,

Qualification on consecutive madrasah growth is described as follows:

1. Raudatul Atfal / BustanulAtfal (RA/BA)

Existence raudatul Atfal / Bustanul Atfal (RA / BA) is coaching aqidah, worship, and morals with their students targeted early childhood (AUD). RA / BA consists of three (3) levels, namely: a) Level A (age 3-4 years); b) Level B (age 4-5 years); c) Level C (age 5-6 years).

2. Government Elementary School (MI)

MI Developments significantly. MI ongoing basis through a transformation, both in terms of institutional, management, institutional forms, and other aspects to improve the role, function and quality of madrasah as a modern Islamic educational institution.

3. Madrasah Tsanawiyah (MTs)

MTs, since its establishment, has contributed significantly to the effort to make people's lives by contributing to the formation and development of community education. MTs transformed into secondary level education who are not only limited to the teaching and learning process in the classroom but to develop a range of skills as the development of applied science.

4. Madrasah Aliyah (MA)

MA is a model of institutional and educational systems ranging from teachers, methods, students, parents, community leaders, curriculum and facilities modernized education (Burhanuddin, 2006: 41). The development of a dynamic and sustainable manner modernist of madrassas encourage the emergence of models MA in the form of a more transformative, like: Model Madrasah Aliyah, Madrasah Aliyah Skills Program, MadrasahAliyah Religious Program (MAPK).

Legally, the transformation madrasa madrasah position at the same level as public schools, especially in aspects of the curriculum but still retain the characteristics of Islamic schools.

CONCLUSION

Based on the description and study of the above it can be concluded that the madrasa has been transformed into a modern Islamic education system since the new order – Madrasah visible transformation of the infrastructure to the curriculum. Madrasah already internalized the general curriculum and religious curriculum at all levels, and this makes the madrasa able to compete with the school system in general.

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