

Reality, Expectations And Policy Of Madrasah Management In The Era Of Regional Autonomy

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Abstract

The existence of madrasas cannot be separated from Muslims' initial goals and needs for the importance of education. However, the chaotic legal basis also causes the management of madrasas that are not optimal. Education Statistics Data from the Ministry of Education and Culture and EMIS data from the Ministry of Religion of the Republic of Indonesia in 2015 showed the number of madrasas was 76,583 or around 21.31% of the existing schools. By analyzing madrasas, opportunities will be obtained, especially in the era of regional autonomy, and strategies to produce policies intended to strengthen the role and function of madrasas for the community.

Keywords : *madrasah, education policy, regional autonomy*

Introduction

The fall of the new order era and the entry of the reformation era that occurred before 2000 brought the impact of demands for a more expansive role for local governments than before. The role of the central government, which is too dominating and centralized, is considered a failure in developing

this country.¹ This is said to be a factor causing this nation's low quality and lack of competitiveness compared to other countries. The delegation of broader authority to local governments or what is known as regional autonomy is a demand and hope for the management of this country. Regional Autonomy (Oda), as a result of reforms in the government sector, has its implications.² Regional autonomy through the delegation of authority from the central government to local governments is intended to allow local governments to freely manage various aspects so that they are optimal and maximize the management of existing resources. Although not all aspects can be autonomous, including foreign policy, monetary and fiscal, defence and security, and religion. The education sector is an autonomous aspect, although it must remain within the framework of the goals of National Education as mandated by the 1945 Constitution.³

Regional autonomy has implications for, among others, the autonomy of the education sector. This causes a change in education management, which used to be centralized (centralized) to become decentralized. Decentralization of education is not only at the provincial level, at the level II district/city level, even at the education unit level. As part of the national education system, madrasah also have an impact on national policy. Madrasa management must be based on the participation of the community (community) and the madrasa education unit itself (school-based management).

This change certainly leaves various problems in the scope of education. One of them is the chaotic management of education at the central and regional levels. This is due to the legal basis that has not been synergized, and some even negate each other and the wrong interpretation of the existing legal system. The dualism of management authority in madrasah harms its development, including those that tend to be neglected and do not become the priority scale of development.⁴ However, madrasah as academic units still have various opportunities to continue to grow and develop and improve their quality. Highlighting between *das sein* and *das sollen* the existence of madrasah, this article analyzes current madrasah opportunities and their policies in the era of regional autonomy. It is intended that by knowing the

¹ Haidar Putra Daulay, "Islamic Education in Indonesia: A Historical Analysis of Development and Dynamics," *4th International Conference the Community Development in ASEAN*, 2017, 291-307.

² Hasperi Susanto, Rambat Nur Sasongko, and Muhammad Kristiawan, "Teachers' Professionalism in Improving the Quality of Madrasah Education in The Era of Globalization," *Jurnal Studi Guru Dan Pembelajaran* 4, no. 1 (2021): 135-41.

³ Z. Zamroni, "Innovation of Learning Management in Madrasah Level," *Dinamika Ilmu* 19, no. 2 (2019): 337-49.

⁴ Hardianto Hardianto, "Reposition of Historical Pesantren, Madrasah and Integrated Islamic School," *Edumaspul: Jurnal Pendidikan* 3, no. 2 (2019): 75-86, <https://doi.org/10.33487/edumaspul.v3i2.106>.

reality of the madrasa with all its problems, strategies can be obtained to solve these problems. From these alternative solutions, it can be used as material for policymaking, especially madrasa management policies. So that the madrasa can grow by the initial purpose of its construction and can meet the expectations and needs of the community for educational institutions.

Research Method

This study uses the descriptive analysis method by collecting data, compiling or clarifying, compiling, and interpreting primary data sources ⁵. This research was conducted by reading, analyzing, and analyzing various literature sources and research results. In this study, researchers used two kinds of data, namely primary data and secondary data. So data collection is determined by reviewing literature and library materials relevant to the problems studied, both from books and data, using library materials on policy of madrasah management in the era of regional autonomy ⁶.

The study or analysis method used in analyzing is inductive analysis. Qualitative data analysis is inductive, i.e. analysis based on the data obtained is developed. In inductive analysis, two possibilities will arise in determining the category ⁷. The first possibility is that researchers will use categories commonly used by research subjects, and the second possibility is that researchers can use categories developed by themselves. Alternatively, the researcher can combine the two methods, namely, using all the usual categories. If he finds new data outside the ordinary category, the researcher can name the new category himself.

Findings and Discussion

Madrasa Reality Today

Historically, madrasah were founded because of the desire and enthusiasm of the community so that Islamic education could impose a balance between general knowledge and religious knowledge.⁸ This is due to dissatisfaction with the existence of pesantren, which are considered only to

⁵ A Malliari and A Togia, "An Analysis of Research Strategies of Articles Published in Library Science Journals: The Example of Library and Information Science Research," *Qualitative and Quantitative Methods in Libraries (QQML)* 5 (2016): 805-18.

⁶ Milya Sari and Asmendri, "Metode Penelitian Kepustakaan (Library Research)," *Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA* 2, no. 1 (2018): 15.

⁷ Andrew Abbott, "Library Research and Its Infrastructure in the Twentieth Century Windsor Lecture University of Illinois," 2008, 1-27.

⁸ Musrifah Musrifah, "Analisis Kritis Permasalahan Pendidikan Islam Indonesia Di Era Global," *Journal of Islamic Studies and Humanities* 3, no. 1 (2019): 67, <https://doi.org/10.21580/jish.31.2341>.

teach religious knowledge, so that graduates from pesantren are less acceptable to the community, especially for the industrial environment.⁹

Since the issuance of the Joint Decree (SKB) of the Three Ministers, namely the Minister of Religion, the Minister of Education and Culture, and the Minister of Home Affairs in 1975, the existence of madrasah has now received official recognition from the government, where their position is equal to or equal to other formal educational institutions.¹⁰ Madrasah graduate students can enter a higher public school level or transfer to another formal school and vice versa. Furthermore, in the National Education System Law No. 2 of 1989, it is emphasized that madrasah are public schools with Islamic characteristics, and the curriculum is the curriculum issued by the Ministry of Education and Culture plus the religious curriculum issued by the Ministry of Religion. Even in the National Education System Law Number 20 of 2003, the position of madrasah is genuinely equal and equal to other formal schools.

At first, the community still saw madrasah as "second class" schools, which became an alternative when they could not reach the school of choice. However, slowly but surely, madrasah have now also earned their place in the community's hearts, as a clear example of the existence of MIN 1, MTSN 1 and MAN 3 Malang, which have been considered excellent schools in the eyes of the local community of Malang. As a result, these three schools have become the choice of people from the economic community and have good intelligence qualities. Of course, when the input is good, the process is good, produces the expected output and is by the community's needs, it will allow the madrasa to develop rapidly.¹¹

In general, the number of public madrasah is no more than 20%, and the rest are madrasah run by the public or private. This vast number has excellent potential and provides a global picture or reflection of the current state of madrasah. On the other hand, there are still many madrasah whose conditions are not as good as other madrasah.

The previous madrasa. There are still many madrasah with low accreditation, which are generally only in demand by students with mediocre intelligence and economic abilities. This will impact the development of

⁹ Ahdi Makmur, "Madrasah: Quality and Social Change (A Case Study in Banjarmasin Indonesia)," *American International Journal of Social Science* 8, no. 2 (2019): 81-89, <https://doi.org/10.30845/aijss.v8n2p9>.

¹⁰ Basuki Basuki, "Pola Pengembangan Pendidikan Dan Budaya Karakter Bangsa Di Sekolah, Madrasah Dan Pesantren," *Edusia: Jurnal Ilmiah Pendidikan Asia* 1, no. 1 (2021): 34-49, <https://doi.org/10.53754/edusia.viii.22>.

¹¹ Suryawahyuni Latief et al., "The Development of Islamic Education and Strengthening of National Education System of Indonesia," *International Journal on Advanced Science, Education, and Religion* 4, no. 2 (2021): 86-99, <https://doi.org/10.33648/ijoaser.v4i2.105>.

madrasah when their managers are not able to manage them properly. Furthermore, the number of madrasah like this is not tiny. The data released by the Ministry of Religion, as shown in table 1, explains that out of 70,231 madrasahs, there are still 13,319 (18.96%) accredited C, and there are even 30,067 madrasah or about 42.81% that have not been accredited. This shows that there are still around 61.78% of madrasah of low quality.¹²

Madrasah as a whole are dominated by madrasah that have not been accredited (42.81%). Furthermore, followed by madrasah with accreditation B 931.04%). The rest are madrasah with accreditation C (18, 96%), and the least number is madrasah with accreditation A (7.18%). With these conditions, it is not surprising that madrasah often receive criticism for the quality of their management and the quality of their outputs from various circles, both academics and the public.¹³

Madrasa graduates are considered a burden to society and the community. This criticism comes from the Singapore government, which is concerned about the rapid development of madrasah, but the graduates are considered less employable and have no productivity (Hefner, 207: 174). Madrasah as educational institutions are currently developing and are being highlighted because of their rapid growth. This is the result of what society sees as contemporary 'moral leeway'. People feel the need to send their children to religious-based schools for fear of free outside influences and are considered to be outside the moral decency of religion. Despite the public's attention, the government is concerned about graduates from religious schools who do not have a curriculum with technical subjects needed by students to be employed and productive. This lack of practicality can make them a burden to society and the community.¹⁴

This shows that the curriculum in madrasah is less able to answer the needs of the outside world. The results of Supa'at's research found that the competencies offered by madrasah in Central Java were the ability to read and master the yellow book. As a result, many national curricula are sacrificed for the mastery of the yellow book. Although they have good competence in mastering the yellow book, in the end, graduates of private madrasah in Central Java are less able to compete with graduates of other schools.

Community Expectations for Madrasah

¹² Muchtarom Muchtarom, "Islamic Education in the Context of Indonesia National Education," *Jurnal Pendidikan Islam* 28, no. 2 (2016): 323, <https://doi.org/10.15575/jpi.v28i2.551>.

¹³ Ramly Rasyid, "THE INTEGRATION OF THE NATIONAL CURRICULUM INTO PESANTREN EDUCATION SYSTEM," *Journal JICSA* 09, no. 02 (2021): 89-96.

¹⁴ Ahmad Wahyu Hidayat, "ISLAMIC EDUCATION POLICY ON SOCIO POLITICAL SYSTEM" 14, no. 2 (2020): 103-21.

In addition to criticism, several community members also expressed their hopes for the progress of the madrasa in the future. The following are the results of a literature review related to public expectations of madrasah in the future:¹⁵

Madrasahs must be able to adapt to change. This hope was conveyed by the former vice president, Boediono, that Madrasah also need to change and adapt to the times. Boediono reminded me that madrasah need to live up to the essence of adaptability. Madrasah must be able to place themselves and take an essential role in the education of the younger generation, namely the younger generation who are ready to face challenges in the era of science and technology that continues to develop without drowning out Islamic character and values. In this case, Boediono gave an example of the oldest madrasa founded in 972 AD, namely the Al-Azhar Madrasa, which has now developed and turned into Al-Azhar University. For more than a thousand years, Al-Azhar has been one of the reference centres for education and thought in the Islamic world. Al-Azhar's historical journey from madrasah to universities is a lesson for all of us that madrasah are not static institutions but dynamic Islamic educational institutions that can answer challenges and adapt to the times.¹⁶

Madrasah can be Research Centers (Instution). The Director-General of Islamic Education (Pendis) of the Ministry of Religion, Nur Syam, said that current research or research is no longer the authority of universities alone. Many research abilities are currently emerging from educational institutions, both primary and secondary, including madrasa students. Some madrasa students have demonstrated their achievements in various research events both at the national and international levels. In Central Java, there is MAN Kudus which has won a national award in terms of research.

According to Nur Syam, this condition shows excellent potential for madrasa students' research abilities to be honed. In the future, it is hoped that madrasah can become research centres. Indonesia needs to create a researcher mentality from the start, as proclaimed in the national education program. This research does not have to be complicated, but it can be started from something simple, such as researching healthy drinks and foods. Techniques for healthily preserving food. Including research on the surrounding environment, water, plants.¹⁷

Madrasa graduates must integrate religious values in all activities without being differentiated by the management forum. Madrasa graduates

¹⁵ Pradi Khusufi Syamsu, "Prospek Madrasah Di Indonesia (Analisis Politik Pendidikan)," *OASIS (Jurnal Ilmiah Kajian Islam* 2, no. 1 (2017): 97-125.

¹⁶ silvia nur Priasti and Suyatno, "Alternatif Pengembangan Madrasah Berbasis Pesantren," *Jurnal Kependidikan* 7, no. 2 (2021): 395-407.

¹⁷ B Busahdiar, "Towards Quality Pesantren and Madrasah in Global Era," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 2017, 0-22.

have been scattered in various institutions, both Islamic-based and not. This condition allows them to integrate religious activities in each of their activities in these institutions. Integrating religious activities does not have to be in a religious environment, but throughout the environment, including reducing corruption.¹⁸ These graduates are expected to become figures who can integrate Islamic values taught by madrasah in Islamic education.

Their activities in any institution. That is why Prof. Dr Cecep Sumarna (2014) suggests that all Islamic educational institutions are under the auspices of the Ministry of Education only. This is intended so that Islam does not seem exclusive. After all, many students or students from various other public educational institutions (schools, PTUs and so on) are also fighting for the spirit of Islam.¹⁹ That is why there is hope that madrasa management will be made under one roof with other public educational institutions by the Ministry of Education.

Madrasah Management Policy Solutions

From the various criticisms and expectations of the community towards the madrasahs described earlier, as well as to bring madrasahs to a better direction, alternative solutions are needed, which can be applied by madrasahs.

Development of a More Modern Curriculum as an Alternative Solution to the Criticism of Madrasa Graduates Who Are Considered a Burden for Society and Communities. In general, when referring to the value of the Human Development Index (HDI) as table 4, Indonesia is still below the world HDI average as well as East Asia and the Pacific, it can be said that the quality of education in Indonesia is relatively low.²⁰ This low quality is not the only responsibility of the madrasa. As explained by Nandika (2007:16) that the quality of a nation's education is primarily determined by two supporting factors, namely: internal factors are covering the ranks of the world of education such as the Ministry of National Education, Regional Education Offices and schools, as well as external factors, namely society in general. This means that madrasahs are not the only cause of the low quality of graduates.

¹⁸ Mukhammad Abdullah, "School Culture to Serve Performance of Madrasah in Indonesia," *Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 71–100, <https://doi.org/10.21043/qijis.v7i1.4572>.

¹⁹ Badrudin Badrudin, "Indonesia's Educational Policies on Madrasah Diniyah (MD)," *Jurnal Pendidikan Islam* 3, no. 1 (2017): 17, <https://doi.org/10.15575/jpi.v3i1.850>.

²⁰ Moh Sakir, "Pendidikan Islam Dalam Sistem Pendidikan Nasional," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 1 (2016): 103, <https://doi.org/10.21154/cendekia.v12i1.370>.

However, madrasas must still be aware of their central role in the progress of the ummah, from two sides, namely in terms of graduate productivity and from the side of graduate religiosity. This role puts an extraordinary burden on the madrasa, significantly because its presence is still underestimated, its contribution is not significant enough.

To overcome this criticism, madrasas need to develop a competency-based curriculum that is more modern and can respond to global challenges. For example, madrasas try to integrate ICT as much as possible in management activities and even in teaching and learning activities.²¹ Another example is that madrasas are trying to build a curriculum where every madrasa graduate must speak Arabic well. On the other hand, madrasas can also develop curricula that address the needs of the surrounding community. For example, if the surrounding community is a farmer, the madrasa can teach how to grow crops that produce superior products. With these methods, madrasas will be able to answer challenges globally and become producers of graduates who will later be beneficial to society.

It was developing a Religious Culture as an Alternative Solution to Criticism of Madrasa Graduates Who Are Considered Unable to Participate in Reducing the Culture of Community Service. Culture is the values of assumptions, understandings and ways of thinking that are jointly recognized and carried out by members of the organization and become part of their activities and lives are religious values, assumptions, understandings and religious ways of thinking that are recognized and practised by every member of the madrasa and become part of their daily activities.²² From this meaning, it can be concluded that building a religious culture in madrasas means making religion a part of the daily activities of every madrasa personnel at school.

Building a religious culture can answer the criticism that madrasa graduates are not necessarily free from corruption, collusion, and nepotism. The condition is that madrasas must present systems and values that will encourage students to be honest, disciplined, and responsible. In this case, the role of the principal, teachers and staff is very central because they must be able to be role models for every school student.²³ For example, if you want

²¹ Masyhudunnury, "Madrasah Diniyah: Local Wisdom in Religious Education in Bangkalan Regency," *Biokultur*, 10, no. 1 (2021): 70–84.

²² Ahmad Syar'i, A Akrim, and Hamdanah, "The Development of Madrasa Education in Indonesia," *Revista Argentina de Clínica Psicológica* 29, no. 4 (2020): 513, <https://doi.org/10.24205/03276716.2020.858>.

²³ Imam Mashud, Agus Suradika, and Gofur Ahmad, "Quality Management of Islamic Educational Institutions Service (Study of Customer Satisfaction Analysis in Madrasah Ibtidaiyah Al-Husna Ciledug Tangerang City)," *International Journal of Educational Management and Innovation* 2, no. 1 (2021): 55, <https://doi.org/10.12928/ijemi.v2i1.3007>.

students to become honest graduates, honesty must be upheld in madrasas. If they expect to produce graduates who are open to every difference, madrasas must first appreciate every difference.

Based on the rules of Permendiknas No. 19 of 2007, Madrasas must create an atmosphere, climate, and conducive educational environment for efficient learning in implementation procedures. Madrasas must establish a code of ethics that contains norms regarding the relationship between fellow citizens within the madrasa environment and the relationship between madrasa residents and the community, with a system that can provide rewards for those who comply and sanctions for those who violate. The code of ethics is instilled in all school/madrasah citizens to enforce ethics in madrasas. If the madrasa can present this culture, then students will get used to acting according to the standard guideline in the madrasa. This will encourage students always to do something with the rules so that their conscience will be knocked when things happen that are not by the rules or code of ethics that have been mutually agreed upon. As a result, if they graduate, it is hoped that they will bring this culture into their activities in society.

Strategic Management of Human Resource Development as a Solution to Criticism of the Low Quality of Madrasah Managers. Management has an essential role in delivering organizational progress and Islamic educational institutions, especially madrasas. Several cases show that schools or madrasas that initially experienced setbacks can develop rapidly because they have good management or management.²⁴ On the other hand, schools or madrasas that were previously developed can go bankrupt due to poor management or management. This is where the critical role of HR management in Islamic educational institutions lies.

Effective and efficient management and utilization of school/madrasah (HR) personnel, both educative and administrative staff, depends on the ability of the principal/madrasah as both a manager and a leader at the educational institution. In order to be more applicable, the basic principles of personnel management in educational institutions must be a little more adapted to the basic principles of business organizations, with the following principles. In developing schools/madrasahs, human resources are a valuable component.²⁵

- a. Human resources will play an optimal role if appropriately managed, to support the achievement of institutional goals.
- b. The culture and atmosphere of the school/madrasah organization and its managerial behaviour powerfully influence the achievement of school/madrasah development goals.

²⁴ Ahmad Zarkasyi, "Human Resources Development, Using a Humanism Sufistik Approach," *Qolamuna (Jurnal Studi Islam)* 4, no. 2 (2019): 331–42.

²⁵ Muhammad Basri, "Budaya Mutu Dalam Pelayanan Pendidikan," *Otoritas : Jurnal Ilmu Pemerintahan* 1, no. 2 (2011), <https://doi.org/10.26618/ojip.vii2.25>.

- c. Personnel management in schools/madrasahs in principle seeks to ensure that every citizen (teachers, administrative staff, students, parents, and stakeholders) can work together and support each other to achieve school/madrasah goals.²⁶

Then the following are the author's suggestions for policies that the government must take in this case represented by the Ministry of Religion, namely: ²⁷

- a. Policies that make madrasahs a research centre. Learning research must start early so that later students are familiar with the discovery and process. By starting research early, it is hoped that madrasah graduates will become creative and innovative figures, even inventors.
- b. Policies that encourage the integration of IMTAQ and science and technology in the madrasah environment. The government needs to develop programs based on the integration of imtaq and science and technology so that madrasahs can have a culture that combines religion and science in the future. So that in the future, madrasah graduates become religious scientists.
- c. Policies that lead to equitable quality improvement in madrasahs, especially for potential suburban private madrasahs. The government, especially the Ministry of Religion, must have a program that favours improving the quality of private madrasahs that can multiply. However, the government must realize that a private madrasah is far more than a public madrasah. By implementing policies that favour low-quality madrasahs, it is hoped that these madrasahs will accelerate quality improvement.
- d. more practical and efficient supervision and coaching policies. The supervision carried out by the Ministry of Religion for madrasahs is still very minimal. This is because the number of supervisors is not proportional to the number of madrasahs. As a result, it is difficult for supervisors to be more diligent in checking one by one from the many existing madrasahs. For this reason, policy solutions are needed that make supervision more effective and efficient. For example, there is a particular policy whereby principals from excellent schools must have one fostered madrasah.

Policy to improve the quality of madrasah managers through equity. The government sometimes also needs to have a sound system and act decisively in running the system. For example, a policy where teachers must be willing to be placed in any area. This will allow for equal distribution of quality. If the best teachers can be deployed, it is impossible to realize the acceleration of improving the quality of madrasahs.

²⁶ Moh Makin, "Baharuddin," *Manajemen Pendidikan Islam*. Malang: UIN-Maliki Prees, 2010.

²⁷ Ahmad Zarkasyi, "Pendidikan Diniyah Kajian Filsafat Pendidikan Islam," *Qolamuna (Jurnal Studi Islam)* 6, no. 1 (n.d.): 135-52.

Conclusion

the existence of madrasas has a strategic role and function in the national education system, especially in regional autonomy. consequently, the central and local governments can no longer discriminate against madrasas. as part of the national education system based on applicable laws, madrasas should receive optimal guidance. so that it can become a quality educational institution and be able to compete. analysis of madrasa conditions, constraints and expectations, can present opportunities in the form of strategies, especially in the era of regional autonomy, which presents its challenges from the existence of madrasas. the policies produced in the madrasa development effort are expected to optimize the resources and uniqueness of the madrasah. so that they can compete and meet people's expectations of the output of islamic education.

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