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Moderation and Mainstream of Pesantren / Madrasah Education

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ABSTRAK

Pondok Pesantren dan Madrasah lahir karena adanya akulturasi budaya lokal dan Islam, maka seharusnya praktisi pendidikan Islam dewasa ini bersikap terbuka, adaptif, dan tidak anti budaya. Prinsip yang semestinya dianut adalah memelihara nilai atau tradisi lama yang masih baik dan mengambil nilai atau tradisi baru yang lebih baik. Dengan begitu, pendidikan Islam akan maju dan modern, tetapi tidak tercerabut dari akar historisnya. Metode yang di gunakan adalah metode pustaka yang menitikberatkan pada kajian buku-buku referensi yang membahas tentang pendidikan pondok pesantren dan madrasah. Adapun tujuan dari penulisan ini adalah untuk dapat memahami makna moderasi pendidikan pesantren/madrasah khususnya di Indonesia. Pondok pesantren telah melewati berbagai periode zaman, ini menunjukkan bahwa lembaga pendidikan Islam ini memperlihatkan daya *survive* yang tangguh. Ketangguhan ini lahir karena adanya idealisme dan konsistensi dalam kiprah perjuangannya. Semestinya, nilai idealisme seperti keikhlasan para kiai dan komitmennya yang tulus untuk memelihara dan mengembangkan ajaran Islam dapat dijadikan pijakan idealisme bagi praktisi pendidikan pada masa kini. Adapun yang menjadi tujuannya adalah untuk menjadikan lembaga dan aktivitas pendidikan sebagai lahan komersialisasi dan politisasi, untuk meraup untung dan kuasa.

Kata kunci: Pesantren, madrasah, moderasi

ABSTRACT

Pesantren and Madrasah were born because of the acculturation of local culture and Islam, so Islamic education practitioners should be open, adaptive, and not anti-cultural. The principle that should be followed is to preserve the old values or traditions that are still good and take on new

values or traditions that are better. That way, Islamic education will advance and modern, but not uprooted from its historical roots. The method used is a library method that focuses on the study of reference books that discuss the education of Islamic boarding schools and madrasahs. The purpose of this paper is to be able to understand the meaning of pesantren / madrasah education in particular in Indonesia. Islamic boarding schools have gone through various periods of time, this shows that this Islamic educational institution shows a strong survival. This resilience was born because of the existence of idealism and consistency in the progress of his struggle. Supposedly, idealistic values such as the sincerity of the kiai and his sincere commitment to maintaining and developing Islamic teachings can be used as a foothold of idealism for educational practitioners today. The goal is to make educational institutions and activities a place for commercialization and politicization, to reap profits and power.

Keyword: Pesantren, madrasah, moderation

INTRODUCTION

Islamic education institutions are faced with the demands of competitive ability. These demands are a reflection of survival in the midst of society in improving the quality of Islamic education. Islamic educational institutions such as *Madrasah* have a strategic role in developing the quality of society in aspects of religiosity and science technology. Therefore, *Madrasah*, especially Madrasah Aliyah Private (MAS), is urgently needed to be developed and become a reference for quality education management in the contemporary era.

MAS in the East Indonesia and West Sulawesi regions in particular, experiences obstacles in the management of quality institutions. Many aspects that cause factors that can be observed are the ability of human resources in managing institutions, commitment and loyalty of education management personnel in advancing *Madrasah*, education funds, *Madrasah* infrastructure, quality of processes and results of education and learning, education management information systems,

Syarifuddin said that the quality of our education is low, which lies in the elements of our own education system, which is at least in the curriculum, personnel resources, facilities and facilities, *madrasah* management, education funding and leadership are factors that need to be observed. In addition, external factors such as low political participation, the economy does not favor education, social culture, the low utilization of science and technology, also affect the quality of education. (Syarifuddin, 2002) p. 23

In the Republic of Indonesia Law No. 20/2003 concerning National Education System in chapter XVI, the first part concerning evaluation of an article 57 paragraph 1 states that the evaluation is carried out in the context of controlling the quality of education nationally as a form of accountability for the administration of education to the parties concerned (Sisdiknas, 2003) 38

Operationally, quality is determined by two factors, namely the fulfillment of predetermined specifications called quality in fact (actual quality) and the fulfillment of specifications expected according to the demands and needs of service users called quality in perception (quality of perception). (Edward Sallids, 2008) p. 7

The transformation to quality *madrasah* begins with adopting a shared dedication to quality by the *madrasa* council, administrators, staff, students, educators, and the community. The quality vision is focused on meeting customer needs, encouraging total community involvement in the program, developing educational value-added measurement systems, supporting systems needed by staff and students to manage change, and continuous improvement by always working hard to make education products better. (Jaromo, S, 2007) p. 11

Therefore, it is urgent to formulate the management of development and quality control in Madrasah Aliyah with private status.

Quality control maintains the quality of educational institutions that can develop in a sustainable manner in accordance with the dynamics and needs of the community. Quality control is one of the functions of madrasa accreditation, so that madrasas know about their strengths and weaknesses, so they can develop development plans on an ongoing basis. (Ministry of Religion, 2005) p.6

Quality control management is really needed in MAS throughout Majene Regency to be competitive in the community and other educational institutions. This is a demand to control quality so that MAS can still exist and survive in the community. the problem statements are;

How is the history of Pesantren / Madrasas as Islamic education institutions in Indonesia?

How do pesantren / madrasa respond to globalization?

DISCUSSION

History of pesantren / madrasa as Islamic educational institutions in Indonesia

Islamic boarding schools are traditional educational institutions and media and Islamic education institutions in Indonesia, (Hasbullah, 1995) p. 16 Due to of the demands and needs of the times, this can be seen from the historical journey, that the actual boarding school was born in the awareness of the obligation of Islamic da'wah, namely spreading and developing Islamic teachings, as well as printing cadres of ulama and da'i.

As an Islamic educational institution, Islamic boarding schools from the historical cultural angle can be said as a training center that automatically becomes an Islamic cultural center that is authorized or

institutionalized by the community, at least by the Islamic community itself which in fact cannot be ignored by the government. Regarding the presence of boarding schools in Indonesia for sure the first time, where and who the founders are, can not be obtained with certain information. Based on the results of data collection produced by the Department of Religion in 1984-1987, it was obtained that the oldest pesantren was established in 1062 in Pamekasang Madura, under the name Pesantren Jan Tampes II. (Hezbollah, 1996) p. 41

But this is also doubtful, because of course there are pesantren Jam Tampes I older.

During the Dutch colonial era, which was around the 18th century, the name of the Islamic boarding school as an educational institution of the people felt very high, especially in the field of Islamic broadcasting. The birth of a new boarding school, always begins with the story of the value war between the boarding school that will stand with the surrounding community, and ends with the victory of the boarding school, so that boarding schools can be accepted to live in society, and then become a pioneer for the surrounding community in the field of moral life . Even with the students they foster cultural contact between various tribes and surrounding communities (Hezbollah, 1996) p.41

The presence of Islamic boarding schools in the midst of the community is not only as an educational institution, but also as a religious and social broadcasting institution. the colonial era, boarding schools under pressure from the Dutch colonial government, boarding schools still survive and remain strong, even though most are located in rural areas. The role of educating and educating the life of the nation is still carried. Even in

times of the struggle for independence, many warriors and the heroes of independence who came from the santri.

In its development, boarding schools are indeed very rapid, in the Dutch era alone the number of boarding schools in Indonesia has been identified as many as 20,000 units (A. Timur Jailani, 1982) p.18 Further developments experienced ups and downs. But the most recent development, the world of pesantren shows another trend. In addition there are still some who maintain the "traditional" system and some others open the madrasa system, public schools and some even open a kind of vocational education institution. But it is inseparable from the comprehension and practice of Islamic teachings by emphasizing the importance of morality as a way of life for dialogue with the community.

In terms of the implementation of the education and teaching system in Islamic boarding schools now at least it can be classified into three forms:

Islamic boarding school is an Islamic education and teaching institution, which in general the education and teaching is given in a non-classical way (the Bandungan and Sorogan system), where an ulama teaches students based on the books written in Arabic by scholars was great since the middle ages while his students lived in huts or dormitories.

Islamic boarding school is an Islamic education and teaching institution which is basically the same as the boarding school mentioned above, but the students are not provided boarding in the boarding school complex. Where the methods and methods of education and teaching of Islam are given with the Weton system, namely the students come in droves at a certain time.

Islamic boarding schools today are a combination of traditional and modern systems. (Ministry of Trade, 1985), p.10

Based on this fact, it seems that some Islamic boarding schools still retain their original form of education (traditional), while some are changing. This is more due to the demands of the times and the development of education in the country, because that is now in addition to the presence of pesantren with its traditional characteristics popping up also pesantren that appear labeled modern. The characteristics of Islamic boarding schools which at the same time show the basic elements, and distinguish them from other educational institutions, are as follows:

A. Pondok

This is where the kiai and his students live. The existence of the cottage as a place to live together between the kiai and the students, they use it in the framework of working together to meet the needs of daily life. Pesantren (Ahmad Rafiq, 2000) 109 also accommodates students from remote areas to settle. In addition to the hut it is intended as a place to live or boarding students, to take lessons well given by the kiai, but also as a training ground for the students concerned to be able to live independently in the community. (Hezbollah, 1996) 47

B. Masjid

In this context, the mosque is the center of worship and teaching and learning activities. The mosque which is the second main element of the pesantren, besides functioning as a place to pray in congregation at each prayer time, also functions as a place for teaching and learning. Usually teaching and learning time is related to prayer time in congregation, both before and after. In some Islamic boarding schools the mosque also functions as a place of i'tikaf and carries out exercises, or suluk and dhikr, as well as other practices in the life of the tarekat and Sufi. (zamaksyari Dhafir, t.th) 136

C. Santri

Santri is a basic element of a boarding school, about this santri usually consists of two groups, namely: (a) Santri Mukim; are santri who come from remote areas and live in Islamic boarding schools. (b) Santri kalong; this is the students who come from areas around the pesantren and usually they do not stay in the pesantren.

D. Kiai

The existence of a kiai in a boarding school is an absolute thing for a pesantren, because he is a central figure (top leader) who gives instruction, because the kiai becomes one of the most dominant elements in the life of a pesantren. in the expertise and depth of science, charismatics, authority and skills of the kiai concerned in managing the boarding school. Islamic boarding school may be said that has helped decorate the history of national education and even the history of the struggle of the nation against colonialism. Therefore, boarding schools scattered throughout the country with thousands of satrites, are national assets that require thinking and development strategies that are more advanced and without ignoring its image. (Zaksyari Dhafir, p. 479) In the effort to develop Islamic boarding schools, it seems that there are two things that need attention and management, namely development from an external and internal perspective.

1. Eksternal

Which includes external development are: (a). While maintaining the image of the cottage in the eyes of the community. Namely the quality of output or cottage output must have added value from other educational outputs that are equal. (b). The students in the hut should be prepared to be able to compete in a pluralistic society. (c). Pondok should be open to every

development and scientific findings in society, including new discoveries in the world of education.

2. Internal

While in terms of internal things that need to be done namely: (a). The boarding school curriculum is dismissing the dichotomy, which separates religious knowledge from general knowledge. In the present condition, the curriculum is differentiated, ie the curriculum is planned in such a way as to meet the needs of students, this curriculum can at the same time be able to break well between aspects of emotional intellectual, spiritual religion, and psychomotor performance. (b). Teachers at Islamic boarding schools. For future development, special criteria in recruiting faculty will be needed. Namely having a fairly solid religious knowledge but he is also a professional in the field of science being taught and able to transfer his knowledge well. (c) Educational facilities in the cottage, because the facilities are very decisive, almost certainly with complete facilities can achieve maximum results. For example a good study room, a complete library and other learning media.

Indeed madrasa in the world map of education in Indonesia is not an institution that is indigenous (native). At least this can be seen from the word "madrasa" itself which comes from Arabic. Literally, this word means or is equivalent to the Indonesian word, which is "school", (this word is actually not actually an Indonesian word but English "school" or "scola"), but this word is diverted and standardized into Indonesian. (A.Malik Fajar, 1999) p.18

Madrasa implies a place or vehicle for children to undergo the learning process. The point is, in this madrasa children undergo the process of learning in a directed, guided, and controlled manner. Thus, technically

madrasah describes the learning process formally which is no different from schools. Only in the cultural sphere, this madrasah has a specific connotation. Namely as an educational institution that in the process of learning and education focuses on religious issues. The word madrasa, which is literally synonymous with religious school, gradually in accordance with the course of the nation's civilization changes in the learning materials given to students, madrasas in learning activities begin to add to the general subjects that do not break away from the original meaning in accordance with cultural ties, namely Islamic culture. (A.Mallows the dawn, 1999) p.19

Basically madrasa with Islamic boarding schools are not much different, each of them has the same model and purpose in implementing the teaching and learning process. In the historical record of madrasas born from the boarding school environment, or in other words the madrasa is the expansion and development of education from boarding schools that have a mission to educate the children of the nation at that time there was no desire to live or stay in the cottage in the learning process. At least this can be seen from the early founders of Madrasah educational institutions, which were mostly established by the Ulemas who became caregivers and at the same time the founders of Islamic boarding schools in their respective institutions. It was started by Sheikh Amrullah Ahmad (1907) in Padang, founded Madrasah, KH. Ahmad Dahlan (1912) in Yogyakarta, KH Wahab Hasbullah with KH Mansyur (1914) and KH. Hasym Ash'ari who in 1919 founded the Salafiyah Madrasah in Tebuireng Jombang. (Abdul Rahman Shaleh, 2000) p.211

This institution was born in the early 20th century AD, which at that time could be considered as a period of madrasa growth in the history of

Islamic education in Indonesia. (Maksum, 1999) p.98 Entering the 20th century AD, many Indonesian Muslims began to realize that they would not be able to compete with challenging forces on the part of Dutch colonialism, Christian penetration and the struggle to advance in other parts of the Asia, if they continue their activities in traditional ways in upholding Islam. The emergence of this critical awareness among Muslims in Indonesia cannot be separated from the gait of educated graduates of Egyptian or Middle Eastern education who have absorbed much of the spirit of renewal (modernism) there, upon returning to their homeland they develop education barr which is commonly called madrasa by applying madrasa new methods and curriculum (Mahmud Arif, 2009) p.71

The emergence of madrasas according to educational historians as one form of renewal of Islamic education in Indonesia. The reason is that historically the early emergence of madrasas can be seen in two situations; the renewal of Islam in Indonesia and the response of Islamic education to the Dutch East Indies education policy (Maksum, 1999) h. 82. From this it can be interpreted that the emergence of madrassas contains criticism at the previous educational institution, namely pondok pesantren. It can be said that the emergence of madrasa is an attempt to reform and bridge the relationship between traditional systems (pesantren) and modern education systems. And this is also an effort to improve the education system in Islamic boarding schools towards an education system that allows graduates to get the same opportunities as public schools. So it is not surprising that lately there are many madrasa in Islamic boarding schools.

In addition to the form of criticism of the pesantren, the establishment of the madrasa in the boarding school environment was originally intended to accommodate the wishes of the students who not

only want to study, but also want to go to a formal educational institution which then eventually gets a diploma. At least this can be seen from several areas on the islands of Java, Madura, Sumatra and Kalimantan which have a lot of madrasas appearing in the boarding school environment.

The number of madrassas that have sprung up in this boarding school environment, then by Mukti Ali is often referred to as Madrasas in Islamic Boarding Schools. (A. Mukti Ali, 1991) p.11-12 Then in the development of madrasa models like this are often termed as Islamic Boarding Schools. (Mahmud Arif, 2009) p.89 The rise of madrassas in the madrasa environment, according to Steenbrink, does not necessarily eradicate the existing and long-standing pesantren traditions, this can at least be chosen from religious traditions, intellectual traditions and leadership traditions typical of pesantren there are still many found in madrasas in the pesantren environment (Karrel, 1994) p. 220

The emergence of madrasa is considered to be one of the important indicators for the positive development of Muslim cultural achievements, considering the reality of education, as seen in the madrasa phenomenon that was so advanced at the time, is a reflection of the excellence of scientific, intellectual and cultural achievements (Munir Muhsi, 2009) h. 69 therefore pride arises over madrassas, because this institution has an "exclusive" image in community evaluation. Because in the historical record, madarasah was once an educational institution par excellence in the Islamic world, this happened because of its position so prestigious in the eyes of Muslims. Through this institution, the intellectual-religious dynamic reaches its peak, although its existence cannot be completely separated from the political interests of the authorities.

Furthermore, after the independence of the Republic of Indonesia on August 17, 1945 through the Central National Workers' Body (BPNIP) as a legislative body at the time, the announcement dated December 22, 1945 (RI news year II No. 4 and 5 page 20 column 1) reads, "In promote education and teaching at least endeavored so that teaching in langgar-langgar and madrasa continues to continue and in the perpatat ". After the announcement was read, BPNIP provided input to the government at that time so that madrassas and Islamic boarding schools received attention and material assistance from the government to advance and improve the quality of education at these institutions, because madrasas and Islamic boarding schools were essentially a tool and source of education and intelligence for the people. commoners that have taken root in Indonesian society in general.

In order to respond to what has been announced and input from BPNIP to the government that was formed, then on January 3, 1946 the government formed the Ministry of Religion, the new ministry in its organizational structure in section C contains the task of the education section is to take care of issues of religious education in public schools and educational problems in religious schools (madrasas and Islamic boarding schools). And not long after that the Minister of Religion at that time was held by K.H. Wahid Hasym issued Minister of Religion regulation No. 1 of 1946 concerning the provision of assistance to madrassas which was later refined and reviewed with the regulation of the Minister of Religion no. 3 of 1979 concerning providing assistance to Islamic Religious Schools. Then in order to anticipate the dichotomy between religious education and general education, the Minister of Religion at that time advised all madrassas to include seven subjects in the madrasa environment, namely,

reading and writing lessons, arithmetic, Indonesian, history, earth science and sports body.

Then in order to advance and improve the quality of madrasa education and develop an integrated national education system, the Ministry of Religion which was then held by Mukti Ali in 1975 issued a Joint Decree (SKB) between the Ministry of Religion, the Ministry of Education and Culture and the Ministry of Home Affairs No. 6 of 1975 037 / U / 1975 and No. 36 of 1975 on March 24, 1975 along with Presidential Instruction no. 15 of 1974 at a limited cabinet meeting dated November 26, 1974. As for the substance of the SKB,

First, a madrasa diploma can have the same value as a public school diploma which is equal. Second, madrasa graduates can go to public schools which are at a higher level. And Third, madrasa students can move to the same level of public schools.

After going through history and a long time full of dynamics, madrasas finally increasingly get a place and recognition from the government. The 2003 National Education System Law has increasingly emphasized the position and position of madrasas that are on par with other public schools. Therefore, the public or the government should no longer dichotomize between public schools and religious schools, because the material and policies that are usually inherent in public education institutions such as the UAN, KBK and KTSP also apply to madrasas

If we see from the social history of education, the dynamics of the emergence of madrasa is a manifestation of changes in the social demands of Muslims from time to time to demand good quality and quality education by not letting go at the root of the boarding school education system. It is imperative for the existing government to care and pay

attention to the existence of indigenous native educational institutions (Islamic boarding schools) with institutions that are the result of dialectics between traditional education and the influence of modern western education, namely madrasas, we need to be honest that the existence of these Islamic educational institutions now is still classified as low class with quality and quality that is far different from public education institutions. He must receive full support from various sources, especially the government which in providing support must be sterile from the political and economic scent, so that these Islamic educational institutions can continue to exist to accompany and guard the nation's journey in the future.

Moderation of Islamic education in Islamic boarding schools / madrasas in Indonesia

Renewal efforts undertaken by Islamic boarding schools in order to continue to exist in the era of modernization. Efforts to reform traditional pesantren towards modern pesantren are carried out by reforming the relevant system. Efforts to reform the education and teaching system in Islamic boarding schools, especially modern boarding schools are usually characterized by several things, namely (a). Change the orientation of the curriculum according to community needs. (b) Improvement of teacher quality and infrastructure. (c). Doing updates gradually. (d). Kyai should as the owner of an open boarding school in a positive renewal effort. (Ridwan Nasir, 2005) p.102

Therefore, in order to maintain the viability of pesantren, the government provides guidance and assistance as well as motivation so that pesantren develop according to the demands of the community and development needs. the implementation of education by revamping some things that are not fundamental.

Nevertheless the basic values that are instilled in the pesantren are still strongly held like: (a).The ability to create a universal, equitable life attitude. (b). Independent life (d).The attitude does not depend on anyone and any community institution. (Hasbullah, 1996) p.159

The basic values mentioned above should not fade by the progress of civilization. It must always be maintained. Along with the times, a new trend also needs to be in the boarding school environment. Modern boarding schools that always adjust to the conditions of the times respond to the needs of society such as boarding schools in the administration of education in addition to providing religious education to their students as well as providing skills education ranging from computers, photography , agriculture, carpentry, electronics to administration and management.

During the New Order, the role of the government in the development and guidance of madrassas and Islamic boarding schools was recognized positively and constructively, especially in the last two decades of the 1980s - 1990s, the government through the Ministry of Religion through the Five-Year Development Project (Pelita). Since Pelita I to Pelita VI issued coaching funds for Islamic boarding schools obtained from various related agencies, from the central and regional government levels. Although these funds are felt to be still very lacking for the development of boarding schools in the future.

In 1975 a new thought emerged by the New Order government in the context of fostering and developing Islamic boarding schools in Indonesia, namely the establishment of a new model boarding school called Pondok Karya Pembangunan (PKP), Pondok Modern, Islamic Center and Pondok Pesantren Pembangunan. (Editorial Board, 1994) p.102 But in his journey, the pesantren of the New Order product that smelled 'political' had

technical obstacles in the formation because there was no charismatic kyai as a central figure who could provide guidance, teaching and role models for his students.

Not only that, the dynamics of Islamic boarding schools in the era of the New Order government continues to experience renewal and modernization, both institutionally and curriculum, many boarding schools that open formal education by implementing public school curriculum, so that in operating their learning activities affiliated with the Ministry of Education and Culture, while 'yellow book' learning activities as a characteristic of pesantrenan still coordinate with Dep. Religion. This model of Islamic boarding school is later known as "modern boarding school". In fact, many madrasa developed by boarding schools also adjust to the pattern of madrasa (non-boarding schools) based on the Joint Decree (SKB), namely the Minister of Religion, Ministry of Education and Culture, and the Minister of Home Affairs in 1975 termed the 'Three Ministers Decree' on "Improving the Quality of Education in Madrasas". The decree stipulates that general subjects in madrasas must be at least 70% of the entire curriculum content, while religious education is 30%.

For the reason of this percentage, there are those who argue that the curriculum set by the government has occurred "bias" which is no longer in accordance with the soul and purpose of the Islamic boarding school. As a result there are a number of madrasas in Islamic boarding schools that have adopted policies to set their own curriculum, for example Pondok Modern Gontor Ponorogo.

On May 21, 1998, the power of the New Order government under the rule of President Soeharto stepped down and entered the era of reform, the struggle of Islamic boarding schools in Indonesia received formal legal

recognition and held a very strong position as a religious education institution. Because thanks to the paradigm of reform, democratization and justice in the world of education as well as the struggle of scholars, religious leaders, experts in Islamic education and Muslim support, finally constitutionally and legally formal, Islamic boarding schools received national recognition as well as having a formal foundation with the inclusion of the word "pesantren" as a form of religious education in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System.

With the inclusion of Islamic boarding schools in the national education system, formal Islamic boarding schools have the same rights and obligations as other educational institutions in the context of operationalizing the nation's life intelligence program and improving the quality of human resources (HR) through the learning process at Islamic boarding schools.

Pesantren / madrasa responses to globalization

The rapid flow of globalization and the strong clash of civilizations, pesantren are required to be able to adjust themselves amid the development of science and technology with modern learning patterns or to survive with old learning patterns. The demands of global society are professionalism, mastery of science, technology and a high work ethic (Muh. Ali, 1999) h. 179-180 So that's why the professionalism and mastery of technology are needed in Islamic boarding schools. If not, pesantren must be prepared to face the backwardness of an increasingly developing education management system.

There are several things that need to be noted in the world of pesantren, namely: first, the conflict that is prone to occur in the world of

pesantren itself is a problem that originates from differences in religious understanding. So, in anticipation of this conflict, pesantren should socialize the spirit of inclusiveness. Second, dealing with the rapid flow of information that continues to flow with the variety, lifestyle and culture offered, the pesantren should prepare mentally, so it is not easily dissolve with global culture. On the contrary, it does not necessarily close oneself from the new culture that is constantly present. Here, being critical and creative is something that cannot be denied. One way is to mobilize the creativity of the community in bridging and facilitating relationships between different types of communities. (Azyumardi Azra, 2000) p.135,138

Before experiencing development as it is today, the madrasa is only intended for the lower middle class. However, since starting to adopt a modern education system originating from the West while maintaining existing ones and equipped with facilities that support the climate of student learning and student teaching, madrasas (or Islamic schools) are now in great demand by the middle and upper class community. Especially now that many madrassas are running with what is referred to as English Daily. All teachers and students in teaching and learning activities must speak in English. Madrasas such as the Jakarta UIN Development Madrasah, Al-Azhar Islamic School, Al-Izhar Islamic School, Insan Scholar Islamic School, and others are a few examples.

Good foreign language skills in the current era of globalization are absolutely necessary. Therefore, in some madrassas and Islamic schools then not only provide knowledge of English. More than that, knowledge of other foreign languages is also absolutely taught by madrassas like Arabic for example. Or Japanese, Mandarin and others at the Madrasah Aliyah level.

In addition, in the face of globalization, madrasas as Islamic educational institutions are not enough to be satisfied with the success they have achieved by providing knowledge of foreign languages to their students and designing educational curricula that are compatible and are indeed needed by madrasas.

However, the madrasa must continue to rethink in an ongoing manner that leads to the progression of the madrasa and its students. Therefore, in madrasa education, skill education is very much needed. This skills education can take the form of extra-curricular activities or intra-curricular activities in the form of training or computer courses, dance, writing, music, engineering, mechanics, painting, journalism or maybe also sports activities such as soccer, basketball, badminton, chess and so on . It is hoped that skills education will be useful when students graduate from madrasas. Because if they have been provided with skills education, when there are students who cannot continue their education to a higher level such as a university, for example, students with the skills they have gained while in madrasas will no longer have any difficulty in finding work.

CONCLUSION

Madrasah / Islamic Boarding School is a place to develop certain skill education. Because, that way students will immediately be able to practice their knowledge after graduating from madrasa or Islamic school. But of course all of that must be done professionally.

With the existence of skills education in Islamic schools (Pesantren) or madrassas, madrasa graduates are expected to be able to respond to the challenges of an increasingly competitive global world. And the name and image of the madrasa will also be maintained. Because apparently madrasa

alumni have competencies that are not inferior to the quality of alumni of public schools.

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