THE MANAGEMENT OF IAIN PONOROGO-ASSISTED MADRASAS:RELIGIOUS, POPULIST, CENTER OF EXCELLENCE, DIVERSITY

Mukhibat

State Institute of Islamic Studies (IAIN) Ponorogo
Email: mukhibat@iainponorogo.ac.id

Muhammad Fahim Tharaba

State Islamic University (UIN) Maulana Malik Ibrahim Malang
Emai: fahimtarbiyah@yahoo.com

Munair Yusaf Abdalhafiz Salah

Karabuk University Turkey
Email: moneeralmtfael@gmail.com

Abstract: The current various madrasa innovations remain various problems, namely being at a crossroads between maintaining the original character and modernization. MAPK faces problems with formal legal aspects, MA Skills and Models have funding problems, and Madrasa Diniyah is experiencing problems in certificate recognition. Qualitative research on the vision of madrasa development is very important so that the various models of madrasacontinue to develop according to their historical character and vision. Madrasamust be built based on Islamic values, the essential character of the history of Islamic education, and the formulation of future challenges. Islamic and populist characters in madrasas are identities that must color the curriculum. Madrasas are obliged to carry out the basic vision and mission of pesantren, namely *tafaqquh fi al-din* by 1) increasing community participation in empowering accountable, quality-oriented management, which will encourage madrasato be the centerof excellence. 2) increasing participation so that madrasas remain the core of a learning society, capable, functional, integrated.

Abstrak: Berbagai inovasi madrasah yang ada sekarang ini,ternyata masih menyisakan berbagai persoalan, yakni berada dalam persimpangan jalan antara mempertahankan karakter asli dan melakukan modernisasi. MAPK mengadapi problem aspek legal formal, MA Keterampilan dan Model mengalami problem pendanaan, dan Madrasah Diniyah mengalami problem pengakuan ijazah. Penelitian kualitatif tentang visi pengembangan madrasah menjadi sangat penting dilakukan agar berbagai model

madrasah tersebut tetap berkembang sesuai karakter dan visi historisnya. Madrasah harus dibangun berdasarkan nilai-nilai Islam, karakter esensial dari sejarah pendidikan Islam, dan rumusan tantangan masa depan. Karakter Islami dan populis pada madrasah merupakan identitas yang harus mewarnai kurikulumnya. Madrasah berkewajiban mengemban visi misi asasi pesantren, yaitu *tafaqquh fi al-din* dengan melakukan 1) peningkatan partisipasi masyarakat dalam pemberdayaan manajemen yang accountable, quality oriented, yang akan mendorong madrasah menjadi centers of excellence. 2) peningkatan partisipasi agar madrasah tetap menjadi core dari learning society, capable, fungsional, integrated.

Keywords: madrasa; globalization; religious; populist; diversity

INTRODUCTION

Madrasa, with the various problems, remains an attractionto study and discuss. As Islamic educational institutions in Indonesia, Madrasa has emerged and developed along with the entry and development of Islam in Indonesia. The madrasa has undergone development levels and types with the development of the Indonesian nation. This development has changed education from a form of recitation from home to a prayer room, mosque, and to school buildings such as a form of madrasa which is developing and reforming itself as it is today.[1]

However, it is not easy to ascertain exactly when madrasa began to exist in Indonesia, and the first madrasa was established. The Indonesian Ministry of Religion team determined that the first madrasa to be established was the Adabiyah madrasa in Padang (West Sumatra), founded by Abdullah Ahmad in 1909. But officially, the *Adabiyah School*, in 1915, the name was changed to *HIS Adabiyah*.[2]The emergence of a three-ministerial decree and the passing of the National Education System Law No. 20/2003 indicates that madrasa's existence is strong enough alongside public schools. SKB 3 The Minister tries to regulate madrasa in an integral-comprehensive manner. Now is the time for a new madrasa era, which is marked by the madrasa's internal reform. The

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[1] M. Fahim Tharaba and Mukhibat Mukhibat, "The Islamic Education Reform Early 20th Century," *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1 (June 18, 2020): 121–41, https://doi.org/10.21154/altahrir.v20i1.2008.it is a need to modernize the thought of renewing Islamic education according to the time's advances. The study of the Islamic education reform in early 20th century has become relevant in the context of valuable lessons for reform and or modernization of Islamic education in subsequent developments. This research employed a philosophical and implemental approach. It was bibliographic research with the content analysis of the meaning and substance contained in the whole thought about the reform of the Islamic education in early 20th century. This study found that there were three patterns of renewal of Islamic education;

[2] Departemen Agama RI, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Direktorat Jenderal Pembinaan Kelembaan Agama Islam, 2001), 22.

curriculum used is the same, still has the characteristics of a madrasa, but has been enriched by the national curriculum.

The similarity in position followed by the emergence of various madrasa models (General MA, MAK / PK, MA Skills, MA Model, MA Diniyah) currently including madrasa assisted by IAIN Ponorogo, apparently still leaves various problems, such as access, quality improvement, and competitiveness, management, and governance is still a serious problem faced by madrasa. This condition makes the madrasa appear to be in an intermediate dilemma between strengthening the madrasa's original characterso that the madrasa has an image far from modernitybecause it does not study general sciences that are needed todayand modernizing according to global demands. This problem becomes even more serious when it is associated with a major issue lately. It is the era of the industrial revolution 4.0, where this era has impacted all aspects of human life.[3]

Since the 2007 academic year, IAIN Ponorogo, as a form of its moral accountability, is obliged to transform the various innovations it has developed to various educational institutions under it, especially madrasa in the former Madiun residency area, then named Madrasa Assisted by IAIN Ponorogo. However, as long as the author was involved in the program, the assistance provided by IAIN Ponorogo focused on learning workshops while strengthening the capacity of madrasa institutions had not been maximized. The idealism that madrasa wants to achieve is built based on the vision and mission of madrasa as Islamic educational institutions have yet to come.

This study will first discuss the management system in realizing the vision of reforming madrasa, backgrounds, approaches, fostered madrasa, and madrasa. The last will discuss how madrasa becomes Islamic educational institutions with religious, populist, integrated quality with society.

RESEARCH METHODS

This research was designed using a qualitative descriptive approach. To find out certain situations that support the quality of a program at IAIN Ponorogo in conducting guidance and empowerment of the assisted madrasa, there were 15 madrasas at various levels. The data used to support this research are primary data and secondary data—the primary data obtained through interviews with the person in charge of the program and program implementation. Meanwhile, secondary data was in the form of documentation related to the implementation of the empowerment program. The data collection techniques used by researchers were observations, interviews, and literature studies. Data analysis used by

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[3] Widyasari and Mukhibat, "Reposisi Dan Reaktualisasi Pendidikan Madrasah Dalam Memperkuat Eksistensi Pendidikan Di Era 4.0."

researchers included data reduction, data presentation, conclusion drawing, and verification.

THEORETICAL REVIEW
The Vision of Madrasa Renewal and Empowerment

In terms of "madrasa," it is generally understood to be limited only as a "characteristic" of education with a religious background.[4] The word "madrasa" itself in Arabic means "adverb of the place" (*zharafmakan*) from the root word "darasa." Literally, according to Mehdi Nakosten, "madrasa" is defined as a place for students to learn or a place to give lessons.[5] The root word "darasa" can also be derived from the word "midras," which means a book to be studied or a place to study. The word "al-midras" is also defined as "a house to study the Torah." However, the term madrasa is synonymous with religious schools, so madrasa, in this case, is not in terms of the etymology but on its qualifications. The vision of the madrasa must refer to the Islamic education vision of the Director-General of Islamic Education of the Ministry of Religion of the Republic of Indonesia"*The realization of Islamic Education that is Superior, Moderate, and becomes a world reference in The Integration of Religion, Science and Technology.*"[6]

Maksum, in his book, assumes that madrasa in Indonesia is not madrasa in Islamic education in the 11th-12th century AD as in the Middle East, but madrasa may have been influenced by the intensive educational reforms that occurred in the modern Middle East. According to Haidar Putra Doulay, there are two factors for the emergence of this renewal: first, the spirit of Islamic teachings to reform (tajdid) in various fields, including education, and the influence of reformers from the Middle East such as Jamaluddin al-Afghani, Muhammad Abduh, Rasyid Ridha.[7]

In contrast to the above, Karel A. Steenbrink explained that the emergence and development of madrasa could not be separated from an Islamic reform movement and the response to the school system, which had become the policy of the Dutch East Indies government in terms of its ethical politics.[8] This renewal

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[4]   Alice Ismail et al., "The Influence of Preformist Islamic Ideology on Traditional Madrasa Design as a Sustainable Communal Development Centre in Malaysian Context," November 6, 2019, 47–60.

[5]   Mehdi Nakosten, *Kontribusi Islam Atas Dunia Intelektual Barat, Deskripsi Analisis Abad Keemasan Islam*, trans. Joko Kahhar and Supriyanto Abdullah (Surabaya: RisalahGusti, 2003), 66.

[6]   Rudi Ahmad Suryadi, "Visi Dan Paradigma Pendidikan Agama Islam (PAI): Kualitas, Integratif, Dan Kompetitif," *EDUKASI: Jurnal Pendidikan Islam* 4, no. 2 (2016): 253–276.

[7]   Haidar Putra Doulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional* (Jakarta: Kencana Prenada Group, 2007), 147.

[8]   Karel A. Steenbrink, "Dutch Colonialism and Indonesian Islam: Contacts and Conflicts, 1596-1950, Google Buku," accessed October 25, 2020, https://books.google.co.id/

movement, which Western scholars, later known as reformism, modernism, puritanism, revivalism, or fundamentalism,has a strong theological foundation on the legacy of Muslims' historical experience.[9]The reforms carried out by Muslims in whatever form and characteristics have two objectives, namely, conservation and dynamism. It means that Islamic renewal and safeguarding the intervention of thought from outside Islam are also in anticipation of progress.

In connection with the renewal of Islamic education, including madrasa, it can be seen from the theory put forward by Azyumardi Azra that the occurrence of renewal in the Muslim community will determine the renewal in the education that is founded or initiated. In other words, education is considered an object of renewal. In this context, education in countries that are implementing reform programs is generally considered to be underdeveloped in various ways, and because of this, it isn't easy to hope that it can fulfill and support the reform program. That is why education must be renewed to fulfill the expectations and functions assigned to it. After that, education is seen as a variable that influences reform in society. Education is considered an absolute prerequisite and condition for society to run the program and achieve reform goals. Without adequate education, it will be difficult for any society to achieve its goals.[10]Therefore, as follows, Azra, Harbison, and Myersbelieve that education is the key that opens the door to modernization.[11]

According to Azra, at least five important variables in the renewal of Islamic education, including madrasa, are: 1) Ideology-normative: changes in ideological orientation, education is seen as the most important instrument for fostering nation-building. 2) Political mobilization, a shift in political orientation also demands educational reform. 3) Economic mobilization, educational institutions that transfer Islamic sciences and equip their students with various modern skills and expertise. 4) Social mobilization, education is no longer enough tofulfillthe obligation to study science but must also provide capital and possible social improvement access.

However, as outlined above, reform of madrasa systems and institutions took place not without problems and criticism. One of the main problems that

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books?hl=id&lr=&id=YNNazUP43AsC&oi=fnd&pg=PA7&dq=Karel+Steenbrink,&ots=i9B XD8zDM3&sig=y964i8WQr7C8nRd-rbv0zmRh0Vs&redir_esc=y#v=onepage&q=Karel%20 Steenbrink%2C&f=false.

[9] Achmad Jaenuri, "Tradisi Tajdid Dalam Sejarah Islam," *Suara Muhammadiyah*, n.d., 06/80/1995 edition.

[10] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos WacanaIlmu, 1999), 31.

[11] Frederick Harris Harbison and Charles Andrew Myers, *Education, Manpower, and Economic Growth: Strategies of Human Resource Development* (Tata McGraw-Hill Education, 1964), 181.

havearisen is the link between globalization and the readiness and repositioning of the madrasa in dealing with it. Even though madrasa have succeeded in developing in various types, they still seem confused and unclear about the direction and goals of madrasa modernization. The idealism that madrasa wants to achieve is built based onmadrasa's vision, and mission as Islamic educational institutions have not come. The vision of the madrasa that Muslims yearn for in the future (what we want to have) also feels blurry. The vision developed by the existing madrasa also does not improve the image of the madrasa.[12]

Empowerment of madrasa should be interpreted to make madrasa aware of their unique characteristics and the various problems they face.[13]According to Anwar, empowerment is a process of giving strength or power in education,aiming to raise awareness, understanding, and sensitivity to social, economic, and political developments.[14]Wikirannolo and Dwidowijoto said that empowerment management is a process that includes three stages in the process, namely: awareness, capacity building, and empowerment.[15]

The following are the steps for empowerment management: First, the Awareness Process, this process by Freire is described as a process that is in tune with human needs, as a development process.[16]At this stage, the madrasa, which is the target of empowerment, understands that madrasa has characteristics, potentials, and strengths that can be developed into madrasa of quality and excellence. Second, the Program Socialization Dialogue. The starting point for the preparation of empowerment programs must move from the current, existential, and concrete situation that reflects madrasa stakeholders' aspirations.

The power of an empowerment program is a function of the suitability between those being assisted, the program, and the helping organization. It is intended so that the empowerment program is in accordance with the objectives, conditions, and needs of the madrasato continue the empowerment program in the future. When madrasas are empowered to develop into one type of madrasa (General MA, MAK/PK, MA Model, MA Skills, MA Diniyah), the madrasa already has a clear vision and mission. Third, Dialogue for Cooperation Preparation. At this stage, it aims to coordinate madrasa so that they are ready or willing to carry out

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[12] Madya Ekosusilo, *Sekolah Unggul Berbasis Nilai* (Surakarta: Univet Bantara Press, 2003).

[13] PutiRenosori et al., "Empowerment of Housewives and Teenagers in Albinaa Madrasa Sukarasa Village, Arjasari Sub-District Bandung Regency" (2nd Social and Humaniora Research Symposium (SoRes 2019), Atlantis Press, 2020), 69–73, https://doi.org/10.2991/assehr.k.200225.015.

[14] Anwar, *Manajemen Pemberdayaan Perempuan, Perubahan Sosial Melalui Pembelajaran Vocational Skill Pada KeluargaNelayan* (Bandung: Alfabeta, 2006), 77.

[15] Randy R. Writahnolo and Riant Nugroho Dwidowijoto, *Manajemen Pemberdayaan, SebuahPengatar Dan Panduan Pemberdayaan Masyarakat* (Jakarta: P.T. Gramedia, 2007), 2.

[16] Paulo Freire, *Pendidikan Sebagai Praktek Pembebasan*, (Jakarta: Gramedia, 1984), 80.

the activities that have been programmed. According to Freire, only dialogue demands critical thinking; without dialogue, there can be no communication, and without communication, there can be no true education.

Therefore, every reform and empowerment in madrasa must pay attention to the pesantren's basic vision and mission, namely tafaqquh fi al-din. The madrasa's identity is not limited to the Islamic label, nor is it limited to learning religious sciences. Madrasa covers all activities, starting from the concept, vision, mission, institutions, curriculum, methodology, learning process, human resources, the environment that must be encouraged and sourced from Islamic teachings and values built into all educational activities. In the end, in efforts to reform and empower them, madrasa must be approached through their internal values; identity, character, needs, and strengths and weaknesses.

RESEARCH FINDINGS AND DISCUSSION
Background of the Emergence of the Assisted Madrasa Program
Madrasa, with the majority of the private sector, is educational institutions from, by and for the community, especially because the madrasa's position is spread to remote areas, automatically madrasa serve the educational needs of segments of society with middle to lower economic levels. That's why madrasaneeds government support. It does not mean that the government should erase private madrasa. The main problem is not with the public or the private sector, but to what extent the government's participation in supporting madrasa education activities while respecting their autonomous rights.

Of the approximately 82,415 madrasas of RA, MI, MTs, and MA, around 91 percent were established and managed privately, with a total of 9,245,248 students. It shows that the role of society in education is very large. According to Nur Syam, Secretary-General of the Ministry of Religion in 2018, at the launch of the program *PrioritizingReform, Innovation, and Opportunities for Reaching Indonesia's Teachers, Administrators, and Students* (PRIORITAS) in Jakarta, various modernization efforts that have been carried out have yielded result; namely, madrasa continues to increase in quality. However, in general, the quality of madrasa is still below that of general schools, so there needsto be continuous improvement efforts. Madrasa accommodates about 20 percent of the total students in Indonesia. Improving the quality of madrasa is still hampered by the number of madrasas that have not yet obtained accreditation status. Of the 82,415 madrasas, only 68 percent have been accredited.

Besides, the Ministry of Religion was only able to provide operational and maintenance costs (BOP) to 816 madrasas, which were obtained from the

subsidized compensation fund for fuel increases, and only 10% received BOP.[17]It means that madrasa must struggle independently to finance their educational operations. Meanwhile, only about 5% of the target madrasacan collect, and the funds are used up to support the teaching and learning process, especially for paying teachers.

As a result, madrasa also experiencesproblems with the quality of education. They are the limited quality of human resources, development of madrasa that is still patchy, lack of empowerment programs, and a not yet focused curriculum. This fact then inspired the importance of IAIN Ponorogo to carry out various empowerment and assistance programs for the madrasa. Because conceptually, the presence of IAIN in madrasa is very much needed, especially in disseminating various findings and research conducted by the lecturers. Therefore, for educational programs organized by IAIN to have relevance with learning programs in a madrasa, inductively, the programs designed by IAIN should take into account the interests of the madrasa and the Muslim community in general.

Based on the above mindset, IAIN Ponorogo has a strategic role that must be played well, namely educating the nation's intellectuals with noble character, a *think tank* for Muslims and the surrounding community, as an *agent of development.,*[18]creating future national figures and players, becoming an example of Islamic behavior, developing existing institutions in the Indonesian Ministry of Religion, and creating program models with various expertise.

IAIN Ponorogo is the only PTKIN in the area of the former Madiun Residency (Madiun, Magetan, Pacitan, Ngawi, Ponorogo) since 2007 has felt called to do one of the Tri Dharma PT, namely community service. There are many forms of community service here, and there are many types of activities, one of which is the object of this study is the improvement of the quality of madrasa, which is

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[17] Moch Miftachul Choiri, *Peran IAIN Ponorogo Dalam Pemberdayaan Madrasah di Wilayah Eks. Karesidenan Madiun* (Ponorogo: IAIN Po Press, 2012), 4.

[18] Hans de Wit, "Internationalization of Higher Education:," *Journal of International Students* 10, no. 1 (February 15, 2020): i–iv, https://doi.org/10.32674/jis.v10i1.1893.teaching, and service to society, but those dimensions were in general more ad hoc, fragmented, and implicit than explicit and comprehensive. In the last decade of the previous century, the increasing globalization and regionalization of economies and societies, combined with the requirements of the knowledge economy and the end of the Cold War, created a context for a more strategic approach to internationalization in higher education. International organizations such as the Organisation for Economic Cooperation and Development, the United Nations Educational, Scientific and Cultural Organization, and the World Bank, national governments, the European Union, and higher education organizations such as the International Association of Universities placed internationalization at the top of the reform agenda. Internationalization became a key change agent in higher education, in the developed world but also in emerging and developing societies. \nMobility of students, scholars, and programs; reputation and branding (manifested by global and regional rankings

then namedIAIN Ponorogo Assisted Madrasa. The madrasas that have been the target of IAIN Ponorogo service are 90 public and private madrasa. The various coaching activities are apprenticeship, students as Scout coaching, MGMP assistants, bilingual class student assistants at MTsN 2 Ponorogo, competition judges, research sites, and places for the data collection on course assignments.[19]

Also, there is competency-based curriculum development (KBK) workshops, library management, management of Madrasa mosques, PTK, learning design, preparation of Madrasa Activity Plans (RKM), writing scientific papers for teachers, character-based learning, PTK. These various mentoring activities are technically carried out under the IAIN Ponorogo Research and Community Service Center (LPPM) and the IAIN Ponorogo Quality Assurance Institute (LPM). To ensure the mentoring program's quality, LPPM and LPM always involve lecturers who have received training (TOT) from CTSD, State Islamic University (UIN) Sunan Kalijaga Yogyakarta.[20]

Approaches in the Madrasa Assisted Program

Determining the priority of coaching activities at the madrasais carried out with two approaches: top-down and button-up. The top-down approach is carried out by employing a community service division to conduct coordination meetings with various parties at LPPM IAIN Ponorogo to determine what activities will be carried out in the fostered madrasa program carried out. Among the considerations in determining the target madrasa program to meet each department's visitation and accreditation needs at IAIN Ponorogo and other considerations are to respond to actual issues that develop related to the new curriculum, learning methods and approaches, RPP based on PPK and Literacy, 4Cs, HOTs.[21]

The button-up approach begins with a feasibility study and a preliminary study of the assisted madrasa's various coaching programs through interview and observation techniques. The preliminary study was carried out by interviewing several related parties, such as Mapenda of the Indonesian Ministry of Religion Ponorogo, the madrasa's head. Besides, interviews were also conducted with lecturers who were currently supervising PPLK II at MA. This approach is taken as a first step to map the various problems currently being faced by the target madrasa, both related to learning, curriculum, management, and government policies.

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[19] P.R. *wawanacara*, June 23, 2020.

[20] M.U, *wawancara*, Mei 2020.

[21] "Permendikbud No 20/2016 Tentang Standar Kelulusan," n.d.

Vision Management of IAIN Ponorogo Assisted Madrasa in the Era of Globalization

The various empowerment programs for the madrasa, under the guidance of IAIN Ponorogo above, are indeed increasingly diverse from year to year, but they have not been based on an analysis of the needs of the assisted madrasa, especially concerning strategic management in developing the madrasa vision. Various programs were designed according to issuesdeveloping, such as a new curriculum, new learning methods, and strategies. Meanwhile, programs in the form of capacity building have not been taken seriously. Before a madrasa should be given the responsibility of becoming a "superior madrasa," it should first be givenclassification programs to make madrasa capable (skillful) in managing superior madrasa so that the capacity building process, which includes human, organizational, and value system capacities has been established. Enlightenmentis cognition, belief, and healing, which emphasizes that madrasa's progress must be based on their characteristics and has not yet been targeted in the madrasaassisted program.

Human capitalization is both individually and in groups. Activities that can be done are seminars, workshops, seminars and workshops (*semiloka*), and training.An organizational acquisition can be done in the form of organizational restructuring. The goal is to increase the efficiency and effectiveness of the organization. The acceptance of values is done by helping the target and making "rules of the game" among its management. These three things will form the basis for the development of madrasa management in the future. If this cannot be done by madrasa, madrasa will always be in the extreme tug between defending the pesantren's basic values and adopting change; if it happens, the madrasa will experience what is called disorientation. For madrasa, they must have a new vision and mission that is responsive to change.[22]It means that empowerment in the assisted madrasa will only lead to madrasa situations where the madrasa's vision, mission, and objectives are uncertain.

Affirmation of the vision, so extreme pulls easily tempt that madrasa,can manage them responsively and thoroughly. The vision is placed as a guide for the madrasa program assisted by IAIN Ponorogo, which has developed into the General MA, MAPK, MA Model and Skills, and MA Diniyah, which ensures the consistency of madrasa in the era of industrial revolution 4.0. Madrasa must have the courage to invest in the latest in learning technology and build a modern

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[22] Abdurohman Misno Bambang Prawiro, "Strategi Pengembangan Madrasa Berbasis Budaya Lokal di Kp. Cicakal Girang Desa Kanekes, Kec. Leuwi Damar Kab. Lebak, Provinsi Banten," *Edukasi Islami: Jurnal Pendidikan Islam* 2, no. 04 (2017).

management system that is more transparent, integrated, and accountable.[23]The framework for developing madrasa must be built by considering Islam's sources/values, the essential characteristics of madrasa history, and the formulation of the challenges ahead. Based on this expectation, according to Husni Rahim, the vision of madrasa in the global era that is in accordance with the original khittah is populist, Islamic, superior, and diverse.[24]

Religious

The religious vision reflects madrasa as educational institutions in which the atmosphere and life of students, educators, and other residents practice Islamic teachings well. Religious characteristics must be reflected in the aspects of the curriculum, madrasa activities, behavior patterns, and the madrasa's organizational culture. This religious vision calls for education to be returned to human nature.[25]

Formally the characteristics of madrasa are stated in the curriculum of religious subjects in madrasa. Islamic characteristics of madrasa are contained in 1) programs (Mathematics, Physics, Chemistry, Biology, and English (MAFIKIBB) with Islamic nuances, 2) religious learning programs with science nuances, 3) programs to create a religious atmosphere in madrasa. Also, madrasa has special characteristics, namely having a close tradition with pesantren, which teaches simplicity, modeling, maintaining culture, and still relying on Islamic teachings.

The weight of Islamic religious subjects such as Fiqh, Qurdis, Akidah Akhlak, and Islamic Cultural History and Arabic is more incapable of equipping students to become Islamic individuals. More allocations should provide a strong building for the inculcation of Islamic religious values.[26] Learning Islamic religion has not fully provided a strong foundation for the formation of the personality of children who believe in and have devotion to AllahSWT.

Various efforts to develop these madrasas are to capture the message in the Qur'an. Modernization of madrassas should consider the socio-historical and cultural conditions and challenges faced by contemporary Muslim societies and pay attention to the contents of the classical era Muslim intellectual treasures.

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[23] Syamsul Kurniawan, "Tantangan Abad 21 Bagi Madrasa Di Indonesia," *Intizar* 25, no. 1 (2019): 55–68.

[24] Husni Rahim, "Anatomi Madrasa Di Indonesia," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 2, no. 2 (2017).

[25] Munjahid Munjahid and Heri Kuswanto, "Pola Pendidikan Humanis Religius Pada Rumah Pintar 'Pijoengan' Bantul Yogyakarta," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, no. 1 (2018): 147–165.

[26] Barbara Metcalf, "The Madrasa at Deoband: A Model for Religious Education in Modern India," *Modern Asian Studies* 12, no. 1 (1978): 111–34.

Populist

The vision of madrasa that must be considered next is populist; this populist vision is a picture that madrasais born and raised by the community. Almost all madrasa assisted by IAIN Ponorogo emerged from the community's initiative who care about the surrounding children who need education at relatively affordable costs compared to educational institutions outside the madrasa so that they can reach more people who need education.

The populist character is the main message from the history of Islamic education from time to time. In many cases, when an educational institution develops into a modern institution ignoring its populist character, the educational institution will experience death because its supporters abandon it. The populist character must be maintained regardless of its form (MA Model, Skills) because it is very relevant to humankind's essential demands of mankind throughout the ages that always need brotherhood, mutual love, and a spirit of empowering the oppressed.

The results of research at MAN 2 Ponorogo showed that the development of madrasa in the form of superior classes makes the madrasa expensive so that the populist character of the madrasa is lost. The same thing happened to several other madrasas. The superior class and model madrasa made these madrasas seem elitist away from society because the culture was not in line with the surrounding community.

The elitist problem becomes a serious problem in developing countries such as the Indonesian nation, where people have succeeded in modernizing their educational institutions. These educational institutions have two significant impacts, namely, achievement orientation and elitism. The achievements of students have encouraged a sense of elitism. The elitism that originates from this school then creates an elite that is separated from the community; this condition is, of course, contrary to the main character of Madrasa.

Center of Excellence

Currently, in the era of the industrial revolution 4.0, the competition for achievement will be tighter. Among the most prominent trends are the demands of globalization marked by modernization and industrialization, which are increasingly rapid so that education is often identified with the development of human resources ready to work. According to Mujamil Qomar, creative and innovative madrasa managers are needed who are brave enough to make policies or decide different things with formal instructions from the top.[27] It is where the importance of various mentoring, coaching, and empowerment activities fosters the creativity of madrasa managers. If this view can be understood, then the

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[27] Mujamil Qomar, *Manajemen Pendidikan Islam* (Jakarta: Erlangga, 2007), 97.

measure of the success of madrasa managers is measured by the implementation of regulation and the extent to which the implementation of the regulation produces the products desired by various parties.

The advantages possessed by the mentored madrasa include survival, fighting power, endurance, adaptability and evolution, and diversity. The viability, fighting power, and endurance of madrassas can be proven that madrassas can live in all times and conditions, namely, since the Dutch colonial era, Japan, independence, the New Order political revolution, the New Order, reforms to the 21st century which increasingly show their existence.

Diversity

MBS is a management model based on the characteristics, characteristics, abilities, abilities, and needs of the school. With this kind of limitation, MBS guarantees diversityin managing the original school, which remains within the corridors of the national education policy. There is no more emphasis on uniformity, as has happened so far, which has killed the creativity of management and development of the madrasaas well as against the populist character of the madrasa. Decentralized management authorizes schools to carry out teaching and learning activities according to the conditions conditioned for local needs.[28]It will fulfill the demands of balance, which at the same time pay attention to the demands of localism that give an "authentic" identity on the one hand and face the growing challenges or opportunities presented by confucianism, which are *black spots* in orientation for most madrasa, even almost all schools in Indonesia.

Development of madrasa must be encouraged by the emergence of various forms, types, models, and approaches to education that vary according to society's complexity, ranging from general madrasa, general madrasa, vocational madrasa, and religious madrasa, to model madrasa. It will provide many choices for the Muslim community to send their children to school according to their wishes with various types. Various mentoring programs for madrassas must provide reasonable growth space for the aspirations of Muslims.

CONCLUSION

The various forms of the madrasa, both MA Skill, General, Model, Religious, and Diniyah, do not seem to have shown any improvement in the country's quality of madrasa. The madrasa under IAIN Ponorogo is still at a crossroads between maintaining old traditions and adopting new developments. The solution to that situation is that various coaching and mentoring programs by PTKI must be

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[28] Haerudin Haerudin, "Strategi Pengembangan Madrasa Tsanawiyah Swasta Terhadap Kualitas Pendidikan Islam di Kecamatan Tellulimpoe Kabupaten Sinjai," *AL-QAYYIMAH: Jurnal Pendidikan Islam* 2, no. 1 (2019): 15–27.

oriented towards affirming the vision of a religious, populist, quality, and diverse madrasa. For this reason, various madrasa development efforts should not stop at the only form, both MA Skills, General, Model, Religious, and Diniyah, but must cover all activities, starting from the concept, vision, mission, institutions, curriculum, methodology, learning process. Education human resources, educational environment, all of which must be based on Islamic teachings and values built in the process of all educational activities.

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