

## CRITICISM OF MADRASAH HUMAN RESOURCE (HR) DEVELOPMENT ANALYSIS

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**Abstract:** - *The purpose of writing this article is to find out about the criticism of Madrasah HR development analysis. This study uses a descriptive qualitative method with a literature study approach with analytical techniques based on books, journals, and documents related to the study under study. Based on the findings, it shows that Madrasah HR Development, especially for Teachers, has been running and continues to experience updates, starting from data collection using a digital or IT-based Management Information System. The current quality of madrasahs is the result of collaboration in human resource development between Islamic Religious Universities, Regional Offices of the Ministry of Religion, the Director General of Islamic Education and Religious Education and Training Centers. The forms of Madrasah HR development are in the form of education, training and self-development.*

**Keywords:** *Development Analysis, HR, Madrasah*

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### Introduction

The modernization of Islamic education, in its journey continues to experience the revitalization of institutions and the transformation of human resources in line with the development of science and technology. The quality of madrasahs continues to be studied and developed in order to produce adaptive outputs and outcomes, specialists in various fields of work. Quality Madrasah human resources (HR) as a determinant of the quality of education and the achievement of learning objectives. Teachers as the main human resources of Madrasahs, receive special treatment from the government for the development of their human resources. The importance of developing human resources for Madrasah Teachers, among others, is that Madrasahs are not just institutions that emphasize the transfer and transmission of knowledge, but can also develop skills and expertise (*skill and abilities*) (Azra, 1999). Islamic education in the course of history, or from time immemorial with all the dynamics of its development, has produced many people who have superior competence or resources. In fact, as stated by Harry J. Benda, who was quoted by Feisal Yusuf Amir, that pesantren had once been a center for cultural and social reform and change, even according to him, pesantren had given birth to kingdoms in various regions in Indonesia. This means that pesantren as part of Islamic educational institutions have contributed, formed Indonesian society which was accompanied by contributions to the development of science, methodology and learning techniques (Amir, 1995).

The Prophet Muhammad SAW, as a Prophet and Apostle of course has special and special competencies or resources, so that with the permission of Allah SWT, he is able to give birth to

intelligent people called Rasyidah friends who not only have spiritual competence but also have personal, social, and social competence. intellectual if we use the current term. During the classical period, Islamic education was able to produce many intellectual figures whose human resource capacities and competencies were not only recognized by the Muslims themselves but also received recognition from the international community. Intellectual figures at this time were called by Hossein Nasr as quoted by Asari as "universal figures" (Asari, 2007).

Islamic Education Institutions which have morphed into the name Madrasah, have entered the national education system. Seeing the face of Madrasahs today is very different compared to the Islamic Education period before Madrasahs, especially regarding human resource development. Currently Madrasahs have a number of binding regulations, ranging from management, education system, standardization, curriculum and to the development of Madrasah human resources that have been established by the government.

Teachers as Madrasah HR are required to have a number of competencies so that they are recognized as professional teachers. The development of teacher human resources is facilitated by the government as an effort to fulfill their rights as teachers. The development of teacher human resources is also an effort to improve teacher performance so that they become professional teachers. The development of Madrasah human resources has been systemized, for that it is worth mentioning that Madrasah teachers today are people who are reliable and professional so that they can produce reliable generations as was inscribed in Islamic education in the classical period.

The current form of Madrasah HR development can be in the form of education and/or training, competency development through teacher working groups, professional education and also self-development independently. Instructions in regulations regarding the development of Madrasah human resources should be implemented properly, sometimes technical problems can damage the rules that have been prepared and established. This means that there are still discrepancies between regulations and reality in the field or regulations have not been supported by sufficient funding, for example and other supporting data. Madrasah teachers as part of the State Civil Apparatus are required to be able to develop their competencies for a minimum of 20 hours of training each year, of course this must also be supported by sufficient funds. Likewise to the forms of competency development or improvement activities contained in regulations.

This paper will examine how the renewal of Madrasah HR development then has positive and negative impacts on the development of Madrasah HR.

## **Literature Review**

Human resources (HR) is the main asset of an organization (educational institution), one of which is madrasah. The future and sustainability of an organization depends on the knowledge, skills and competencies of human resources, as well as the synergy between human resources as the driving force of the organization and the effective management of other resources within the organization. HR is the most complex asset to manage because of individual uniqueness, differences in competence, qualifications, expertise and background of HR who are part of an organization. Serious attention to HR in an organization is increasing because the productivity of an organization is largely determined by the performance of its HR. For this it is necessary to implement human resource development. Development of human resources development is not only the responsibility of the government, but by everyone who pays serious attention to development and improving living standards and improving the quality of human resources (Kurniawan, 2020).

## **Method**

This research is a qualitative descriptive research with a literature study approach. In this study, documents are the key data collection instruments. The stages of data analysis in this study were: (1) collecting literature data; (2) literature review; (3) categorizing data literature into each research focus; and summarizing the data. The type of qualitative research with a literature study approach is a research activity carried out by collecting literature studies from papers, journals, books, and other documents related to the purpose of conducting research. Because this research is descriptive with a literature study approach, namely as a research procedure that produces data in the form of written words.

## **Result and Discussion**

### **A. Definition of Madrasah HR Development**

In the Indonesian dictionary *online*, The term "Development" comes from the word *flower*, which means efforts to improve quality for various needs of modern society. Whereas Human Resources (HR) according to the regulation of the Minister of Education and Culture Number 52 of 2014, are people who work or work in one organization/agency such as a school or madrasa.. As the term is commonly referred to as "*man behind the gun*", that is, the quality of a job is strongly influenced by the people who do it, not the media (Gintings, 2012). Therefore, HR can be interpreted as human competence. Human competence concerns knowledge, skills, attitudes and behavior that can be measured, observed and developed in carrying out job duties.

So important is the renewal of human competence, because humans are the object of education, then humans have a responsibility to God Almighty, to themselves, society and their environment. Therefore, education must be able to form, develop and strengthen the status and existence of humans as God's glorious creation by building human power that radiates in competence and behavior such as intellectual content, taste, and intention (Amir, 1995).

Then Madrasahs, which are commonly understood as Islamic educational institutions that already have legitimacy, and obtain the same position as schools as stipulated in the National Education System. State Madrasahs are managed by the government, while Private Madrasahs are managed by the community, although the management process refers to regulations decided by the government through the Ministry of Education and Culture and the Ministry of Religion.

Madrasah HR is part of the Ministry of Religion's HR, in Minister of Religion Regulation (PMA) Number 19 of 2020, it is stated that there are four HRM for the Ministry of Religion, first, civil servants, employees with contract agreements, non-employees of the state civil apparatus and the community. Meanwhile, according to Darmadi, there are three Madrasah human resources, namely the head of the Madrasa, teachers and students (Darmadi, 2018). Then Yasin said that Madrasah human resources were divided into two, namely, teaching staff (teachers) and non-educators or educational staff such as laboratory managers, libraries, administration, cleaning staff and security officers (Yasin, 2011). In PMA 90 of 2013 it was stated that Madrasah education staff include, Madrasah Heads, library managers, laboratories, administration, guidance and counseling, cleaning and security personnel.

The Madrasah head is an additional task for the teacher, as well as laboratory, library and counseling managers, therefore the Madrasah HR referred to in this paper is Madrasah teachers, although the author understands that Madrasah teachers are not the only Madrasah HR. Development of human resources (teachers), can be in the form of education and training, workshops, technical guidance and so on.

In the context of education modernization, the development or development of Madrasah human resources can be understood as efforts to update knowledge or develop the competence of human resources for teachers and education staff to obtain the expected goals in line with developments in science and technology (Nunzairina et al., 2021).

## **B. Outline of Updates in Madrasah HR Sector**

Madrasah HR reform has actually been carried out by the government on an ongoing basis so that it can deliver the current quality of madrasahs with various proud achievements. According to Rachman, Islamic Education, one of which is Madrasah, will become the center of attention and study of world civilization in the future, because it has been able to build Indonesian Islam in a peaceful and reassuring way. Therefore, according to Rachman, Islamic education must continue to be developed starting from management, curriculum to developing the quality of human resources, because Islamic Education has a very strategic role in building human resources to create a superior, moral and dignified modern society (Fathor, 2021).

In this context, the Ministry of Religion of the Republic of Indonesia has formulated the goals of Islamic education by revitalizing and repositioning the development of the Islamic education system by prioritizing strengthening and character building, namely *First, religious full people*, meaning having resources that are not only skilled, intelligent, independent but also have sincerity based on strong faith. *Second, religious community leader*, namely the resources of a Muslim who can become a motor in dealing with dynamics, transformation in various fields such as social, cultural, economic and political fields. *Third, religious intelektual*, means a Muslim who not only has high integrity but has strong scientific resources, is able to carry out scientific analysis and has the right sense of social empathy (Fathor, 2021).

This idea is in accordance with what has been stated by Azra that Islamic education must have human resources that have a balanced quality, namely faith, knowledge and charity, have physical and spiritual skills, quality emotionally and rationally. The human resource crisis will materialize if things like this are not taken into consideration and are not cared for as is feared in modern education. Preparation of high-quality human resources, mastering science and technology as well as having expertise and skills, then based on faith or having religious values as a driving force for reform. Only with this can Indonesia become a *makom survive* in the life of the *world competitive* (Azra, 1999).

To embody the above ideas, the government has made regulations in the form of Decrees and Regulations of the Minister of Religion (KMA/PMA) by producing a number of regulations, especially those relating to data collection, competency, standardization, academic qualifications, performance and discipline of Madrasah Teachers. The era of globalization which is characterized by digital transformation in the field of education as a form of progress in science and technology, is a cause that influences the direction of competency development or madrasah teacher resources, so that teachers are able to be adaptive to any changes. Competence, academic qualifications, performance and discipline referred to above are indicators of teacher professionalism. This indicator is of course the realm of reform or an outline of reform in the field of human resources.

### **a. Data Collection of Madrasah Teachers**

Efforts to increase competence for the development of Madrasah Teacher HR must be supported by valid data, without data on Madrasah HR development it is difficult to implement with targets that match the needs and establishment of appropriate policies (Azra, 1999). Teacher data becomes input material, when planning competency development. With the data, it will be known the number of teachers, data on Madrasah institutions, students and other interests.

In the current era of digital transformation, there are many online applications that are used to store and manage data. Education reform has a very close relationship with management information systems. Management information systems (MIS) are a combination of HR and information technology applications to process and store data (Rusdiana, 2018). The data in the SIM is a database and is very important in relation to the planning function for decision making, implementation and evaluation (As'ad, 2020).

Within the Ministry of Religion through the Decree of the Minister of Religion of the Republic of Indonesia Number 83 of 2022 concerning the management of Education data in Madrasahs, it has been decided to use *Education Manajement Information System* (EMIS). In addition to EMIS, there are also applications that are used for Madrasah HR management, namely Simpatika, Ijop, Bos, erkam and the Simdiklat application. Until the end of 2023, all existing management information systems at the Ministry of Religion must be integrated. EMIS is an application that is specifically used for the management of Madrasah institutions, which are managed by the Ministry of Religion. Revitalization and development to present an up-to-date system is continuously being pursued so that it can provide new ideas and ideas. EMIS was formulated aiming to review and revise institutional data. EMIS has been pursued by the government by presenting a new branding, and integrated with other applications, such as e-RKAM, Simpatika, BOS, AKSI and other applications. Apart from EMIS, is the SIMPATIKA Application, which stands for Information and Management System for Educators and Education Personnel within the Ministry of Religion.. This online application works as service center for teachers and education personnel (PTK). This service is a follow-up to the government program "Padamu Negeri" sponsored by the Ministry of Education and Culture from 2013 to 2015. Through this application, services are developed with many programs specifically for the interests of teachers and education staff. These programs are portfolio digitization, scholarship assistance and allowances, training, certification, quality mapping, and other activities. This service involves Madrasah heads, District/City Ministry of Religion Offices, Regional Offices of the Provincial Ministry of Religion, and to all work parts of the central Ministry of Religion in an integrated manner.

#### **b. Madrasa Teacher Standardization**

Law (UU) Number 14 of 2005 article 10 paragraph 1, regarding Teachers and Lecturers, requires a teacher to have certain standards or criteria that are recognized by the state as a measuring tool to determine as a teacher. The standardization referred to is a number of special competencies required. These competencies are pedagogic, personality, social, and professional competencies. These competencies absolutely must be possessed by a teacher and are an integral part that cannot be lacking, so that they are called professional teachers. The above competencies according to Government Regulation (PP) Number 57 of 2021 concerning National Education Standards are the minimum criteria. The PP

also states that teachers must meet the minimum criteria for academic qualifications which can be proven by a diploma or a certificate of expertise.

Setting teacher competency standards is the government's effort to acquire professional teachers. Fulfillment of these competency requirements means that teachers can continuously improve their competence. This competency is a collaboration between self-potential, science and technology, social and spiritual, all of which unite within a teacher. These competencies include mastery of teaching materials, understanding of students, varied approaches and personal and professional self-development (Feriana, 2019). It was further stated that basic competence, the minimum criteria for academic qualifications that must be possessed by a teacher, is having completed undergraduate education (S1) for early childhood education, basic education and secondary education. Regulation of the Minister of Religion (PMA) Number 70 of 2013 concerning the implementation of Madrasah education states that Madrasah Teachers must have general qualifications, academic qualifications and competencies.

These general qualifications are, *First*, Madrasah teachers should be people who have faith and fear God Almighty. *Second*, Madrasah teachers must be noble and, *third* Madrasah teachers must be physically and mentally healthy. Especially for teachers in the subjects of the Koran, Hadith, Aqeedah, Morals, Jurisprudence, Islamic cultural history and other Islamic education, it is mandatory for teachers who are Muslim. Then the minimum competencies of madrasa teachers are the same as the provisions that apply to school teachers, namely, pedagogic competence, personality, professional and social competence and are required to be able to read and write the Koran. Specifically for private madrasahs, the Ministry of Religion has issued Decree of the Minister of Religion Number 1006 of 2021 concerning Guidelines for Appointing Teachers in Madrasahs managed by the community. The scope of the guideline explains the determination of the requirements for prospective teachers, the rules for acceptance, selection, graduation and appointment and dismissal. This guideline aims to ensure that madrasahs obtain teachers who have the qualifications and competencies in accordance with applicable regulations. Standardization of Private Madrasah Teachers must have general requirements, administration and academic qualifications.

Therefore, it is necessary to have continuous development services for the above competencies, as an effort to develop or develop teacher resources in accordance with current developments. Government Regulation Number 19 of 2017, which states that teachers as professional educators have the task of educating, teaching, guiding, directing, training, assessing and evaluating students, must have academic qualifications and educator certification as formal proof of recognition as a professional teacher.

In Permenpan RB Number 16 of 2009 regarding the functional position of the teacher and the credit score, it is stated that the teacher must have performance. Then in RI Government Regulation Number 94 of 2021 concerning PNS discipline, it states that teachers must have discipline or the ability to comply with obligations and not do what is prohibited by the government in accordance with applicable laws.

From the above regulations it can be concluded that teacher standardization is required for four professional indicators, namely teachers must

have academic qualifications, educator certification, competence, performance and discipline.

### c. Madrasa Teacher Education and Certification

Based on the Decree of the Minister of Religion Number 402 of 2022, TAbout Competency Development Guidelines for Civil Servants of the Ministry of Religion Through the Education Path given to civil servants in the form of giving study assignments and study permits to support the transformation of human resources in apparatus. Madrasah Teacher competency development through educational pathways can be provided with the help of scholarships with certain terms and conditions. In addition, Madrasah teachers are given the freedom to develop themselves to a higher level of education by first obtaining approval from the authorized official so that the teacher concerned obtains a study permit.

In addition, teachers are also required to have an educational certificate. In a copy of the Regulation of the Minister of Education and Culture, Research and Technology (Permendikbudristek) Number 54 of 2022, it is stated that educator certificates are given by the government to teachers with the aim of providing formal recognition as professional teachers. Teachers who wish to receive an education certificate must take part in the selection of the teacher professional education program which is called the in-service teacher professional education program. The teacher certification program fulfills teacher HR competencies, namely pedagogic, personality, social and professional competencies in accordance with applicable regulations.

The meaning of Teachers in the Position above is Teachers who are appointed until 2025. The Teacher certification program began in 2007. There are two forms or government patterns of Teacher certification, *First*, Prior or pre-service teacher certification is referred to as Teacher Professional Education (PPG). This form of implementing face-to-face learning for approximately 6 (six) months to one year at a special institution required by the government, namely LPTK. *Second*, Teacher Certification in Position (PLPG), this form carries out classical learning for approximately 10 to 12 days before graduation is determined and a certificate is obtained (Nuem, 2020).

In the course of the certification program has been running up to three periods. The first period was devoted to teachers who were appointed until 2005. *Second*, Implementation of certification for teachers appointed until the end of 2015. *Third*, specifically for teachers who were appointed after 2015. Renewal in the recruitment of education certification teachers continues to develop in aspects of the process, assessment of graduation and forms of implementation (Musfah, 2022).

There are two main issues regarding this Teacher Certification, *First*, an institution appointed by the government to carry out teacher certification, namely LPTK. Second, the implementation of certification was initially carried out and funded by the government, then recently with a different pattern the funding for this certification was borne by the teacher concerned. *Third*, the relevance of increasing competence obtained after obtaining an educator certificate with the teacher's work ethic and learning tools provided to support the profession.

#### **d. Madrasa Teacher Training**

According to Nasir Usman, developing quality human resources can be obtained in three ways, namely through formal education, systematic training and self-development (Usman, 2012). The Regulation of the Minister of Religion of the Republic of Indonesia Number 19 of 2020 also states that HR development can be obtained through training, because the implementation of the training aims to develop HR competencies which include knowledge, skills and attitudes/behaviors.

In RI Government Regulation Number 11 of 2017 concerning Management of Civil Servants it is stated that the right of a civil servant to receive HR development is at least 20 hours of training in a year. Likewise ASN competency development is regulated in Law number 5 of 2014. The PNS HR development referred to in the regulation is divided into two forms, namely Education and/or Training, and for ASN, Education and Training, seminars, courses and upgrading.

From the regulations above it is clear that Madrasah teachers who are civil servants or honorary / ASN are guaranteed their existence or have the same rights to receive human resource development opportunities by the government or the state although on the one hand they are given the freedom to develop their own competence independently.

The special institution that handles training set up by the government to develop human resource competencies within the Ministry of Religion is the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia. In its organizational structure, the R & D Agency has two training centers, namely the Center for Education and Training for Administrative Personnel and the Center for Education and Training for Technical Education and Religious Personnel which is located in Jakarta. As a technical implementer in the area, it was formed under the name of the Religious Education and Training Center or what is often referred to as the Religious Training Center.

Therefore, talking about the development of Madrasah human resources is the task or work of Religious Education and Training Centers in the form of training. Madrasah management is under the Regional Office of the Provincial Ministry of Religion, namely the Madrasah Education sector, while the development of Madrasah human resources is at the Religious Education and Training Center or what is known as the Religious Education and Training Center, which is the management workshop of the Ministry of Religion in the regions. There are two types of training provided for Madrasah heads and teachers, *First*, Educational Substantive Technical Training, namely with regard to certain topics such as learning management training, Madrasah Principal Management, subjects or fields of study, IT, curriculum, instructional media, classroom action research, KTI and so on.

*Second*, Educational Functional Training, such as training for prospective supervisors, prospective Madrasah heads and the required tiered training. The training is carried out with 4 (four) first stages, planning, second implementation, third monitoring and evaluation and fourth is reporting.

At the planning stage, a training needs analysis or what is known as (AKP) or terms is carried out *needed assessment/training needs*. This analysis is carried out with the aim of recording or gathering information to find out what

competencies are actually needed that need to be developed for madrasa teachers in the regions, because there are *gap* between the desired competence and what is currently owned, with the assumption that the implementation of training must be based on needs (Herwina, 2021). The PPA is formulated, based on the availability of a training curriculum that has been determined by the authorized official at the Ministry of Religion.

The PPA instruments are prepared by the appointed team, then the instruments are distributed to Madrasahs or work units/agencies of the Ministry of Religion in districts/cities. It is at this point that the role of the madrasa head is actually needed, assessing or mapping the competence of madrasa teachers, with the aim of knowing the actual needs so that the goals of madrasa education are achieved as stated in the vision and mission of the madrasa.

After knowing the types of training needed, based on the results of the PPA, then this information becomes material for discussion during the Training Evaluation and Planning coordination meeting (Rakor) which is attended by the head of the Office of the Ministry of Religion of the Regency/city, representatives of the head and supervisor of Madrasahs to be designated as a program next year's training.

The PPA becomes an obligation in the process of establishing a training program, but sometimes it fails, meaning that the results of the PPA cannot be applied for several reasons. *First*, training is still based on budget, not fully based on needs. *Second*, there are curriculum changes that must be applied to Madrasahs such as the 2013 Curriculum and the Merdeka Curriculum. *Third*, there are government priority programs such as the Mental Revolution and Religious Moderation. These three things are the reason for the slowdown or failure to realize the expected increase in the competence of Madrasah Teacher HR. At the training implementation stage, prospective training participants are determined based on data from Madrasah teachers who have never attended training in the last 2 years and the required participant criteria according to the data available in the Education and Training Management System (Simdiklat) application. Invitations for training participants were sent out, taking into account the quota of participants for each satker of the Ministry of Religion. Determination of the participant quota is based on the results of the PPA that have been known beforehand.

In terms of determining the participants, this also sometimes becomes a problem or obstacle so that the training participants are not on target. This problem occurs due to several reasons. *First* there are limits to authority to assign prospective trainees, the head of the Office of the Ministry of Religion and the head of Madrasah have full authority to assign teachers as potential trainees. *Second*, is the unpreparedness of prospective trainees who are influenced by health, family and other classic reasons. *Third*, Minsed that the prospective participants who will be assigned are not supportive, on the one hand there are still those who assume that the training is a burden, not yet a necessity, on the other hand there are some madrasa teachers who are willing to take part in the training, because those concerned need a training certificate for promotion purposes.

After the implementation of the training ends, there are structured assignments given to training alumni in the form of implementing follow-up plans from the training and dissemination to peer teachers after arriving at the

assignment. At this stage there were also some training alumni who did not carry it out. So that what is obtained during the training is not conveyed to other teachers. Madrasah heads should be able to oblige and facilitate teachers who have completed training to be able to present the important points of what was obtained during the training.

From the reality of the implementation of the training above, it can be understood that it still exists *mismatch* between regulations and technical implementation in the field so that the development of Madrasah teacher human resources is not optimal as expected at the planning stage.

#### e. Self-development

Self-development activities are part of the Continuous Professional Development (PKB) efforts. This PKB has three forms of activities namely self-development, scientific publications, and innovative works. In Permenpan and RB No. 16 of 2009 stated, self-development activities apart from education and training are teacher collective activities. This collective form of teachers is like a scientific meeting that is mutually agreed upon by teachers who intend to acquire a certain professional competence, in the form of activities:

1. Workshops, Teacher working groups (KKG), Subject Teacher Consultations (MGMP). KKG is a forum for teachers to improve competence at the SMP/MTs and SMA/MA levels, as well as the MGMP as an effective forum especially for subject teachers to bind HR, regarding mastery of models, strategies and learning media to deepening the material (Efendi, 2022).
2. Seminars, either as resource persons or participants;
3. Other collective activities such as those that support teacher duties and performance.

Continuous professional development for Madrasah Teachers is regulated in Minister of Religion Regulation Number 38 of 2018. PKB is an effort to develop teacher competence in accordance with developments in science and technology, then it is carried out in stages and continuously or continuously. The regulation states that the purpose of this activity is to increase the knowledge, skills and professional attitudes of teachers in carrying out their duties as educators. PKB is carried out in an inclusive, comprehensive, independent, measurable, affordable manner with several approaches, which are presented in an inclusive manner.

Comprehensive inclusiveness is interpreted as a comprehensive development which includes all teacher competencies regulated in regulations, namely pedagogical, social, professional and personality competencies. Then what is meant by the independent principle means that the implementation of teacher competency development is carried out voluntarily and is the teacher's own initiative.

The term measurable in the regulation above requires that the development can be observed and assessed. The principle of affordability, shows that development implementation must provide convenience in terms of cost and implementation locus. Multi-approaches mean competency development is presented with various methods, models and media. Lastly, inclusiveness requires that this development be carried out by instilling the values of tolerance by not

discriminating against differences in teacher backgrounds. Continuing Professional Development has a slight difference from human resource development in the form of training. Training is carried out by institutions that have received legitimacy from the government, both in terms of financing and management, or in collaboration with teacher groups with community self-funding. Meanwhile, apart from being able to carry out PKB by the government, it is also at the initiative of teachers who are gathered in teacher groups.

As a form of the government's seriousness, the PKB program is a priority program for the Ministry of Religion in order to improve the quality of Islamic Education in Indonesia, both for Madrasah Teachers, Heads of Public and private Madrasahs, as well as for Madrasah supervisors in the form of KKG, MGMP, MGBK activities and Madrasah working groups (KKM) and supervisors (pokjawas) through project implementation *Madrasah Education Quality Reform* which is abbreviated as REP-MEQR, which is an HR collaboration and investment activity built by the government through the Ministry of Religion whose source of funding is through foreign loans or the world bank which has started from 2020 to 2024.

### C. Positive and Negative Impacts of HR Sector Renewal

Every change always brings positive and negative impacts. Likewise, education reform in the field of madrasah human resources has positive and negative impacts on education.

#### 1). Positive impact

1. Improving Service Quality, as it is *database* teachers and education staff who have been systemized using a management information system such as that in SIMPATIKA, greatly facilitate and minimize errors in managing HR data for teachers and Madrasah Education staff. This online application can provide accurate information at any time when needed because the data in the application is always updated at a certain time. SIMPATIKA is a data center that generates information, starting from the number of teachers, certification registration, NUPTK and other educational needs. So that the update in the data collection system in addition to providing convenience and minimizing mistakes can also improve the quality of service to Madrasah Teachers and other parties who need it.
2. Improving the Quality of Institutions and Graduates. HR standardization and development have a positive impact on *First*, improve the quality of Education. In simple terms, if there are competent people in a Madrasah, who have reliable resources in accordance with their respective fields, they can automatically improve the quality of Madrasahs, both in terms of administration, the quality of learning and ultimately produce quality graduates in accordance with learning objectives. and madrasah vision and mission.
3. Strong Madrasah Leadership. Effective management of teaching and educational staff, solid, intelligent and dynamic teamwork, bringing independence, openness in management, evaluation and improvement and sustainability, responsive and anti-additive.
4. Produce graduates who can compete with jobs.

#### 2). Negative impact

1. Unequal competency development for all teachers, it could be because training programs or the like are not supported by sufficient funds, Madrasah leadership that is less visionary eventually occurs *gap* competency between one Madrasah and another Madrasah, madrasahs in urban and rural areas and Public and Private Madrasahs.
2. Development of HR competencies that are not holistic but still partial by only emphasizing reason, mastery of theories and concepts such as curriculum changes and so on. So that the power of movement that grows from awareness and responsibility is less consistent. It is appropriate that the development of Madrasah Teacher HR has contents that can touch the soul and heart based on faith as exemplified by previous scholars.
3. growing *mind set* negative assumption that human resource development is only a formality. Implementation of training and other types of development is considered only to obtain a certificate for administrative purposes of promotion and pursuit of certification. Of the various human resource development programs such as training, workshops and so on, many teachers consider them mere formalities, so they lack the seriousness to use them to improve competence. Because the measure of HR competence is still dominant with administrative evidence.
4. Renewal of human resources that is not supported by existing facilities and infrastructure at Madrasahs such as *Wifi* sufficient, *infocus*, multimedia hall laptops, libraries and so on.

## Conclusion

Madrasah HR development, especially for teachers, has been ongoing and continues to experience updates, starting from data collection using a digital or IT-based Management Information System, updates with changes in regulations which are essentially aimed at inviting and requiring Madrasah Teachers to become professional Teachers. The current quality of madrasahs is the result of collaboration in human resource development between Islamic Religious Universities, Regional Offices of the Ministry of Religion, Director General of Islamic Education and Religious Education and Training Centers.

Teacher standardization, which is established through regulations, makes the teaching profession a special profession that not just anyone can do, except for people who have special competencies, academic classifications, have high performance and discipline.

Madrasah Teacher HR is formulated in such a way, is the government's effort to produce Madrasah graduates who have superior human resources, in accordance with National education goals. The form of Madrasah HR development is in the form of education, training and self-development.

On the one hand, the government's policy regarding the development of Madrasah human resources is very good, but on the other hand, there are still discrepancies between regulations and technical implementation. Education Renewal in the field of HR certainly has positive and negative impacts. The development of Madrasah human resources should have religious values so that they are not partial which emphasizes intellectuals alone, but must be able to touch the heart and soul which can make them aware of their obligations and responsibilities as a Madrasah Teacher. It is this religious value that gives consistent enthusiasm, movement and appeal to the teacher, so that it also transmits it to students or pupils.

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