

THE DEVELOPMENT OF PREEMINENT ISLAMIC SCHOOL IN INDONESIA

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Abstract: *This research focuses on the development of preeminent Islamic school in Indonesia which are now growing rapidly. This study using the literature review method resulted in a conclusion that now public schools already have Islamic labels and uniqueness. Although this school is a public school (not a Madrasah), the addition of an Islamic label behind it makes this school a preeminent Islamic school. The factors behind the growth of preeminent Islamic school in Indonesia include; 1) Education and Religion of the Majority in Indonesia, 2) Education and Morality (moral needs), 3) Education and Religious Quality, Political, Sociological and Economic Development of Indonesian Muslims.*

Keywords: *Development, Preeminent, Islamic School.*

Introduction

Islamic education in the country began to develop rapidly. This can be seen from the development of schools with common identities in the community such as Elementary school, Junior High school, Senior High School, which began to put the name Islam behind their name. Not just a name tag attached, the program and curriculum in it have also undergone exciting changes in the Islamic world. Making Islam the main foundation in learning, from theory to application, both at school and after returning home has made the birth of this new institution received a warm welcome among the Muslim community in the country.

The rapid development that has occurred at this institution has made it one of the preeminent participants in the world of education in the archipelago. It is appropriate that this discussion is given the theme of the Growth of preeminent Islamic School. However, it is necessary to deepen the background of the birth of this preeminent Islamic school and what aspects have made it a preeminent Islamic educational institution. Apart from the preeminent Islamic school, this paper also provides an analysis of the birth of an Integrated Islamic School which has become part of the preeminent Islamic School in Indonesia.

This Integrated Islamic School seeks to provide solutions to the rift in the world of education in Indonesia. The crack in question is that there is still a dichotomy in education in Indonesia. The concept of integration that is offered can at least reduce the compartmentalized frames of education, both in terms of curriculum, methods, and various other aspects. Based on this, this paper will present the author's perceptions by revealing the meaning and implementation of the integrated Islamic School.

Literature Review

A. The Background of the Emergence of the Preeminent Islamic School Phenomenon

Featured Islamic school in Indonesia have become a new color in the world of Indonesian education. Basically all school are superior, but in order to attract enthusiasts to an educational institution, these Islamic schools then emphasize themselves more to be included and called as superior school. Even with various names embedded in the name of the preeminent Islamic school, such as International school, Full Day School, Boarding School, Integrated to the designation Model school.

Basically, all of the inclusion of excellence in the above schools is an embedding in the form of ideals, or as limited as claims by the school. However, it is not uncommon for it to be a superior substance. Excellence is an ideal because the education system and output from these educational institutions are still in process and there is no evidence of accountability. Furthermore, a Featured school is only a claim because it wants to be seen and interested even though the process in it does not reflect the embedding of the name given. Even so, the presence of the Featured Islamic School has changed the direction of the world of national education today. Its appearance in the midst of society has made it a new choice in the world of education in the archipelago. There are several factors behind the birth of Preeminent Islamic schools in Indonesia, they are:

1. Majority Education and Religion
2. Education and Morality
3. Education and Religious Quality
4. Political, Sociological and Economic Development of Indonesian Muslims

Result and Discussion

A. Aspects of Excellence

In the arrangement and implementation, apart from the three aspects above, the writer sees three other things which are the advantages of Islamic school in Indonesia. The three advantages are the superior school program, the superior school character and the superior school age (age). The three advantages are at least a consideration for the community to provide learning opportunities at the desired institutions for their children. Today's top school have at least one or two of the advantages above, and very rarely have all three.

At the beginning of the discussion, an illustration was given that one of the factors in the birth of the Preeminent Islamic School and Integrated Islamic School was the weak quality of education owned by this country. Likewise with the aim of the birth of the Integrated Islamic School which emerged since 1992, is a major step in realizing a school model that is able to integrate qauliy and kauniy knowledge into one unit in learning so that it can give birth to a generation of quality both academically and spiritually.¹ Likewise with the conclusion of Halfian Lubis' research on the Growth of Preeminent Islamic School in Indonesia which states that the Preeminent Islamic High School in Indonesia focuses on strategies for improving the quality of education both on curriculum development, the recruitment system for qualified teachers and students, as well as the provision and use of educational facilities . In addition, the quality of the learning process can be seen from the management of education quality, development of active learning methods, integrative methods and various other learning innovations.²

The contribution of this preeminent Islamic institution in improving the quality of education in the country is not just an ideal but a fact. From reliable data, the author can provide an analysis of the quality of education that is improved by preeminent Islamic schools in Indonesia as follows:

1. Quality improvement of quality management

¹ Alaydroes, et al., Specificity, pg

² Lubis., H. xv

The preeminent Islamic schools in Indonesia have a very large contribution to the quality of national education, especially in the field of passing the National Examination UN. The preeminent Islamic schools in Indonesia which are the objects of Halfian Lubis' research illustrate that the passing of the National Examination in 2005 and 2006 was very satisfying for national education. The preeminent Islamic school is able to make a very large contribution to the tradition of passing students on the national education national exam with a rate of almost 100% of national final exam passing achieved by Indonesia Preeminent Islamic schools. Although all educational institutions in Indonesia, whether they are superior or not, are able to achieve this achievement, it should be noted that achieving 100% passing the National Examination is an achievement that is favoured by preeminent Islamic schools. Because passing the National Examination is also a demand for the parties in the world of education, both principals, teachers, and parents.

2. Building socio-cultural

The development of Islamic character is the next ideal that is echoed by preeminent Islamic school. This is the sincere intention of parents who entrust their children to the Preeminent Islamic school. With ideals accompanied by a sense of responsibility for the mandate of these parents, preeminent Islamic schools are able to direct the socio-cultural students towards a more religious direction. In addition to fostering science and technology, preeminent Islamic school are also very focused on the religious habituation of students, such as congregational prayer habituation, reading and memorizing verses of the Koran, memorizing Asma'ul Husna, reading and memorizing daily prayers and so on. Getting used to greetings, kissing the teacher's hand, limited association of men and women, Muslim and Muslim clothing, as well as other religious practices that can provide cool air to the ideals of national education. This is because one of the goals of national education is to shape the character of religious students.

3. Meaning and Implementation Integrated Islamic school

SIT is an educational institution that is committed to practicing Islamic values in the education system with the aim that students have a balanced competence in mastering natural science and religion, between cognitive, affective and psychomotor. SIT is held by integrating the values and teachings of Islam in an integrated Islamic curriculum building so that there is no term dichotomy of education with an effective learning approach, and involves optimal and cooperative efforts between teachers and parents, as well as the community to foster the character and competence of students so that intelligent in IQ, EQ and SQ and able to do good charity. The term "Integrated" in SIT is meant as reinforcement (taukid) of Islam itself. The point is Islam that is whole, integral, not partial, syumuliah not juz'iyah. This is the main spirit in the da'wah movement in the field of education as a "resistance" to secular understanding, dichotomy, juz'iyah.³

In its application, SIT is defined as a school that applies an implementation approach by combining general education and religious education into one curriculum. With this approach, all subjects and all school activities cannot be separated from the framework of Islamic teachings and values. There is no dichotomy, there is no separation, there is no "secularization" where lessons and all discussions are free from Islamic values and teachings, or "sacral" in which Islam is taught regardless of the beneficial context of present and future life. General subjects, such as mathematics, science, social studies, language, body / health, skills are framed by Islamic footing, guidelines and guidelines. Meanwhile, in religious lessons, the curriculum

³ Fahmi Alaydroes, et al, Specificity of Integrated Islamic Schools; Quality Standards (Jakarta: JSIT Indonesia Quality Team, nd), p. 5

is enriched with contemporary context approaches and benefits, and benefits.⁴ The following authors include examples of integrated lessons between the national curriculum and the addition of the Integrated Islamic School curriculum, in Civics class I SD semester I.⁵

In terms of learning methods, SIT also continues to strive to combine various methods that are able to provide explanations of meaning and value to students who have different learning styles. Different learning styles and intelligences make SIT also emphasize integration in learning methods so that they can optimize the cognitive, affective and psychomotor domains. The implication of this integration demands the development of a rich, varied approach to the learning process that uses media and learning resources that are broad and flexible. The learning method emphasizes the use and approaches that trigger and stimulate the optimization of left brain and right brain empowerment. With this understanding, learning at SIT should be implemented with a (a) problem solving-based approach that trains students to think critically, systematically, logical and solution (b) based on creativity that trains students to think original, flexible (flexible) and fluent and imaginative. Skills to carry out various activities that are beneficial and beneficial to themselves and their environment.⁶

In the realm of multiple abilities of students, SIT seeks to provide Islamic values that are able to make students as human beings who are superior in intellectual, high spiritual values and excel in skills with a strong and ideal body. Therefore, SIT also combines aqliyah, spiritual and Javanese education. This means that SIT seeks to educate students to become children who develop their intellectual and intellectual abilities, improve the quality of their faith and devotion to Allah SWT, develop noble morals, and also have health, fitness and skills in their daily lives.⁷

B. Challenges and Prospects

Muslim activists who care about the world of Islamic education in Indonesia have made quite an effort in building and starting Islamic religion-based learning. The Islamization of this knowledge has been implemented with the authority they have in private schools either owned by foundations or belonging to certain organizations or even family owned. The current rapid progress is a satisfying result for the founders of this flagship Islamic school. The quality of educators who serve as teachers as well as the quality of students being taught have also become the selling points of this preeminent Islamic school. Behind all of these achievements, these education activists must not be careless in all fields that could drop their selling price. According to the author, There are 2 tough challenges that need to be considered by the managers of these preeminent Islamic school institutions. The two challenges are internal and external challenges.

a. Internal challenges

One of the internal challenges according to the author is the ability of the preeminent Islamic schools to maintain the quality of education that has been built. The education system that has been run must be maintained and continue to innovate. Top Islamic schools must not feel as safe as public transportation that feels safe before the arrival of Grab or online motorbike driver. Islamic schools must provide developments in the quality of education that can be done from within the school environment.

Furthermore, apart from maintaining the quality of education, preeminent Islamic school also guard themselves from internal attacks such as losing religious norms and values to educators and students. This is a very big challenge especially for teachers who have just joined this preeminent Islamic school. Those who are accustomed to outside the Islamic school

⁴ Alaydroes, et al., Specificity, p. 5-6

⁵ *Ibid.*, h. 31-32

⁶ *Ibid.* h. 6

⁷ *Ibid.*

environment certainly do not know the traditions of preeminent Islamic school. This can be a big dilemma for preeminent Islamic school which have been able to provide exemplary lessons from old teachers.

b. External challenges

The achievements that have been made by the preeminent Islamic school are extraordinary achievements. This achievement has become the gossip of healthy competitors in the field of education but not one belief. The achievements that have been made, both in the academic field and in the quality of students, are certainly a matter of pride for preeminent Islamic school. However, this achievement will be a topic of discussion among non-Muslim education activists. one of their conversations is the financial education of preeminent Islamic school that are considered high. Non-Muslims know very well that preeminent Islamic school are schools that are inhabited by elite people (expensive schools). The high cost of education as if this preeminent Islamic school is only intended for people who have a middle and upper economy.

Apart from the field of academic quality, another fact is the courage of non-Muslim schools to pay higher educators' salaries than those offered by top Islamic school. This is a polemic for Islamic school, because the human nature of teachers who have the potential to improve education seems to be inclined towards fulfilling personal economic needs. This has made educators turn towards non-Muslim school a little. This is certainly a big challenge for the preeminent Islamic school in order to be able to provide honorarium for qualified educators with their busy working hours.

Featured Islamic school are a part of the social history of Indonesian education. The current rapid development is not impossible to stagnate in the future, because this is the law of historical stones. From that, a preeminent Islamic school should be able to maintain and maintain all aspects that make them called the preeminent Islamic school in this country. Good prospects must be well managed, so that in the future the preeminent Islamic school are not only part of a discussion of history that has ever developed and will experience stagnation. However, it is hoped that the preeminent Islamic school will still be able to maintain their existence in the world of national education which is able to give birth to generations who are intellectually and emotionally intelligent.

Method

This type of research is descriptive qualitative or often known as postpositivistic, artistic and interpretative research. In the context of this research, the qualitative method used seeks to describe the data obtained from the field in a clear and natural manner so that this method is quite effective in examining how the process and application of an event takes place..

Conclusion

Featured Islamic schools are public schools (Elementary school, Junior High school, Senior High School, Vocational school) which have a label and distinctiveness of Islam. This school is always covered with Islamic light in its learning environment. Even though this school is a public school (not a Madrasah), the addition of an Islamic label behind it makes a preeminent Islamic school as a public education institution that has more prominent Islamic programs, both from the curriculum that adds both theoretical and applied religious lessons, as well as the current system. in Islamic tradition.

There are various factors behind the growth of preeminent Islamic school in Indonesia, including; 1) Education and Religion of the Majority in Indonesia, 2) Education and Morality (moral needs), 3) Education and Religious Quality, Political, Sociological and Economic Development of Indonesian Muslims.

Integrated Islamic schools as a solution to the dry nuances of Islam in the world of Indonesian education. Integrated Islamic Schools try to provide solutions to the dichotomy of science through integration and Islamization of science. SIT also provides integration in students' understanding, student spirit and spiritual emotions. In addition, SIT provides a solution for the inactivity of parents in the success of Islamic education. Through SIT, parents are invited to play an active role and cooperate in building an educational spirit in students.

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