

ISLAMIC INTERNATIONAL SCHOOL: WILTED BEFORE GROWING CRITICAL STUDY ON MADRASAH CURRICULUM

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ABSTRACT

Issuing international school brings the impact of education policy of this nation. The freedom of planning curriculum with KTSP become different the management of Islamic school. Islamic school as stakeholder of education moves to internationalization issue toward globalization era. The growing of technology and information change mindset of Islamic school principle by filling the pupils with many competences caused distortion of Islamic character in Islamic school. A lot of Islamic schools have been making mutualism cooperation between some universities of over seas country. Islamic school as representative of Islamic boarding school run far away from soul of Islam as Islamic subjects are deleted and changed into secular subjects. One of the most current issues to deal with such phenomena is to criticize the applying curriculum toward Islamic curriculum, comparing the content of subject in the earlier of Islamic school founded and elaborates historical review of Islamic school. This paper also presents the appearance of this curriculum both two sides point of view. Data from many studies are given in this paper to show the real problem of the curriculum. Many studies show that Islamic school is a secular school with Islamic supplement. Character of Islam is not found in Islamic school. In response to such issues, this paper takes into account the reconstruction of Islamic curriculums into Islamic schools as the best place to build students' concept and students' efficacy with Islamic value also are highlighted.

A. The Problem

In general, madrasah meant the institution uses classical system and the class with all the amenities such as chairs, tables and whiteboards, but aspects of the traditions and implemented curriculum. There are several opinions about the emergence is Syalabi (1987: 43), madrasah was first established in the early centuries AD 11-12



(age 5 H), in particular by the Bani of Seljug vizier Nizam al-Mulk in Baghdad¹⁹³. The emergence of madrasah education was initially motivated by religious and economic motivations, as well as politically motivated. Because it is a formalization of Islamic institutions by the government against the informal education system that already exists, the other side is that the provisions are more clearly associated with the components of education and government involvement in the management of madrasah.

Islamic education historian Mehdi al Tibawi Nakosteen 194, said that the madrasah (Arabic) refers to a broad higher education institutions in the Islamic world (classical) pre-modern. That is, the term madrasah classical period of Islam is not the same in terms of terminology with Indonesian madrasah. The researchers wrote the history of Islamic education is a variable, for example, schule or Hochschule (Germany), school, college or academy (UK). Nakosteen translate the word madrasah university (university). He also explained that the madrasahs in the classical period of Islam was founded by the Islamic rulers when it was to relieve the burdens of the mosque secular-sectarian education. Because before that time, mosque when it was already used as a public educational institution. The purpose of education requires the activity giving rise to a frenzy, while worshiping in the mosque wants tranquility and intimate of worship. That is why, said Nakosteen, conflicts between the goals and objectives of religious education in the mosque is almost can not be found. So they sought for alternative education institutions to develop science and general education, while still grounded in religious motives. The agency was the madrasah.

The word "madrasah" drawn from the root of word "darasa-yadrusu-Darsan = learning". The word madrasah means "place of learning" 195. Matching words in Indonesian madrasahs are schools. Judging from the Arabic meaning of the above, madrasah appointed meaning "place of learning" in general, do not point to a particular place, and can be carried anywhere, at home, in the surau, in the mosque or elsewhere depending on the situation and conditions. These places in the history of Islamic educational institutions to play a role as a place of transformation of knowledge for Muslims. In subsequent developments, technically, the word connoted narrowly madrasah, ie, a building or a particular building equipped facilities, educational facilities and infrastructure to support the process of learning the science of religion, even secular knowledge.

George Makdisi found that the translation of the word "madrasah" can be summed up with three fundamental differences: First, the university said in its earliest sense, referring to the community or a group of scholars and students, Second, referring

¹⁹³ Maksum., *Madrasah Sejarah dan Perkembangannya*, (Jakarta, Logos, 1999) p. 60

www.kemenag.go.id

¹⁹⁵ A.W. Munawir, Kamus Al-Munawir Arab-Indonesia (Yogyakarta: Pustaka Progressif, 1997), hal. 429



to a building for education after basic education activities (higher education) takes place. Third teaching license (diploma al-tadris, licentia docendi) in madrasahs provided by sheikh personally without any connection with the government.

The results showed the arrival of Islam in Indonesia, which was held in Medan in 1963 informed that Islam entered Indonesia in the first century AH or seventh century AD brought by traders from Arabia. Through schools and mosques also madrasah, the Islamic aspect of the first developed or taught is the aspect of Sufism which was followed aspects of jurisprudence, but it does not mean that aspects of jurisprudence is not important, given the growing mysticism of Sufism in Indonesia are Sunni jurisprudence puts the position in mystical structure. This can be understood from the curriculum Islamic schools developed at that time ranged in aspects of Sufism, Figh, Kalam, Science tools (Nahwu, sharaf, balaghah, etc.), interpretation (al-Qur'an and Hadith), and so on.

Madrasah which like most other modern institutions, entered the education system in Indonesia at the beginning of the 20th century, is intended as a efforts to incorporate positive things from school and school education it. This madrasah education institutions gradually accepted as one Islamic educational institutions also play a role in the development of improving the quality of education in Indonesia.10 Act as Madrasah Education System (UUSPN) 1989, defined as "public school distinctively Islamic". Of In terms of madrasah curriculum teaches the same general knowledge public schools are equal. What distinguishes the madrasah with institutions Public education is the number of a given religious knowledge, which is "the hallmark of Islam" educational institutions under Ministry of Religious Affairs. Substitution and the changes Islamic educational system is very interesting to study because it involves the transformation of content knowledge and to know the development of education in Indonesia in particular. It is inevitable that the madrasah was early education for the natives in the country. So many issues concerning Islamic education then within this paper, the authors - will criticize the Islamic education curriculum beginning with the current curriculum in 2006 -.

The renewal of Madrasah

In Indonesia, the development of education and the teaching of Islam in madrasah also a development of the traditional system held at the surau, mosques, and schools. According to Maksum¹⁹⁶, there are two factors underlying the development of madrasah in Indonesia. The first, a madrasah Islamic education emerged as a response to the policy of the Dutch Government, and secondly, because of the Islamic

¹⁹⁶ Jurnal Insania, Vol. 14 No. 3 Sep-Des 2009. 560-579



reformation movement in Indonesia which has a fairly intensive contact with the reform movement in the Middle East.

Regarding the system changes halaqah toward classical system developed in madrasah in Indonesia, it is more influenced by the system of schools the Dutch colonial administration. This was done to counter the Dutch schools are discriminatory and neutral religion, which was considered not in accordance with the ideals of Islam. The effect has also come from the people of Indonesia studying in Islamic countries or from the teachers and scholars of the country who come to Indonesia.

In the development of the emergence and development of madrasah in Indonesia can not separated from the Islamic reform movement initiated by the efforts of a number of prominent Islamic intellectuals who later developed by social organizations religious Islam in Java, Sumatra, and Borneo. Socio-religious organizations that receive modern education system in Indonesia and then competing to set up madrasah in the various regions. But it's hard to ascertain exactly when the term was used in Indonesian madrasahs and the madrasah which was first established. The emergence of a reform movement dilator complex background by consciousness. In the period 1900 to 1945, Karel A Steenbrink 197 identified four factors that drive the Islamic reform movement in Indonesia early 20th century include: (1) Factors desire to return to the Qur'an and hadith al (2) factor in the spirit of nationalism against the invaders (3) strengthening the base factor of social movements, economy, culture, and politics (4) reinforce Factor reform of Islamic education in Indonesia.

Drafting team History of Islamic Education in Indonesia from Indonesian Religious Affairs Directorate General Binbaga determined that the madrasah was first established Madrasah Adabiyah in Padang (West Sumatra), which was founded by Sheikh Abdullah Ahmad in 1907. Regardless of what you set the team from the Ministry of Religious Affairs of Indonesia, there are data that prior to 1909, it has been established by the organization Jam'iyyatul Khoir madrasah in 1905 AD, later in Surakarta in 1905 AD established the Madrasah Manba'ul 'Ulum by R. Hadipati Sosrodiningrat on ideas and orders Pakubowono IX with the study until 12 years old. In Surabaya stand Nahdlatul Wathan Madrasah, Madrasah and Islamic Tasywirul Hizbul Wathan Afkar. In Minangkabau diniyyah Madrasah founded (1915) by El-Yunusi Zainuddin Labay and Madrasah diniyyah Daughter (1923) by El-Yunusiyyah Rahmah. In addition, the stand also Madrasah Thawalib Sumatra (1916) that is the development of the Jembatan Surau Besi¹⁹⁸.

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¹⁹⁷ Maksum. p. 83

www.kemenag.go.id diakses tgl. 10-10-2012



Some research shows the shift in emphasis madrasah curriculum. The teachers and students are more concerned with the development of the secular subjects, so that students regard Islamic studies minor.

C. Research Methods

This study uses descriptive qualitative content analysis of the early period of Islamic madrasah curriculum with the curriculum of KTSP in 2006. This research is very important to remove the doubts of society to the changes towards the madrasah curriculum in internationally madrasah. This study also provides a way out of the problem, critics and public attitudes towards the development of an international madrasah being developed by the community. The data we use is a documented curriculum of several books and documentation of madrasah as well as some results of research on the International madrasah.

D. Discussion and Result

The curriculum is an educational plan that summarizes all children's learning experiences in school. Into it integrates with the philosophy, values, knowledge, skills and practice of education. The curriculum developed by education experts, science experts, educators, education officials, and other community elements. The design was developed with the intention of giving guidance for guardianship of child development students, to achieve the goals aspired to students, families and communities. Here some definitions of curriculum from Islamic experts¹⁹⁹

Zakiah Daradjat view curriculum as a planned program of education and is done by the achieve a number of specific educational objectives.

Dr. Abdamardasyi and Dr Sarhan. Munir Kamil which quoted by AL-Syaibani, that the curriculum is some experience educational, cultural, social, sports, and the arts provided by the school for students in and outside of school with the intention of helping to develop a thorough in every aspect and behavior change they correspond to the goals of education.

Crow is defining the curriculum design or teaching a number of subjects are arranged systematically to complete a program to obtain a diploma.

M. Arifin view the curriculum as a whole lesson material to be presented in the educational process in a system of institutional education.

¹⁹⁹ Ibid.		



Asari Hasan madrasah curriculum provides an explanation of the classification with the initial concept of science is taught in the madrasah. To understand the madrasah curriculum more broadly, he said, need to understand the development of science and Islamic civilization developed Muslim scholars and scientists. He cites the opinion of Ibn Buthlan (d. 460/1068), a medical expert, based on a history of Ibn Abi Ushaybi'ah, classifying cleric who died at about the mid-century ke-5/11 into three groups based on the branch of the occupied are: 1) religious sciences (al-'ulum alsyar'iyyah), 2) classical sciences ('ulum al-Qudama '= (Greek philosophy, Eastern philosophy) Persia and so on, which disebutawa'il)., and 3) arts (al-'ulum al-Adabiyah).

There is no standardization of the curriculum by the State. The difference between a single curriculum and other places would not be based region but the difference was based on the teacher who gave it. In Egypt for example, the curriculum emphasis to figh, while in Madinah more focus to the study of hadith. Despite the differences in curriculum different from one place to another, but it was agreed that the holy book the Koran used as the principal source of religious sciences and the public. At first curriculum taught revolved around learning to read the Koran, writing, faith, worship, morality, and economic foundations of all political sourced to al-Qur'an. Determination of the curriculum is located in the clergy, a group of people knowledgeable and accepted as authority in matters of religion and law. In preparation to study the religious sciences and figh, someone studying Arabic grammar, and composition covers the basics as well as the introduction of prose and poetry. Makdisi said that Nahwi, grammar was always an important part of education²⁰¹. It learned especially in order the better to understand scripture. Preliminary studies can be reached by a private tutor or by attending halaqah in Arabic. Pedagogy Greek Muslims take the view that states that the ability to think logically and clearly has a direct correlation with the ability to speak and write properly. Because of the great emphasis tutor exercises that help with language development.

The essence of the curriculum development is a process of identification, analysis, sitesis, evaluation, decision making and creative elements of the curriculum. In order for the curriculum development process can be run effectively and efficiently, the curriculum developers should pay attention to the workings of the principles of curriculum development. With reference to the principles of curriculum development, curriculum developers will be able to work with a focused and results can be accounted for. No exception Islamic education curriculum in this madrasah. Model and its development must rest on the foundations of curriculum development. That is so important because in many conversations, Islamic education curriculum is considered to

²⁰¹ Ibid

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²⁰⁰ www. Pengertian MadrasahUnggul, accessed on 10-14-2012



have a very big role. Because in it there are charges which make men moral religious educated and berakhlaqul karimah.

Law of the Republic of Indonesia Number. 20 of 2003 on National Education System, in particular Article 3 states: "The national education serves to develop skills and form the character and civilization of a dignified nation in the context of the intellectual life of the nation, aimed at developing students' potentials in order to be a man who is faithful and devoted to God. The Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable "²⁰². To carry out the above functions, one of the most important components in an educational system is the existence of a curriculum. Why curricula are the most important? Because through curriculum transfer students to achieve the goals that have been set, all potential optimally developed through a learning process.

There are various definitions of curriculum, and according to the definition of the writer who each other are complementary. The essence of all that is actually delivering students to grow into a better direction. There are a number of major characteristics of a curriculum as assigned by Olivia (1994), namely: 1) curriculum is what is taught in schools, 2) curriculum is a set of subjects, 3) curriculum is a program of learning, 4) curriculum is a set of material, 5) curriculum is everything that exists in the school, including additional activities in the classroom, coaching, and interpersonal relationships; 6) curriculum is what is taught both inside and outside the school; 7) curriculum is everything planned by school; 8) curriculum is a series of experiences experienced by learners personally, and 9) curriculum is learner experiences individually acquired in school. Of the various definitions above, the paradigm Tyler (1949) remains a fundamental reference in the preparation of a curriculum. He posed four key questions, namely: 1) what objectives will be achieved (school); 2) content or materials that must be programmed to achieve these goals; 3) how the content or materials that are effectively organized And 4) how it can be seen that the objectives are being realized. KTSP (Curriculum Education Unit) is the operational curriculum developed by and implemented in each educational unit. Educational unit in question is a school or educational institution. KTSP appears to follow the implementation of regional autonomy, which has the authority area in the empowerment and development of areas they live of, by and for the people in the area. Among the greater autonomy given to schools / madrasah curriculum development is concerned, who then called KTSP. In this case, the government only gives guidelines that need to be referenced in curriculum development, namely: Law no. 20/2003 on the national education system, Government Regulation no. 19/2005 on national education standards, the Minister of National Education no. 22/2006 concerning the content standards (SI) for Primary and Secondary Education, the Minister of Education Nasionalno.23/2006 about competency

²⁰² UU Sisdiknas No. 20 th. 2003



standards (SKL) for units of primary and secondary education, Education Minister no.24/2006 regulations on the implementation of the second the minister of national education regulations, guidelines BNSP (National Education Standards Agency).

Empowering schools with greater autonomy in curriculum development, as well as showing the attitude of the government response to the demands of society can also be intended as a means of increased efficiency, quality and equity of education. Autonomy in curriculum development is the potential for schools to improve the performance of the managers of the school, including teachers and improve people's understanding of education. In addition, the autonomy of the curriculum development has given permission to the school in manage resources and include the community to participate, and encourage professionalism superintendents, principals, and teachers. In the implementation of the curriculum unit level of education, principals and teachers have a very broad and open to innovative curriculum development, for example by way of experimentation- experimentation in the school is located. The school principal and teachers to design curriculum (curriculum designer) for school based on content standards and competency standards as well do it, nurture, and develop it. The competency standards in MI, MT, MA has been defined in Regulation 2 of 2008 Ministry of Religious Affairs, which is: "Competency Standards Graduates of Islamic Education and Arabic for Primary Education in Islamic elementary schools and junior secondary school, as well as for Secondary Education in Madrasah Aliyah. "While content standards have also been arranged in the next point on the Regulation of the Ministry of Religious 2 of 2008:" content Standards Islamic Education and Arabic for Primary Education in Islamic elementary schools and junior secondary school, as well as for secondary education at Madrasah Aliyah include structure subjects of Islamic Religious Education and Arabic, the scope of the material is minimal, and the minimum level of competence to achieve minimal competency. Here some research in curriculum developments.

Research conducted by Muttaqin (2008) stated that the development of curriculum in Madrasah Aliyah Nurul Jadid Paiton done because of the show of the government in this case is the ministry of religion. KTSP curriculum development consists of 30% and 70% of religious education provides public education with the development curikulum from Cambridge University with an emphasis on the mastery of the language of instruction for teachers and students in delivering course material.

Roihatul Jannah (2011) in his study at Madrasah Aliyah Amanatul Ummah Kembang Belor Pacet Mojokerto explained that KTSP curriculum development undertaken by madrasah indicates an emphasis on the delivery of content through the mastery of foreign languages are Arabic and English and manufacture international standard curriculum, especially in science.



Iffatunnisa '(2010) in his study on MAN 3 Malang presented the findings to the implementation of international madrasah curriculum is the emphasis on a particular subject in the delivery of a foreign language. The subjects include science subjects, mathematics and vocational subjects. While religious subjects less desirable.

While Adiwibowo (2011) in his study stated obstacles in the teaching of Islamic studies is the lack of student interest in participating in the study and lack of motivation due regard not the subjects that are important religious and limited laboratory. This is really an irony in madrasah education.

Curriculum as the main guide for the implementation of formal education and a guide for every teacher, head of Islamic and educational supervisors in the execution of their daily duties. In the early days of madrasah curriculum is unusual in that institution. Some sources say that Islamic schools teach the books without a standardized curriculum or recorded properly. They are learning what is being taught by teachers who are clerics or local community leaders. Figure Kyai determine the type of the contents of the book as well as teaching at the madrasah. Here is the content of the education curriculum beginning in Ulakan Pariaman surau²⁰³.

KITAB	Content	Level	Method	Explanation
Kitab Fiqh	Thaharah, arkanul islam dan arkanul iman	advance	recitation	 Some kitabs without authors and handwritten by his teacher. The kitabs translated in Malay
Kitab Tafsir	Tafsir jalalain	advance	recitation	
Kitab Akhlak	Maraqiyul Abudiyah	advance	recitation	
Kitab Tauhid	Aqidatul Iman	advance	recitation	
Al Qur'an	ABA	advance	recitation	
	Juz Amma	medium	recitation	

Abuddin Nata, Sejarah Pertumbuhan dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia, Gramedia, 2001, p. 67

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Penetration by the Dutch Government to establish the early 20th century gave birth to many secular schools in education reform the surau. The old system in the review and revamped with new, more modern systems by forming organizations in the management of schools or madrasahs. Change their curriculum or book long without the author's books written by scholars of Egypt and Saudi Arabia. The books are: Durus al Nahwiyah, qawa'id al Lughah al Arabiyah and so on. This means that the curriculum used is 100% religion.

After Indonesia's independence, until 1950 AD, the Government of the Republic of Indonesia, managed to make: "Foundations of Education and Religious Affairs in schools". That, contained in Law. 4 Year 1950. To be able to fill in the Teaching of Religion, the Religion teachers needed, both men and women. Then opened SGAI. With the Minister of Religious Affairs Circular No.. 277/c/c-9. 4287 Date August 5, 1950. Furthermore, SGAI it with: "Letter of Determination" Minister of Religion No. 7 On 5 February 1951 AD, was changed to "PGA". It was jointly SGHAI name changes, became SGHI. In the development of the next name change, ie: a V PGAN year. (PGAN V year Boys and PGAN V in Puteri). Continues to be PGAN 6 Years. Then there PGAN IV year. Then a PGA First State, and PGAA N. Changed again to 6 Years Full PGA Affairs²⁰⁴. Then last into MAN in 1992. In the development of Islamic educational institutions experienced continued growth and the changes over time. Here is the data from the PGA curriculum development 1953-1992. PGA catechism of 1953 amounted to 40% of general subjects comprising 60%, while in 1968 the composition was 80% religious, 20% secular. Curriculum 1975, 70% religious, 30% general, MAK Curriculum in 1993 amounted to 70% secular and 30% religion. 205 The program includes religious 35% instruction and general 65%. 206 Islamic establishment to prepare students to have basic skills in the field of Islamic sciences and Arabic language needed to continue to IAIN (State Islamic Institute) or can directly work in the community in religious services. Each Madrasah is some adequate facilities such as library books, mushalla, laboratories, and dormitories.

With strict selection MAPK receive madrasah graduate students of tsanawiyah requirements: Pure Ebtanas Value (NEM) included in the rankings of one to ten, the value of religious subjects and well qualified Arabic language, and pass the mastery of the Arabic language selection capability. MAPK since the academic year 1987/1988 have been opened in several Aliyah Madrasah Affairs (MAN) as a pilot project, namely Ciamis MAN, MAN Yogyakarta, Jember MAN, and MAN Leopold Ujungpandang. PGAN in 1981 amounted to 40%, while general subjects was 60%. Some have achieved greatness, PGAN Malang as it relates to the success of its output in the dominant

²⁰⁶ Ibid. p. 118

²⁰⁴ Nur Ahid. P. 120

²⁰⁵ Ibid p. 213



society. Alumni average PGAN become an influential person in the community²⁰⁷. In addition, many who became an important official in the Ministry of Religious Affairs and other Departments. Since the Ministry of Religious Affairs was established in 1946, is the responsibility of coaching madrasah department. In accordance with the demands of the times and society, the Ministry of Religious uniform form of the name, type, and the diverse levels of madrasah, as it exists now. Based on the composition of the subjects, divided into two groups madrasah. First, hold madrasah religious studies as a subject of 30% basic and 70% general subjects. His status was that country and managed by Ministry of Religious Affairs, and there are private and maintained by the community. Based on the Ministry of Religious Affairs No. 73 In 1993, the Minister of Religious Affairs issued a religious decree number 372 of 1993 on the Basic Education Curriculum distinctively Islamic, that MI and MTs implement the national primary and secondary school curricula. From the provision of integrated, the MI is basically a "distinctively SD Islam", and MTs are "distinctively SMP Islam". Both include basic education. Madrasah Aliyah basically categorized as "distinctively Islamic school". With the SKB Three Ministers, namely the Minister of Religious Affairs, Ministry of Education and Culture, and the Ministry of Home Affairs No. 6 In 1975, the number 037/U/1975, and number 36 of the year 1975 on Islam in Indonesia.

Thus, the status of madrasah into line with other public institutions. What differentiates between MI / MTs with elementary / junior high load subjects lie in religion and local content. Islamic The subjects in madrasahs include: 1) Quran Hadiths, 2) Jurisprudence; 3) Aqeedah Morals; 4) Cultural History of Islam (SKI), and 5) Arabic. In the points of science materials on the above subjects are also taught in public schools, but in the madrasah with more number of hours - the material is taught in more detail and depth. In elementary and junior high religious subjects covered and 2 hours a week, while the local charge gets straight portion and 6,6,6 2,2,4,5,7,7. By contrast, in MI and MTs, 2 hours for local content, and religion get a portion 4,4,6,7,7,7 and 9,9,9. In addition to converting the allotted time for local content, the number of hours of religious subjects are also obtained by adding an extra hour²⁰⁸. Recognition of the impact madrasah swift changes to the curriculum itself, and then equate the public school curriculum.

According to Husni Rahim madrasah losing its identity ²⁰⁹. With applied curriculum at KTSP where the development of the curriculum is the responsibility of each level of education unit, it can be said that madrasas are public schools that are characterized by Islam. Especially with the international Islamic stub where the device

²⁰⁷ Iffatunisa'. 2010. Model Pembelajaran Pendidikan Agama Islam Program Madrasah Bertaraf Internasional (MABI) di MAN 3 Malang, Skripsi, Uin Malang, p. 116

²⁰⁸ Insania. p. 8

²⁰⁹ Nur Ahid, Problematika Madrasah Aliyah di Indonesia, (Jakarta, Stain Press), 2009 . p. 184



has not yet prepared the madrasah controllers vying pursuing means to achieve international status to the exclusion of quality keisalaman students. Several studies have shown declining interest in religious education as learning fiqh, Aqeedah and Hadiths Quran arguing instead UNAS subjects. The emphasis of the curriculum programs and activities over the secular subjects, resulting in a sense of interest in the subject of Islam is reduced.

E. Conclusion

From some exposure to the above results it can be concluded that the development of madrasah curriculum is so far from the initial values of the founding madrasah. This is because without the concept of curriculum development and supporting the clear will make learners will dry up the religious values that are the goal early in the madrasah shape add to the faith and religion can run well. Moreover madrasah graduates can become role models in the community as a religious figure. Madrasah now starting to break away from its parent is a boarding school (pondok Pesantren) by trying to secularize the sciences taught in madrasah, which in turn difficult to find a madrasah graduate to understand the religion of Islam. Though the recorded history of teacher education alumni Religion managed to become leaders and role models in the community.

However, it is important to note that some other characteristic of education Madrasah is the soul of religion and moral development of students. This is the true identity of the madrasah education that need attention by the managers and teachers of Islamic education institutions. Along with the times, madrasah continue to improve itself.

Composition of Islamic religious subjects has been eroded by secular subjects. In research conducted madrasah curriculum development MGMP subject teachers do not offer much input on the content understanding of Islam. What's worse is the international standard curriculum development without teacher standards and a standardized curriculum standards are clear. This resulted in the generation spawned only good at but do not have the cognitive understanding of strong personal character. Given this reality of course we need a solution to restore the Islamic identity as an Islamic educational institutions. Giving back catechism as a hallmark of Islamic subjects that recitation, interpretation / tafsir, hadith and Science Musthalah Hadith, Fiqh and Usul Fiqh, recitation and read the Qur'an. To solve the problems of madrasah being developed as an international madrasah should we fix the prospective teacher education by opening up an international Islamic education teacher candidates with hostel system, using an integrated curriculum in two languages of instruction so that we will find the teachers are full of character and the character of Islam Indonesian nation



as a whole. They will be the nation's best teachers with international brain but the heart of Islam which will create children who have brain but breasted London Mosque Harom²¹⁰.

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²¹⁰ Motto of Undar expressed by its Rector DR. K.H. Musta'in Romly was the son of KH. Romly who is al-Murshid Qodiriyah wa Naqsabandyah.