



(age 5 H), in particular by the Bani of Seljuq vizier Nizam al-Mulk in Baghdad<sup>193</sup>. 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<sup>194</sup>, 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"<sup>195</sup>. 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

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

<sup>194</sup> www.kemenag.go.id

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











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 .





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 Affairs<sup>204</sup>. 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.<sup>205</sup> The program includes religious 35% instruction and general 65%.<sup>206</sup> 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

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<sup>204</sup> Nur Ahid. P. 120

<sup>205</sup> Ibid p. 213

<sup>206</sup> Ibid. p. 118





