MADRASAH AS AN INSTITUTION OF ISLAMIC EDUCATION AND SOCIAL CHANGE

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Abstract
Madrasah is one of the Islamic educational institutions in Indonesia that integrates Islamic education and general education. The birth of madrasah educational institutions is a desire to change existing institutions. The development of madrasah is in line with efforts to adapt and with the existing education system in Islamic boarding schools with general education. Madrasah plays a strategic role in responding to the impact of globalization, creating students with character who can have a strategic role in making social changes that positively impact society. Madrasah, as an educational institution, has a function to carry out social change: (1) develop a cultural analysis of traditional institutions, (2) make changes or modifications in traditional education, (3) make more fundamental changes to traditional institutions that are no longer by the times. Madrasah serves as a place for the process of social change to change whose progress is forward as a centre for shaping and developing the progress of students.

Keywords: Madrasah, Islamic educational institutions, social transformation

Abstrak
Madrasah merupakan salah satu lembaga pendidikan Islam yang ada di Indonesia yang mengintegrasikan pendidikan Islam dan pendidikan umum, lahirnya lembaga pendidikan madrasah merupakan bentuk keinginan melakukan perubahan pada lembaga pendidikan yang telah ada, perkembangan madrasah sejalan dengan upaya untuk menyesuaikan diri dan dengan sistem pendidikan yang ada di pondok pesantren dengan pendidikan umum. Madrasah berperan strategis dalam merespon dampak globalisasi, dalam menciptakan peserta didik berkarakter yang dapat memiliki peran strategis dalam menciptakan perubahan sosial yang berdampak positif bagi masyarakat sosial. Madrasah sebagai lembaga pendidikan mempunyai fungsi untuk melakukan perubahan sosial: (1) mengembangkan analisis kultural terhadap kelembagaan-kelembagaan tradisional, (2) melakukan perubahan-perubahan atau modifikasi dalam pendidikan tradisional (3) melakukan perubahan-perubahan yang lebih mendasar terhadap institusi-institusi tradisional yang dirasa sudah tidak sesuai lagi dengan zaman. Madrasah berfungsi sebagai tempat proses perubahan sosial kepada perubahan yang progresnya maju kedepan sebagai pusat pembentuk dan pengembangan kemajuan peserta didik.

Kata kunci: Madrasah, lembaga pendidikan islam, perubahan sosial

INTRODUCTION

Madrasah is an Islamic educational institution in Indonesia whose education system integrates religious and general education into its learning process(Nurhasnawati, 2015) Madrasah is based on the learning system in Islamic boarding schools combined with classical western-style education(Solichin, 2015). Madrasah shows its existence in social change, and madrasah becomes an institution that gives a new colour to existing educational institutions in Indonesia(Ramadhani, 2018) Madrasah is a choice for meeting the needs desired by the community(Erawadi dkk., 2022)

Madrasah seen in the history of Islamic education in Indonesia began with the establishment of the *Adabiyah* madrasah in Padang (West Sumatra) by Sheikh Abdullah Ahmad in 1909, after which Diniyah madrasah began to develop in all regions in Indonesia (Mappanganro, 1996). Social changes in world society today are typical symptoms that can spread quickly to other social parts (Fahlevy & Tiara Saputri, 2019).

Madrasah is an Islamic educational institution that has existed since the early history of Islam. The term "madrasah" originates from the Arabic word "madrasa," which means a place of learning or school. Over time and with the development of Islamic civilization, madrasahs have undergone transformations and adapted to changing times. This article will discuss the history, development, roles, types, curriculum, challenges, and benefits of madrasahs up to the present day.

History of Madrasah: Madrasahs first appeared during the Umayyad Caliphate in Damascus in the 8th century AD. Initially, madrasahs functioned as centers for Islamic education, emphasizing the teaching of religious sciences and the Arabic language. Unlike modern universities, madrasahs were more localized and focused on religious education. Madrasahs experienced rapid development during the Abbasid Caliphate in Baghdad and its surroundings (Muhammad Muniruddin, 2021). Some well-known madrasahs during this period were the Nizamiyah Madrasah and the Al-Mustansiriyyah Madrasah. During this time, madrasahs not only taught religious sciences but also other fields of knowledge such as medicine, mathematics, astronomy, and literature. Development of Madrasahs: Throughout the Middle Ages, madrasahs became centers of intellectualism and the dissemination of knowledge in the Islamic world. They served as places for scholars, theologians, and philosophers to gather, discuss, and exchange ideas. It was during this period that madrasahs reached their peak as institutions of higher education (Maujud, 2018).

However, over time, the role of madrasahs underwent changes. In certain periods, madrasahs experienced setbacks due to various factors, including European colonization, political oppression, and the inability to adapt to social and technological changes. Roles of Madrasahs: The role of madrasahs in the Islamic world is crucial. Apart from being centers of religious education, madrasahs also serve as social, cultural, and economic

institutions. They play a significant role in preserving and perpetuating Islamic scholarly traditions. Madrasahs also function as guardians of Islamic morality and ethics, and as centers for spreading the values that underpin the lives of Muslims (Laili & Barata, 2021).

Types of Madrasahs: Madrasahs come in various types, depending on their curriculum and educational objectives. Some common types of madrasahs include: a. Madrasah Ibtidaiyah: Elementary-level madrasahs that teach the basics of Islamic religion and the Arabic language. b. Madrasah Tsanawiyah: Middle-level madrasahs that place more emphasis on religious and Arabic language education, with some general knowledge subjects included. c. Madrasah Aliyah: Upper-level madrasahs equivalent to high schools. Here, religious and Arabic language education remain the focus, but general subjects like mathematics, science, and languages are also added. d. Madrasah Diniyah: Madrasahs that focus predominantly on Islamic religious education and the Arabic language, usually outside the formal education system. Madrasah Curriculum: The madrasah curriculum is based on the principles of Islam, with a primary focus on the Quran, Hadith, fiqh (Islamic jurisprudence), aqidah (theology), and Arabic language. Students are taught to understand, memorize, and practice the teachings of Islam in their daily lives. Modern madrasahs may also include some general subjects according to each country's education policies.

Challenges Faced by Madrasahs: Madrasahs encounter several challenges that need to be addressed to remain relevant and effective in providing education. Some of these challenges include: a. Lack of Diverse Curriculum: Overemphasis on religious and Arabic language studies can neglect the importance of general education and modern skills needed in the workforce. b. Limited Technology and Resources: Many madrasahs still face limitations in accessing technology and educational facilities, which can hinder the teaching and learning process. c. Lack of Community Support: Depending on the environment and culture surrounding madrasahs, communities may sometimes lack support or even oppose the development of madrasahs. d. Negative Stigma: Some madrasahs may face negative stereotypes from the wider community, affecting their reputation and popularity.

Benefits of Madrasahs: Despite the challenges, madrasahs still provide significant benefits to Muslim communities and the broader Islamic world. Some of the benefits of madrasahs include: a. Religious Education: Madrasahs offer in-depth Islamic education, helping students gain a profound understanding of religious teachings. b. Preservation of Islamic Traditions: Madrasahs play a role in preserving and maintaining the rich intellectual heritage of Islam. c. Personal Development: Madrasahs contribute to the development of students' personalities and characters based on noble Islamic values. d. Upholding Muslim Identity: Through strong Islamic education, madrasahs help students understand their Muslim identity and values better. e. Advancement of Knowledge: Madrasahs provide opportunities for scholars to pursue knowledge and contribute to the advancement of various fields of study.

In conclusion, madrasahs are essential Islamic educational institutions that uphold the intellectual legacy of Islam and strengthen Muslim identity. Despite the challenges they face, madrasahs continue to offer significant benefits to Muslim communities and the wider Islamic world. With appropriate adaptation, madrasahs can continue to grow and positively contribute to shaping knowledgeable and morally upright Muslim generations capable of making meaningful contributions to their communities and humanity as a whole.

These changes include changes in civilization, culture, and so on. These changes are links and compounds that cannot be separated because they influence internal and external factors to influence each other, social change. Changes include physical aspects such as the advancement of transportation, telecommunications, construction of buildings or infrastructure, etc. At the same time, cultural changes focus more on changes in non-physical or non-material aspects, such as changes in customs, beliefs, language, living habits, associations, ways of dressing, and so on(Baharuddin, 2015). Changes in civilization and cultural changes have implications for social change. Every societal change is called social change, which implies education (madrasah) (Hati, 2019).

METHOD

The type of research used in this study is a qualitative research method with a qualitative descriptive study approach. Data was collected through *library research*(Sari & Asmendri, 2018). Research studies scientific literature and books related to research problems(Harahap, 2015) The theory found will be reviewed and analyzed to obtain good results. Literature research is a study of a collection of scientific literature and books related to the problem to be solved. Then it will be reviewed and analyzed to obtain good results(Ranimpi, 2021). The author analyzes the data with the synthesis analysis method(Sumaryono, 1999) The synthesis analysis method is a method used to combine different concepts into one coherently by collecting or developing statements.

RESULTS AND DISCUSSION
Madrasah
In the sizeable Indonesian dictionary, a madrasah is a school or college usually based on Islam(Poerwadarminta, 2005). Madrasah in Arabic is a form of the word 'description of place' (*zharaf makan*) from '*darasa*.' M*adrasah* is a place of learning for students or a class to give lessons'(Khoiriyah, 2012)

According to Anton Jaelani, quoted by Abdullah Idi, madrasas in Indonesia emerged around the 20th century, motivated by three factors; First, the strong influence of the spirit of Islamic renewal originating from the Middle East. Second, Muslims' education response to the Dutch East Indies policy that established and developed public schools. Third, there is dissatisfaction as a component of Muslims towards the existing education system, namely pesantren, that only focuses on religious education and the general education system, which focuses on public education(Idi & Safarina, 2016).

The development of madrassas themselves in the Islamic tradition is considered a new milestone in implementing Islamic education(Syalabi, 1987) From a historical perspective, the first Islamic educational institution established in Indonesia was a pesantren. Hence pesantren is Indonesia's father of Islamic education(Shaleh, 2000). As Anton Jaelani argued above, the birth of madrasah educational institutions is a desire to change existing educational institutions. The development of madrasahs aligns with efforts to formalize Islamic education, which seeks to adapt to the existing education system in Islamic boarding schools with general education.

Madrasah is a symbol of modern educational institutions with the characteristics of classical educational institutions, structured curriculum, periodic planned examinations, class increases, and graduation certificates, and madrasah can be said to be the result of cultural interaction; between Islamic learning traditions and general learning(Subhan, 2012)

Social Change
Social change is a symptom of changing from one social state to another. Social change must have a specific direction and purpose. Social change can be in progress or vice versa and can be a regress. Change not only has a positive influence on people's lives but also has a negative impact (Idi, 2011)

According to Bruce J. Cohen (in the book Sociology: an introduction), social change is an organizational change in social structure. The change is a condition that is a social system, a change in life in society's cultural and social values. The processes of social change can be known from specific characteristics, which are as follows: *First*, no society stops developing because every organization experiences changes that occur slowly or quickly. *Second,* changes in particular communities will be followed by changes in other social institutions. *Third,* rapid social change usually results in temporary disorganization because it adjusts to social change. *Fourth*, change cannot be limited to the material or spiritual fields because the two areas have reciprocal ties(Soekarto, 2010)

In terms of its form, there are three social changes*: First*, slow change and rapid change, changes that take a long time, and a series of small changes that follow each other slowly called evolution. In evolution, change occurs by itself without a specific plan or will. This change occurs due to the efforts of society to adapt to new needs, conditions, and conditions which arise in line with the organization's growth(Bohannan, 1963)

Second, minor and significant changes, according to Wilbert in (Soerjono Soekarto), small changes occur in elements of social structure that do not directly influence society. Changes in clothing and fashion will not affect the community as a whole because it does not cause changes in social institutions. On the contrary, an industrialization process occurs in an agrarian society(Soekarto, 2010).

Third, planned and unplanned changes have been designed by those who want to change society (Soemardjan, 1965). Parties who wish to change are called agents of change, a person or group of people who gain the community's trust as leaders. Agents of change

lead society in changing social systems—examples of desired social changes in politics and administration.

Unplanned social change is a change that occurs unwanted, takes place outside the reach of community supervision, and can cause social consequences that are not expected by the community(Idi, 2011). The factors that influence social change, according to Bruce J. Cohen, among others, are as follows:

1. Geographical factors

The physical environment can affect the changes that a society undergoes. Many natural resources will significantly determine what kind of life will be experienced by the people who inhabit the region.

2. Technological factors

Discoveries in terms of technology will result in extensive social changes in society.

3. Leadership

Social changes are also often initiated by charismatic leaders. They can invite people to join them in social movements. They also usually have bright ideas.

4. Inhabitant

A radical increase or decrease in population also leads to social change. An increase in population can force discoveries in production techniques, while a rapidly declining population can lead to social organization changes to defend against enemy attacks(Cohen, 1992)

Judging from the process of social change, according to Abdullah Idi, *First*, through communication contact, new elements can spread, whether in the form of ideas, ideas, beliefs, or objects. *Second*, acculturation slowly accepts unique cultural aspects from the outside by not eliminating the distinctive nature of the culture's personality. *Third,* assimilation is a process of acceptance of new, distinct cultural elements. The assimilation process will occur smoothly and quickly if there are driving factors, such as tolerance between different cultures(Idi, 2011)

When viewed from the impact the social change affects society, the positive effects of the increasingly complex tools and equipment in meeting the needs of life, seen from the increasingly advanced technology that can support the process of activities in people's daily lives, the development of the economy will improve the standard of life of the community. While the negative impact of social change; the occurrence of globalization; culture shock, the shock of the nation's culture due to foreign cultural information; the occurrence of *culture lag*, namely cultural inequality due to differences in developed communities in cities with rural communities in remote areas (Idi, 2011).(Idi, 2011)

Social changes that can be seen in society are societal patterns. Social systems usually mark this change, starting from some things that are no longer working according to their portion. Social changes can occur due to geographical conditions, culture, population composition, and societal discoveries. Usually, these changes will affect the social balance that has existed before, and some changes will have a significant effect. In contrast, some other changes only have a small impact on the social balance.

Madrasah and Social Change

Abdullah Idi said that education and social change have two reviews in social change. *First*, social change is viewed from traditional education, seen from traditional pedagogics views educational institutions as one of society's social and cultural structures. Educational institutions such as madrassas must be prepared for social changes. If the madrasah cannot keep up with social changes, it will lose its function and most likely be abandoned by the community(Idi, 2011)

Madrasah, if seen as a social institution, the learning process in a madrasah is adjusted to the function and role of the educational institution. According to H.A.R. Tilaar, there are four approaches to academic planning, namely; 1) the Social demand approach; 2) the Manpower approach; 3) the Cost and benefits approach; 4) the Effectiveness approach(Tilaar, 2012) The four approaches try to provide alternatives to suit social changes in the surrounding environment. For example, in an area, more workers are needed in the engineering field to establish a school/madrasah with workforce approaches planning approaches, such as STM and SMK.

Social change is viewed from *modern* education (transformative pedagogic). The transformative academic view of the individual/learner is not a ready-made entity but a *being*. Individuals/students have an emancipatory role in socio-cultural life, including through the educational process in the family and school environment (madrasah).

In transformative education, students play a role in the changes in them. The part of teachers as boosters and motivators. If the above has been touched upon various problems of social change that occur in society and within educational institutions (madrasah), both traditional education and modern education, then if you look at the role of national education as a driver of social change seen in the 2003 National Education System Law Article 3 follows: National education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens(Idi, 2011)

The contents of the National Education System Law above show that the function of national education is one of the factors of social change or the development of student potential. These changes are the development of knowledge (both intellectual and social interaction); character formation; the establishment of a dignified civilization in the eyes of other nations; educating the life of the country; and develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The students/young generation expected by the Indonesian nation in the future are the young generation who; Independent, knowledgeable, technological, skilled, honest, hardworking, and charismatic, meaning the objectives of national education mentioned above. The education process that can produce a young generation, as described ideally, can bring positive social change to a nation in the future.

Many nations that were *previously underdeveloped (under*developing countries), in the not too distant future, have become developed countries (*developing countries*) starting from spectacular government policies accompanied by a high commitment to investing in human resources (human power investment), not just relying on natural *resources*(Idi, 2011).

Related to madrasah and social change, in its development at the beginning of independence, the role of madrasah contribution is very significant because of institutions that intensively fight for the politics of Islamic education in Indonesia. The business orientation of the Ministry of Religious Affairs of the Republic of Indonesia in the field of Islamic education rests on the aspirations of Muslims, so that religious education is taught in schools, in addition to the development of madrassas themselves(Idi & Safarina, 2016).

Maksun in Abdullah Idi and Safarina stated that the development of Islamic education has continued to increase drastically since its inception in the 1960s, and the existence of madrassas has spread in various regions in all provinces in the country. Half a century has passed, and the number of madrassas and graduates spread across the country has given their colour and work in community development(Idi & Safarina, 2016).

Although the Ministry of Religious Affairs of the Republic of Indonesia has made many changes and policies in advancing madrassas, they have not been optimal. In fact, until the 1990s, the community still had a higher interest in public schools that were considered to have better *prestige* than madrasas. In addition to the reasons for better quality, entering public schools seems to be seen as more open to various types of jobs. Then, the paradigm began to change because several madrasahs in big cities started to show better quality and were parallel to public schools. One of the advantages of madrasahs, the curriculum tends to be universal and does not dichotomy of religious sciences and general sciences.

Madrasah provides a strategic role in responding to the impact of globalization, creating students or the young generation with a character who can strategically make social changes that positively impact colonial society. Madrasah has a strategic role in preparing a generation of nature so that it is expected to anticipate the tendency of various social phenomena, which in reality can threaten social disintegration and even the nation's disintegration. It is hoped that the young generation of Indonesia, especially graduates of boarding school, madrasah, and public schools, will have various provisions, science-religious, science-technology that is expected to have integrity and character, as expected in the national development goals(Idi, 2015) Because without prioritizing consistency, and *moral charity*, a nation will find it difficult to progress as expected because progress is always closely related to the nature of its younger generation.

CONCLUSION

A change in the process of society is something that must happen. Considering the development and progress of the times, these changes can occur in several aspects of life, namely, societal system assemblies and the education system. Madrasah, an educational institution, has a function to carry out social change the following functions: (1) develop

a cultural analysis of traditional institutions, (2) make changes or modifications in traditional education, (3) make more fundamental changes to traditional institutions that. It feels that it is no longer following the times. Madrasah serves as a place for the process of social change to change whose progress is forward as a centre for shaping and developing students' progress.

Besides functioning as producers of new cultural values, educational institutions also serve as cultural diffusion (cultural diffusion). The social policies that are then taken are based on artistic results and cultural diffusion. These schools disseminate discoveries and information and instil new attitudes, values and outlooks on life, all of which can provide convenience and impetus for sustainable social change.

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