

Contributions of Madrasah To The Development of The Nation Character

Ma'zumi, Jakaria

Abstract:-The purpose of writing this article is to discuss the contribution of madrasah to the development of the nation character. Analysis methodology used in this study is qualitative analysis based on causal effectual analysis model, which connects the madrasah conditions and their effects on the development of the nation character. The result showed that madrasah could provide a positive and significant contribution to the development of the nation character.

Index Terms:- Madrasah, education, national character.

1 INTRODUCTION

Pesantren and madrasah is the root of education in Indonesia. Pesantren and madrasah have produced many leaders in the field of education, religion (scholars), statesman even hero, so it can not be denied the role and contribution to the character with establishment of the Nation, such as Wahid Hashim, Hamka, Hasyim Muzadi, Mahfud MD. In the contemporary context, encountered symptom of moral decline that is really worrying, such as fraud, deceit, oppression, and harm each other, even fight each other which not only affects adults but also among the students, as a generation, have tarnished the credibility of the education (Nata, 2003), it was time for madrasah to act more minimizing the deterioration of the nation and mankind in general, as well as the role of madrasah Baitul Hikmah during the golden age of Islam, which has contributed greatly to progress Islam. This role should be transferred by madrasah to be applied at this time, so it is going to become a laboratory of religion education and research center of scientific activity, which gave the intellectual leaders in various disciplines. Similarly madrasah expected to be part of the center of excellence. Madrasah is an Islamic educational institution or public institution that has Islamic characteristics. It become one of role model for Muslims. The functions and duties of madrasah are to realize the ideals of Muslims and to build a generation of people who believe, bookish knowledge and global perspective, in order to achieve world peace and the life hereafter. The purpose of writing this article is to discuss the contributions of madrasah to the development of the nation character.

2 LITERATURE RIVIEW

The word madrasah is derived from "darasa" (Arabic) is the adverbial place. Madrasah literally defined as a place of learning for students, or a place to give lessons (Nakosteen, 1996). Madrasah means "school", although in the beginning the word "school" itself is not derived from the Indonesian language, but a foreign language, the school or Scola (Fajar, 1998) Both madrasah and Islamic schools today

substantively as institutions of Islamic education, because they teach religious knowledge, as well as other curriculum follows national standards set by the National Board of Education Standards. Muslim education leaders have different understanding about Islamic education. Islamic education is a process to train the students feelings in a way such that the attitudes, actions, decisions, and their approach to any kind of knowledge. They are all influenced by the spiritual values and are very aware of the ethical values of Islam (Husain and Ashraf, 1986), or the Islamic education is a process to deliver human behavior and human actions that are guided by the Shariah of Allah (an-Nahlawi, 1995). Islamic education is not just a transfer of knowledge or transfer of training, but it is a system laid on a foundation of faith and piety: a system that is directly attributable to the Lord, Allah SWT (Achwan, 1991). The modern view of a Bangladesh muslim scientist. Muhammad SA Ibrahimy, expressed understanding of Islamic education are far-reaching. According to him, Islamic breathing in the person of a Muslim is the elan vitale that drive behavior reinforced with extensive knowledge. So that he is able to give the right answers to the challenges of the development of science and technology. While Qaradawi provide an understanding of Islamic education as a whole person education; mind and heart, spiritual and physical; morals and skills. Islamic education prepare people for life, both in war, and prepared to deal with people with goodness and evil, sweet and bitter (Gani and Zainal, 1980). In addition, Islamic education as a process of preparing learners to fill the role, transferring knowledge and Islamic values are aligned with human function to act in the world and reap the benefits in the afterlife. Therefore, the process is in the form of guidance (leadership, guidance, suggestions) by the subject students to the development of the soul (thoughts, feelings, wishes, intuition, etc.) and objects with a student body materials with a certain material and equipment available to the accompanied the creation of certain personal evaluation in accordance with the teachings of Islam (Langgulung, 2002). Islam was revealed to the Prophet Muhammad implies education which aims to become rahmatan lil 'alamin. It contains a reference to the potential development of two phenomena, namely:

- Potential psychological and pedagogical that affect people to become qualified personal figure, wise, and noble bearing degree than other creatures.
- The potential development of human life as a caliph in the earth that has the following characters: dynamic, creative, responsive to the surrounding environment, both natural and ijtimaiyah where God became central potential development.

- MA'zumi is Lecturer Faculty of Economics, University of Sultan Ageng Tirtayasa, Banten, Indonesia, PH-+6283813224736. E-mail: isyalmass@yahoo.co.id
- Jakaria, Lecturer of Faculty of Education and Teacher, University Sultan Ageng Tirtayasa, Banten, Indonesia, E-mail: zalwaeni@yahoo.com

From the opinions of Muslim leaders above, there is a fundamental difference between general education and Islamic education. The significant difference is that Islamic education is not only important for the formation of personal happiness in the world, but also for the happiness in the hereafter. Moreover, Islamic education struggling to establish a person who has Islamic characteristics, so that individuals who formed it can not be separated from religious values. This prompted the need to know the objectives of Islamic education clearly. The educational objectives are intended changes in three fundamental areas, namely:

- a. Individual objectives related to individuals, learning (learning) with their personalities and what it relates to individuals, such as desired changes in behavior, activity and achievement, and the desired growth in their personal, as well as the preparation be required to them in worldly life and the hereafter.
- b. Social goals related to community life and the overall behavior of the general public, as well as about the desired changes associated with life and growth and progress enriching experience desired.
- c. Professional purposes related to education and teaching as science, as art, as a profession and as an activity in the community activities.

Ali (2007) states that The science is taught in Islamic education oriented to strengthen the value of faith, science, and charity in human life. The Science which taught is defined as the knowledge that has been classified, organized, and interpreted, resulting in objective truth, verifiable, and can be re-tested scientifically. The goals of Islamic education to be achieved would have to deliver from the basic fundamentals of education in Islam, the unity (syumuliah), integration, sustainability, authenticity, be practical, solidarity and openness. And the most important is the educational goals can be translated operationally into the syllabus and the subjects taught at various educational levels, low, middle and high school, even also the institutions of non-formal education. Islamic education has direct ties to the values and teachings of Islam (Aqeedah norms, moral norms and values karimah Shariah) that governs all aspects of life, a greater emphasis on balance and harmony of the development of human life.

3 METHODOLOGY

The analysis conducted in this study is a qualitative analysis by reviewing the conceptual relationship between variables based on causal analysis approach efektif. The author acts as a participant observer, the analysis is done by observing and evaluating the various phenomena that occur on the object of research, and then carried out the discussion of the phenomenon based on the logic of the author who later confirmed the theoretical framework in the literature and / or research results that are relevant to the main topic of this study

4 RESULT AND DISCUSSION

4.1 The Characteristics of Madrasah Education

Madrasah ibtdaiyah, tsanawiyah, and aliyah includes formal education which implementation is managed by the ministry of religion, but the curriculum is integrated with the national education curriculum, resulting in madrasah least reduced (if not arguably lost) religious spirit. However madrasah worth declared successful in character education, proved up to now one has never happened brawl among students in the madrasah, or among students of madrasah with students of other schools. Reality shows that the practice of national education curriculum created and arranged in such a way even been refined many times, not only failed to show a human figure with a personality intact, even it is difficult to imagine its realization. Once the moral depravity and mental widespread and rampant, then realize that moral education has been done over the justification of political education oriented towards any interpretation that was born on the blessing of the ruling regime and stop the realm of cognition. Moral development efforts aimed at improving human dignity in accordance with the ideals contained in the national legislation has been ruled out and become short of expectations. Educational success quantitatively based on the theory of Benjamin S. Bloom (1956), known by the name of the Taxonomy of Educational Objectives, which includes three domains, namely cognitive, affective and psychomotor. Nevertheless, the success of the output (graduate) education is a cognitive success. As evidence, learners who seldom pray, never fasting, may be able to answer test questions religious subjects well and can pass and he can also be accepted at the level of higher education. As with the outcome (performance) of a madrasah alumnus, however, the value of report cards and exam results, the inherent religious moral attitudes and behavior will become a benchmark for the success of the educational institution where he studied. That's why the successful outcome of affective and psychomotor called success. For madrasah education institutions, two standards of success (output and outcome) that includes three domains taxonomy of educational objectives, can not be separated, because the Madrasah educate mental intelligence, emotional, intellectual spiritual side. That's a plus madrasah than public schools that emphasize coaching intellectual intelligence (cognitive aspect) only. The emergence of regional autonomy and decentralization in education, which aims to provide opportunities for learners to acquire the skills, knowledge, and attitudes that can contribute to society, not surprising madrasah managers. Madrasah also survive in conditions of rapid changes in the curriculum, because life madrasah "imitation" to the national curriculum. Decentralized management authorizes the school to implement PMB conditioned as the need for local needs. Thus, the madrasah get more fresh air to be able to exist in regulating the activity without the intervention of the central government in order to achieve improved quality of education. Through the process of teaching and learning that is based on local needs, the curriculum is not burdened with any other material that actually have or even irrelevant to the improvement of knowledge and skills of students in these levels. The effectiveness of teaching and learning processes are expected to be achieved resulting in higher academic achievement. Here, madrasah emerged as educational institutions seeking to establish a paradigm and system integration of educational attainment of intellectual competence and moral competence. Madrasah has its own

character, related to the history and development that is emerging very accentuate the value of religious communities which stems from Islamic madrasah; reformist zeal which developed madrasah reforms undertaken Muslim community in response to concerns over the speed of the development of Dutch schooling that will be lead to secular thought in society. From the religious character can be developed into obedient character, discipline, responsibility, honesty, trust, respect for diversity, democracy, respect for the opinions and work of others, as well as open, while the character can be developed into a character reformist spirit of learning, creative, innovative, hard working, think positive, spirited entrepreneur, sportsmanship, patriotism, national paradigm, global perspective, independent, working together, sosial spirited and confident. The character education in schools, all of the components (stakeholders) should be involved, including the components of education itself, ie the curriculum, learning and assessment, quality of relationships, handling or management subjects, school management, the implementation of the activities or co-curricular activities , empowerment infrastructure, financing, and work ethic of all citizens and the school environment. Character education is not just a complete and comprehensive form students to be smart and well personally, but also mold them into good actors for change in her own life, which in turn will donate the change in the social order to be more fair, kind, and humane

4.2 Nations character

The character of the nation is the quality of the typically and well national collective behavior that was reflected in the awareness, understanding, sense, intention, and behavior of the state and nation as a result of a thought, though the heart, though the feeling and intention, as well as sports person or group of people. The character of the nation Indonesia will determine the collective behavior of a typical Indonesian nationhood and well reflected in the awareness, understanding, sense, intention, and behavior of nation and state of Indonesia based on the values of Pancasila, the 1945 norms, the principle of diversity with unity in diversity, and commitment the Homeland. Nation character development is a collective effort of a nation-state systemic to realize the life of the nation in accordance with the basis and ideology, constitution, state policy, and the potential of collective life in the context of national, regional, and global civilized nation to form a tough, competitive, moral noble, moral, bertoleran, bergotongroyong, patriotic, dynamic, cultural, science and technology-oriented and based on Pancasila and animated by faith and piety to God Almighty

5 CONSLUSION

The result showed madrasah provide a positive and significant contribution to the development of the nation character. Development of a coherent national character is done through a process of socialization, education and learning in the madrasah, into the nation 18 characters are expected, namely: Religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, patriotism, respect for achievement, friendship / communicative, peace-loving, love to read, care for the environment, social care, and responsibility

REFERENCES

- [1] Achwan, R. (1991). Prinsip-prinsip Pendidikan Islam Versi Mursi, Yogyakarta:Jurnal Pendidikan Islam, Volume 1, IAIN Sunan Kalijaga
- [2] Ali, Z. (2007). Pendidikan Agama Islam, Jakarta: BumiAksara
- [3] Arifin, M. (2003). KapitaSelektaPendidikan Islam, Jakarta:BumiAksara
- [4] Al-Abrasyi, M. A. (1970). Dasar-dasar Pokok Pendidikan Islam, Jakarta:Bulan Bintang
- [5] An-Nahlawi, A. (1995). Ushul al-Tarbiyah al-Islamiyah wa Asalabih fi Baiti wa Madrasati wa al-Mujtama', Beirut:Dar al-Fikr al-Mu'asyr, Terj. Shihabuddin, Pendidikan Islam di Rumah Sekolah dan Masyarakat, Jakarta:Gema Insani Press
- [6] Bloom, B. S. (1956). Toxomony of Educational Objectives, the Classification of Educational Goals, Hand Book I: Cogniti Domain, New York: Long mans, Green and Co.
- [7] Fadjar, M. (1998). Visi Pembaruan Pendidikan Islam, Jakarta: LP3NI
- [8] Gani, B.A. dan Abidin, Z. (1980). Pendidikan Islam dan Madrasah Hasan al-Banna, (terj. dari Yusuf Qardhawi), Jakarta: BulanBintang
- [9] Husaian, S.S. dan Ashraf, A. (1986). Crisis Muslim Educatio, Terj. Rahmani Astuti, Krisis Pendidikan Islam, Bandung:Risalah
- [10] Langgulung, H. (2002). Peralihan Paradigma dalam Pendidikan Islam dan Sains Sosial, Jakarta: Gaya Media Pratama
- [11] Mastuhu. (1999). Memberdayakan Sistem Pendidikan Islam, Ciputat: PT Logas Wacana Ilmu
- [12] Nata, A. (2003). ManajemenPendidikan: Mengatasi kelemahanPendidikan Islam di Indonesia, Jakarta:Prenada Media
- [13] Nakosteen, M. (1996). Kontribusi Islam atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam, Edisi Indonesia, Surabaya:Risalah Gusti