

## Madrasah: Quality and Social Change (A Case Study in Banjarmasin Indonesia)

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### Abstract

According to Indonesian Constitution of 1945, every citizen has his/her right to get education. Consequently, Indonesian government has to provide educational institutions for its nation, like school, madrasah and other forms of non-formal education. Both school and madrasah are carried out in different management. School management is on the hands of the Ministry of Education and Culture, madrasah is managed under the responsibility of the Ministry of Religious Affairs. The difference, however, presents dualism of educational system in Indonesia. As the result, madrasah has no more progress, treated discriminatively, and marginalized. What a negative action it has, nowadays madrasah still exists in this country.

The purpose of this article is to explain the quality of madrasah (plural: madrasahs) and their role as the agent of social change. This is a field research of qualitative-quantitative approach carried out in a provincial capital city that is Banjarmasin in South Kalimantan Indonesia. The madrasahs studied were 15 (n=15) with various levels and status including the founding organizations that are responsible. The data were collected by questionnaire, interview, observation and documentary.

By measuring the eight indicators of National Education Standard consisting of content standard, process, outputs, teachers and non-educational staff, structures and infrastructures, management, cost, and standard of assessment, it is finally concluded that the quality of madrasahs was very good, although a little difference found out among the educational levels of them, between the state and private madrasahs. In addition, by understanding the students mind set, value, belief, norm, behavior and their moral or ethics, madrasahs also have played the role largely and significantly in social change, except in some aspects which have been deeply rooted in their tradition like their belief on supernatural life, sacrality and irrational power, that basically have not changed yet.

**Keywords:** madrasah, quality, and social change

### 1. Introduction

Indonesian Constitution of 1945 stated that every citizen has his/her right to get education. Chapter IV Article 6 Verse 1 in the Constitution of Indonesian Republic No. 20 Year 2003 about National Education System also stated that every citizen who is 7 until 15 years old is compulsory to study at the basic education level. It means that state assures every one whose Indonesian citizenship to have education. Therefore, no Indonesian should be neglected his/her education. Consequently, state must provide institutions of education for this nation so all children could spend education, whether in school or in madrasah.

These two institutional educations are managed by or under the responsibility of different Indonesian ministries. The institution called "state or national schools" is officially controlled by Ministry of Education and Culture (now Ministry of Primary and Secondary Education). Otherwise, madrasahs either private or state are managed by the Ministry of Religious Affairs. The different management, however, made the development and the quality of the institutions tend to become different as well. Different management has also caused the existence of a dualism of educational system in Indonesia. As the result, the development of madrasahs was low, the quantity and the quality of them had no progress significantly, madrasahs were treated discriminatively and marginalized in Indonesia (Azra, 2012: 94-104).

The quality improvement of the two institutions has started to see since 1975, after the publication of Letter of Cooperative Decision of Three Ministries in the era of New Order about the quality improvement of madrasahs (Muhaimin, 2004: 176), so the outputs of madrasahs have the same opportunity to continue their study as that of state or national schools to the high levels in education or vice versa. However, madrasahs have not developed optimally. The financial support, structure and infrastructure, human resources, as well as the process of teaching and learning at madrasahs are still lower compared to those of state or national schools. Quantitatively and qualitatively, educational system of madrasahs is also less progress compared to that of national schools. In many things, schools have more progress, are better and comparable than madrasahs.

Historically, the existence of Islamic education in Indonesia is older than national or secular schools. However, the policy of the Dutch colonials treated Islamic education including *madrasahs* with no justice (Steenbrink, 1986: 1-10). Quite the same treatment was also done by the Indonesian government in the era of Old Order (1945-1965) and New Order (1966-1998),<sup>1</sup> but then there was an effort of New Order government to promote the pride and the quality of Islamic education by sounding the mottoes of development. In fact, Islamic education including *madrasah* education is still backward compared to the quality of national education with the so-called “Sekolah”.

Although *madrasah* has run up and down from time to time, however, this institution still exists in this country. The style of New Order government whose powerful authority cannot abolish the existence of *madrasah* in Indonesia. The willingness and the demand of society on the need of Islamic education in the form of *madrasah* are still on their own mind until nowadays.

In the post of New Order or Era of Reformation in Indonesia, the condition of *madrasahs* becomes better. The existence of them has imparted, juridically and formally, into national system of education. In Indonesian Constitution No. 20 Year 2003 on National System of Education, it is said that *madrasah* is a formal institution of education managed by the Ministry of Religious Affairs who carries out general education with Islamic characters (2003: 228). Therefore, the position of *madrasah* has been equal with national (general) school at least in the context of national system of education, which is also considered “failure” as stated by Tilaar (2012: 2-3). According to him, National education has not successfully given birth to Indonesians whose better culture and who meet ideal reformation to build civil society. That is why, *madrasah* which has become a part of national education system should be developed well, their quality should be improved, and their existence should be empowered.

However, negative image on *madrasah* still continuously happens in this country. *Madrasahs* are still considered as some places to implant Islamic radicalism, marginalized, backward, or still low in quality, etc. (Azra, 2012: 94-104; Muhaimin, 2004: 176). On global issues, *madrasah* is also considered as educational institution produced radical and militant *ulama* (Islamic scholars) and the fundamentalists. *Madrasah* even has been greatly suspected as alleged breeding grounds for terrorists, incubators for violent extremism, and jihad factories (Noor, *et. all.*, 2013: 10-11). This negative image, however, in one side being an effort to discredit and to weaken the role of *madrasah*. In the other one, it is a support for those who manage them or other responsible authorities to do a lot of work for improving the quality of *madrasahs* on the reason that they do not only function to *transfer knowledge and values*, but also do their social functions as the agent of development and change. Accepted or not, *madrasahs* have given birth to the actors of development and change in society.

There are hundreds of *madrasahs* in South Kalimantan Indonesia, whether in the basic level with the so-called *Madrasah Ibtidaiyyah* (MI) for six years learning and *Madrasah Tsanawiyah* (MTs) of three years studying period, or at high level with the so-called *Madrasah Aliyah* (MA), whether state or private status. Based on the Department of Religious Affairs Office in Banjarmasin, there were 62 MI (5 state, 57 private), 32 MTs (4 state, 28 private), and 9 MA (3 state, 6 private) in 2013. However, the empowerment of the *madrasahs* in Banjarmasin, which is usually called by the capital city of thousand rivers, has not been studied and written so more. Quantitatively, the numbers of institutions, teachers, students, their structures and infrastructures could be known well, but their quality has not been known, whether in regional level or national level. Furthermore, the role of *madrasah* in society, particularly in this city, has not been intensively investigated. Gap of knowledge, feeling of concern and other judgments, then made the writer do the research on them.

The word *madrasah* (*madrasa*) derives from Arabic root, *darasa*, which means “to study”, and relates to the lesson given, *dars*. In general context of the Arabic-speaking world, the term applies to all kinds of schools where traditional Islamic subjects only given, or secular sciences only without any provision of religious teachings. (Noor, *et.all*, 2003:9). In *Shorter Encyclopedia of Islam* (1961) as quoted by Daulay (2009), it is said that *madrasah* is “*The name of an institution where the Islamic sciences are studied.*” Other definitions as stated in Government Regulation No. 28 and 29 Year 1990 is that *madrasah* is school whose Islamic characteristics (Daulay, 2009: 112). That is why, *madrasah*, as the writer means here, is Islamic educational institution which functions both to teach both Islamic sciences and secular sciences as well. *Madrasah* is also a formal Islamic educational institution, which can be found in Islamic word. Historically, *madrasah* is a continuation of the beginning form of Islamic education with the so-called *maktab/kuttab*, *halaqah*, *majlis*, education in mosques or *surau*, *khan*, and non-formal education in the houses of *ulama*, and the more specific one is a continuation of the mosque education (Daulay and Pasa, 2013: 86-96).

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<sup>1</sup>Both New Order and Old Order government in Indonesia similarly treated Islamic education institutions including *madrasahs* discriminatively and let them be wrapped in dualism of educational system.

*Madrasah* was formed in the third step of educational activities in mosque, that is, from the mosque education to mosque Khan then to education in the form of *madrasah* (Asrohah, 2000: 99). Moreover, there were inclusive and exclusive *madrasahs* in pre-madrasa period. Some were restricted only for teaching Islamic sciences or particular subject like Islamic Law, for particular school or *madhab*, namely *Shafi'i* or *Hanafi* School (Makdisi, 1992: 9-10).

In Indonesia, *madrasah* existed in the early of 20 century after growing up the ideas of Islamic reform. The ideas which were generally brought by the *ulama* immediately after their coming back from studying in Middle East like Mecca, Medina and Egypt, had an effect significantly on the movement of Islamic education reform in this country (Steenbrink, 1986: 42-83). Rahman (1982: 46) also said that those who had gone to Mecca and cultivating orthodox Islamic intellectualism, notably the orthodox theology and Prophete traditions, began transmitting their learning in Indonesian *pesantrens*, which gradually developed into *madrasahs*. Other transmit ion of learning was firstly through *pengajian* (seats of Islamic learning) in the houses of *ulamas* which later developed into *pesantren* education and finally to Islamic education in the form of *madrasah*, particularly in South Kalimantan Province of Indonesia.

Educational activity in *madrasah* was carried out in different models and levels. There is a traditional model that only teaches Islamic education like *Madrasah Diniyah* (MD). Also, there is a model of combination by adding several secular sciences in the process of teaching and learning like *Madrasah Wajib Belajar* (MWB), and modern model in which religious and secular sciences are equally given or have a little bit of large portion for secular sciences but still keep the Islamic characteristics like *madrasah* under the responsibility of Minister of Religious Affairs, particularly after the establishment of Letter of Cooperative Decision by the three ministers in 1975. These such modern *madrasahs* start learning from primary level with the so-called *Madrasah Ibtidaiyah* (MI), junior high school level called *Madrasah Tsanawiyah* (MTs), to senior high school level called *Madrasah Aliyah* (MA), whose period of learning consecutively 6 years, 3 years, and 3 years. They load 70 % secular subjects compared to 30% of religious (Islamic) subjects (Daulay, 2009: 97-105).

Like national schools, *madrasah* also has educational components. *Madrasah* has vision, missions, and objectives. As an Islamic educational institution, *madrasah* principally focuses on two main domains, individual and social development. In individual development, the learning objective of *madrasah* is to provide students with the skills and knowledge necessary to succeed in worldly life and to achieve happy life in hereafter. In social development, *madrasah* education focuses on enhancing the collective identity of Muslim community and preserving its cultural heritage as an agent of social change (Ali and Bagley, 2015: 5). It also has curriculum, national curriculum and local curriculum made by *madrasah* itself. Besides that, *madrasah* offers many subjects, religious and secular sciences written in a syllabus. There are also teachers, students, structures and infrastructures, and other facilities like library and laboratory to support the teaching and learning process. As a formal education, there is learning evaluation or assessment, so the student's competence could be measured.

Compared to education system of *madrasah* in country like India, majority of Indonesian *madrasahs* are more modern where secular sciences and vocational domains are treated in modern approach. Unlike Indian *madrasahs*, particularly in Meat District of Haryana, the Territory of Delhi in India, they are still traditional. Most *madrasahs* still lack of infrastructural facilities, competent teaching staff, modern curriculum, modern system of education, scientific approach, and keep on traditional culture rigidly (Ishtiyaque and Abuhurera, 2014: 84-85). Though they are traditional, they have played the role in education and socio-economic development in Mewat. To some extent, the society still requires the education of *madrasahs* for their children. Also, *madrasahs* have produced their outputs that could get simple jobs as well (Ishtiyaque and Abuhurera, 2014: 86-87).

The characteristics of *madrasah* are really different with those of other Islamic schools particularly with *pesantren* (Islamic Boarding School). Management of *madrasah* is handed by head master helped by the vices, head of administration office and staff. The students are not staying in boarding school, so no large mosque like in *pesantren*. Religious activities are usually carried out in the hall or small mosque. That is why, *madrasah* should not have *kyai* (the head), boarding and big mosque like in *pesantren*.

Some scholars did researches and wrote about *madrasah*, but they focused more on local issues, and studied traditional roles of *madrasah* as a place of transferring sciences and values. Almost nothing was done on the contemporary issues. In addition, scholars of contemporary Muslim societies devoted relatively attention to *madrasah* education (Noor *et.al.*, 2013: 10), and that the research on *madrasah* involvement in social change is significantly and urgently to do.

## 2. Research Methodology

The research was focused on the quality of *madrasahs* and their role in social change in provincial capital city of Banjarmasin, South Kalimantan Indonesia. This is a field research with a qualitative-quantitative approach.

Quantitative, that is usually called positivistic approach, was used on the reason that the data collected were qualitative which modified into quantitative (data of quality and social change) and analyzed in descriptive statistics. Qualitative approach that is usually called naturalistic approach was used on the reason that the object of the research was the reality that sometimes changes, which were then analyzed and described qualitatively including the result of interview in face to face with the headmasters, the vices, and teachers. So, this research tried to measure and to describe social reality naturally as well as to explain the meanings inside the social reality.

There were 15 *madrasahs* (n= 15) being the subject of the research. Although small in numbers, they were considered representative for about 15 % of 103 *madrasahs* in Banjarmasin, their distribution included in four districts (Banjarmasin Selatan, Banjarmasin Timur, Banjarmasin Tengah and Banjarmasin Barat), their levels were also various (MI, MTs, MA) and different status (state, private), different founding organizations (NU and Muhammadiyah<sup>2</sup>) and their locations (one-roof school, single school). One hundred and eighty two students (n = 182) from Class XI of MAN were taken as the respondents on the reason of the easiness of communication and their understanding to answer the questionnaire objectively. Besides, there were also some informants like headmasters, the vices, teachers, administrative staff of *madrasahs* and some employees at the Ministry of Religious Affairs Office in Banjarmasin.

In addition, the data were collected by unstructured interview carried out in face to face. According to Cole (1972), interview, particularly *in-depth interview* is a technique of collecting the data that most frequently used in qualitative research whose unchanged data to numbers or quantitative data. Other technique was questionnaire (*closed questionnaire*) with the items based on Likert scale and distributed to students of Class XI MA (n= 182), observation by visiting some *madrasahs* for the researcher has known only a little about the respondents or social phenomena, and study of documents.

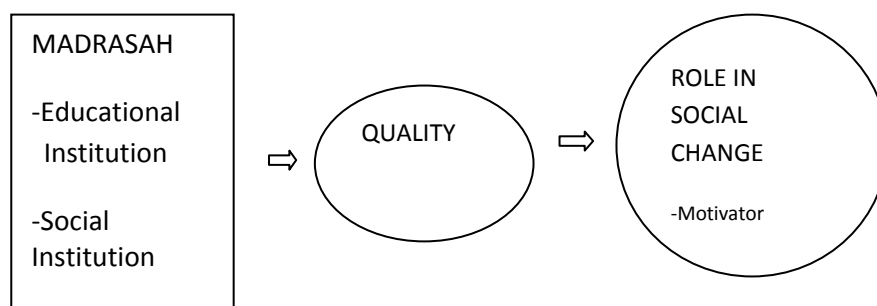
After the all data were collected, they were then processed through *editing, categorizing, coding, scoring, tabulating* Dan *interpreting*. To interpret the data, the researcher used five categories as follows.

1. 0 - <20 % = very low/very small
2. 20 - <40 % = low/small
3. 40 - <60 % = fair
4. 60 - <80 % = high/large
5. 80 - 100 % = very high/very large

To analyze the quantitative data or the quantitative that modified into qualitative data, the researcher used descriptive statistics, that is, counting the percentage, mean of score, and graphic presentation. From the percentage, the researcher then knew the quality levels of *madrasahs* and the largeness of social change among the society of *madrasahs*.

Moreover, the design or conceptual framework of this research can be seen from the following scheme.

Scheme 1. Conceptual Framework of Research



The scheme indicates that *madrasah* does not only have the status as educational institution, but also as the agent of social change, which later develops towards the better quality. Because of development and quality, *madrasah* that represented by headmasters, teachers and their students could do their social functions. Since they have functioned, they finally could play the role, both as the motivator or the agent of social change and development.

<sup>2</sup>Muhammadiyah is a modern Islamic movement founded in 1911 by modern ulama, K.H. Ahmad Dahlan, whose main objective is to purify the Islamic thoughts or teachings. This Islamic movement or organization has built a lot of schools, hospitals, orphanage dormitories for the service of the *ummah* (Muslim community) and for Islamic practices of devout ion. On the other hands, NU (*Nahdhatul Ulama*) is a traditional Islamic movement founded in 1926 by the great *ulama*, K.H. Hasyim Asy'ari, whose objective to maintain the teachings of the four classical *madzhabs*, particularly the Syafi'i school.

In this research, the quality and social change were measured to determine the height or the largeness of the two aspects. To measure the quality, the researcher used 8 indicators of national standard of education, that is, standard of content, process, outputs, teachers and non-educational staff, structures and infrastructures, management, cost, and evaluation or assessment. Otherwise to measure social change, he counted the students answers on questionnaire, consisting of the statements or items relating to the patterns they think, their belief, value, norm, behavior and ethics or moral. Having combined the data, he counted the real scores, ideal scores, and the mean scores to see the level of quality as well as the largeness of social change that leading to conclusion. The process of counting was done as supposed by Sugiyono (2009: 97-100), Sudjana and Ibrahim (2001: 105-108), that is, by adding the real scores and than dividing them by the ideal scores and finally multiplied them by hundred percent (**RS: IS x 100 %**). The results were then put in the position of rating scale or consulted with 5 categories of interpretation/n, so it is finally known the low-high quality or the largeness of social changes investigated.

### 3. Findings and Discussion

There are two main problems in this research, the quality of *madrasah* and the role of *madrasah* as the agent of social change. The quality of *madrasah(s)* is described based on the level it they have, that is, *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA). The data were collected by questionnaire based on the Eight National Standard of Education as discussed in previous pages.

#### 3.1. The Quality of Madrasah

Based on the regulation of Ministry of National Education (now Ministry of Primary Education and Culture) No. 64 Year 2009 on the System of Educational Quality Assurance in article 1 verse 1, the quality of education is the intellectual level of the nation life that can be achieved from the implementation of national education system. In article 18 from the similar ministry regulation, it is also said that quality standard of education covers the following points: Standard of Content, Process, Output Competence, Teachers and Non-educational Staff, Structures and Infrastructures, Management, Cost, and Evaluation or Assessment. The following information is to show the quality of *madrasahs* based on the levels they have.

##### 3.1.1. The Quality of Islamic Primary School (*Madrasah Ibtidaiyah*)

Description of the quality of Primary Islamic School (*Madrasah Ibtidaiyah*) could be seen in the following table.

**Table1. The Quality of Islamic Primary School Based on National Standard of Education**

No	Names of Madrasah	Scores of the Components of National Standard of Education								Total
		1	2	3	4	5	6	7	8	
1	MIS al-Qalam	35	36	15	31	20	24	40	39	240
2	MIS Darul Istiqamah	30	36	27	33	30	34	28	29	247
3	MIN Kebun Bunga	35	39	34	34	31	37	40	40	290
4	MIN Kelayan	36	35	28	33	33	34	30	37	266
5	MIN Pemurus Dalam	33	32	39	35	32	37	39	40	287
Total										1.330

From the table, it is known that the total of real scores is 1.330. If these scores are divided by the ideal scores (100%), that is  $\{5 \times (8 \times 10 \times 4)\} = 5 \times (80 \times 4) = 5 \times 320 = 1.600$ , the result is 83,12 % ( $1.330:1.600 \times 100\% = 83,12\%$ ). Therefore, the quality of MI is 83, 12 % (the total of real scores) from 100 % (the total of ideal score). Based on the criteria of data interpretation discussed in research methodology (0-<20 % = Very Low, 20-<40 % = Low, 40-<60 % = Fair, 60-<80%= High, 80-100%= Very High), it can be concluded that the quality of Islamic Primary School (*Madrasah Ibtidaiyah*) in Banjarmasin is **very high**.

##### 3.1.2. The Quality of Islamic Junior High School (*Madrasah Tsanawiyah*)

The quality of some Junior Islamic High School (*Madrasah Tsanawiyah*) could be understood by reading the table below.

**Table 2. The Quality of Islamic Junior High School Based on National Standard of Education**

No.	Names of Madrasah	Scores of the Components of National Standard of Education								Total
		1	2	3	4	5	6	7	8	
1	MTs al-Ikhwan	37	39	35	31	40	35	39	36	292
2	MTs Nurul Islam	38	40	40	36	38	40	40	40	312
3	MTsN Mulawarman	40	40	12	39	23	37	34	40	265
4	MTsN Kelayan	39	37	36	37	25	35	31	35	275
5	MTsN Banjar Selatan	38	40	40	40	40	39	40	40	317
Total										1.461

The table shows that the total of real scores is 1.461. If these scores are divided by the ideal scores (100%), that is  $\{5 \times (8 \times 10 \times 4)\} = 5 \times (80 \times 4) = 5 \times 320 = 1.600$ , the result is 91,31 % ( $1.461 : 1.600 \times 100\% = 91,31\%$ ). That is why, the quality of MTs is 91,31 % (the total of real scores) from 100 % (the total of ideal score). Based on the criteria of data interpretation discussed in research methodology (0-<20 % = Very Low, 20-<40 % = Low, 40-<60 % = Fair, 60-<80% = High, 80-100% = Very High), finally it can also be concluded that the quality of MTs in this city is **very high**.

**3.1.3. The Quality of Islamic Senior High School (Madrasah Aliyah)**

Like the quality of MI and MTs, the quality of MA could also be known from the following table.

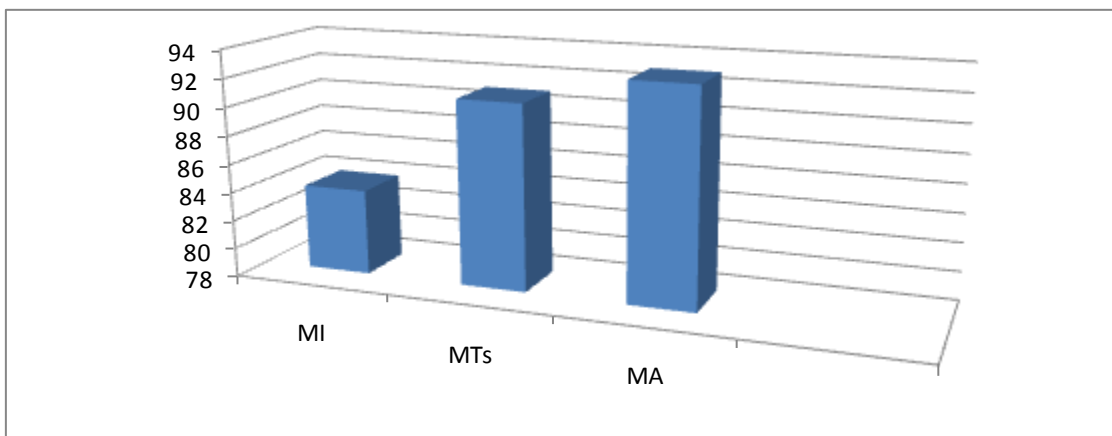
**Table 3. The Quality of Islamic Senior High School Based on National Standard of Education**

No.	Names of Madrasah	Scores of the Components of National Standard of Education								Total
		1	2	3	4	5	6	7	8	
1	MA Siti Maryam	36	36	30	36	24	33	32	35	262
2	MA Muhammadiyah	39	37	40	40	36	40	33	36	301
3	MAN 1	39	39	40	40	36	40	39	39	312
4	MAN 2	37	38	39	39	30	40	36	37	296
5	MAN 3	40	36	39	40	37	39	34	40	305
Total										1.476

By reading the table, it is finally known that the total of real scores is 1.476. If these scores are divided by the ideal scores (100%), that is  $\{5 \times (8 \times 10 \times 4)\} = 5 \times (80 \times 4) = 5 \times 320 = 1.600$ , the result is 92,25 % ( $1.476 : 1.600 \times 100\% = 92,25\%$ ). So, the quality of MA is 92,25 % (the total of real scores) from 100 % (the total of ideal scores). Based on the criteria of data interpretation discussed in research methodology (0-<20 % = Very Low, 20-<40 % = Low, 40-<60 % = Fair, 60-<80% = High, 80-100% = Very High), finally it can be concluded that the quality of Islamic Senior High Schools (MA) in this city is **very high** as well.

Description of the quality of 15 madrasahs in the capital city of Banjarmasin can also be seen in the following graph.

**Graph1. The Quality of Madrasah in Banjarmasin in Percentage**



The graph, however, shows that the quality of Islamic Senior High School (*Madrasah Aliyah*) in Banjarmasin is higher than that of Islamic Junior High School or *Madrasah Tsanawiyah* (92,25 % > 91.31 %), which is also higher than that of Islamic Primary School or *Madrasah Ibtidaiyyah* (91.31 % > 83.12 %), although the level of the three Islamic schools or *madrasahs* are quite similar, all have very high quality. Studying *madrasah* should, more or less, also be understood from the input quality, process and the outputs of *madrasahs* themselves (Daulay, 2009: 180-191; Muhaimin, 2004:182). The research done by my friends and I showed that the development of the new students of *madrasahs* in this city has increased slowly for the late of five years (2010-2014) with the average of 1,2 % each year (575 students in 2010 to 581 students 2014). The process of teaching and learning in the *madrasahs* is also good as completed by facilities like teaching media, library, laboratory, *mushalla* (praying room for Moslem), sport yard, etc. However, the facilities could be applied effectively if they are used by professional teachers and non-educational staff. Educational background is one of factors indicating professional and qualified teachers. Four educational domains (professional, pedagogical, affective and social domains) could only be gotten by teachers who have education and trainings. Their research also showed that most of the teachers of *madrasahs* graduated from undergraduate and master degrees. About ninety three percent (93,09 %) of them were bachelors and masters. In addition, 100 % students of *madrasahs* have passed in National Examination with the mean score of 19,67 (students of MI), 31,62 (students of MTs), and 48,27 (students of MA), even though lower than the passing grade of maximum standard, that is, 30 for MI, 40 for MTs, and 50 for MA (Makmur, *et. al.*, 2014).

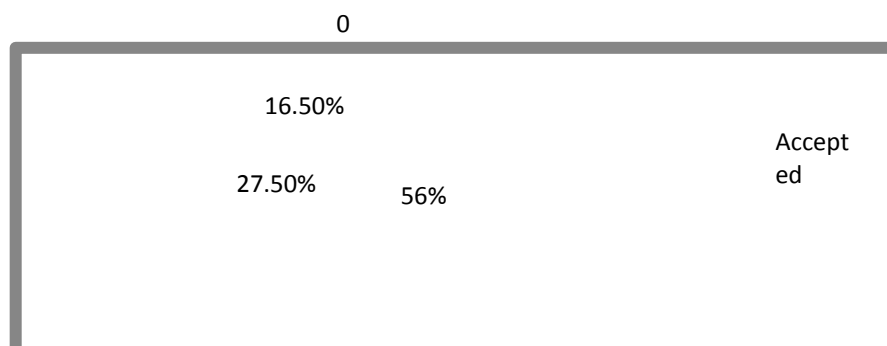
Other information revealed that *madrasah* has supported and changed the students' thought and behavior to be more critical, actively learned, disciplined, good religious practices and moral, including the change of their cognitive and psychomotoric domains. Because of that, some of them were successful and had good prestige, not only in the level of local, but also in the national and international level, said the headmaster and the vice of students' section of MAN 1 Banjarmasin. The result of interviews with the headmaster of MA Siti Maryam, the headmistress of MA Muhammadiyah, and some teachers of both *madrasahs* also gave information that they have always motivated the students, to think critically, to learn actively, to behave well and to be disciplined, and that their ways of thinking, their religious practices, their behaviors and their morals become better. It means that the students cognitive, psychomotoric, affective and social domains have changed significantly.

Otherwise according to Edward Sallis in his book "Total Quality Management in Education" translated in Indonesian by Ahmad Ali Riyadi and Fahrurrozi (2012: 6), that the implementation of education needs a kind of management system which is able to empower educational institution to be more qualified. Furthermore, educational institution should have the position like other services of institution or industry, which is able to provide services in according to what the costumers need. In this context, *madrasah* should have some effort to improve its quality continuously, and that the costumers (students, parents, and society) become interested and feel happy with the condition of Islamic schools or *madrasah* as the place of learning for their children. That is why, it is logically to say that the satisfaction of customers is the most important and a measurement tool of the quality of educational institution like school or *madrasah*.

### 3.2. The Role of *Madrasah* in Social Change

The data about the role of *madrasah* in social change were also collected by questionnaire distributed to Class XI students (n = 182) of Islamic Senior High School (*Madrasah Aliyah*). Six indicators were applied or used to understand the role, namely, the patterns of their religious thought or their mind set, their beliefs on religio-culture, socio-cultural values, norms, behaviors and ethics or their moral. The result of questionnaire indicated that many students (n=102 / 56%) tended to accept the change, few of them (n=30/ 16, 5%) tended to refuse, and some of them (n=50/ 27,5 %) tended to be neutral as seen in the following graph.

**Graph 2. The Tendency of the Students towards Social Change**



Therefore, the tendency to change among the students was quite high (56 % of respondents). Some were low (27,5 %), and the rest was very low (16,5 %). So, it can be concluded that the majority of students (56 % of 182 respondents/students) have accepted social change. It means that there has been a dynamic life, a social development and change in the students' life, that more or less representing the social development of *madrasah* itself.

Of course, the findings did not directly reveal the role of *madrasah*, but the dynamic or change has happened in the students' life (behavior, moral, belief, norm and value) or students' thought (mind set). In other words, the change of religious thought or mind set, beliefs on religio-culture, socio-cultural values, norms, behaviors and ethics or moral among the students have taken place in *madrasah*. Since the respondents represented the society of *madrasahs*, *madrasahs* have functioned in developing social change, which also means that *madrasah* has played a significant role in developing social change in the life of its society (the society of *madrasah*) as the effect of transferring of knowledge and values.

Moreover, the leaders of *madrasahs*, teachers and non-educational staff have played their own functions, whether as the managers, educators, motivators, facilitators or administrators as well. That is why, the activities like directing, teaching-learning process, guiding and training, more or less, have an effect or influenced on the existence of dynamics or changes in several domains of education (cognitive, affective, psychomotoric, and social domains) on the students' way of life and thinking as the result of schooling.

In addition, the dynamic or change in the life of society in *madrasah* cannot be avoided from the role of other people or social groups outside *madrasah*, like family, the leaders of society, and the *ulama* or Islamic scholars. Nevertheless, there are a lot of elements from the socio-culture the students maintain or which has changed only a little for they still deeply rooted in family tradition particularly in Banjarese culture, like in believing to sacrality, supranatural life, simple life style, patterns of thinking that are still tied to or following the opinions of the very famous, classic and traditional *ulamas* who are very famous among the traditional followers of jurisprudence particularly of Syafi'i school. Banjarese, however, are identical with Muslims (Daud, 1997: 48), and mostly are the followers of the Shafi'i school.<sup>3</sup>

Theoretically, social change is a process to change the structure, function and social relationship in a social system. This happens because of evolution, revolution, diffusion, acculturation, modernization and urbanization, whether it is planned or not (Vago, 2004). Also, it may take place because of some factors like geography, demography, psychology, economy, culture, politics, technology, ideology, and theology (Mitchell, 1979; Soemarjan, 1990). Therefore, social change relates to the changing of some condition (from simple to complex, traditional to modern, old to new) in the life of society like that in Peru with so-called the 1972 Education Reform. The reform, involving several of elements in society like armies, intellectuals, politicians, educators, tried to transform the old ideas in the past to the new ones in education. As the project had only a title critical debate, it had played a significant role in the application of neoliberal reforms in education in 1990's and the elaboration of National Education Project in Peru in 2006 (Oliart, 2013: 8).

Finally, it is to say that *madrasahs* in the provincial city or in Banjarmasin have played significant role in developing social change among the society of *madrasahs* in particular and their surroundings in general. Through the manifest and latent functions, *madrasahs* have imparted in educational and social development as well towards the life in harmony, stable and equilibrium.

#### 4. Conclusion

The quality of *madrasah(s)* in the capital city, Banjarmasin, particularly of the 15 *madrasahs* investigated, is good. Based on the analysis using descriptive statistics on eight indicators of national standard of education, in fact the quality of the fifteen *madrasahs* was very high. The difference of each quality level, as presented in the three tables (Table 1, Table 2 and Table 3) as well as in Graph 1, exists in the level of MI, MTs and MA, and their status of whether they are state or private *madrasahs*. The quality of MI is laid on the level of 83,12 %, MTs has reached 91,31 % and MA is on the level of 92,25 % from the ideal quality level of *madrasah* (100%). In addition, social change that has taken place in the society of *madrasah*, particularly among the students, qualitatively and quantitatively really did in the form of the patterns of thinking or their mind set, their beliefs, values, norms and ethics or moral. But for the aspects that have been deeply rooted in their traditional life, like believing to supernatural life and sacrality, basically have never changed yet. However, the changes in their social life cannot be separated from the role of *madrasah* as educational institution.

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<sup>3</sup>Shafi'i school is one of the Sunni Schools in Islam, founded by Imam Syafi'i (d. 819), a great jurist in the time of Abbasid period (Rahman, 1982: 27).



Goes through this institution, the functions of the leaders of *madrasah* (to manage, to build, to improve), the teachers (to teach, to direct, to motivate) and non-educational staff (to administer, to manage finance, library, laboratory, and other technical structures), run in a lot of activities in *madrasahs*; and that, the harmony, stability and the equality have developed in *madrasah*. On the other words, *madrasahs* through the hands of their society have done the manifest as well as its latent function. Because of doing their functions, it could be concluded that *madrasah* has played a significant role in developing education as well as motivating social changes in *madrasah* society in terms of micro perspective and their surroundings in the macro perspective for the *madrasah* society themselves are also the members of society in general.

Finally, it is hoped that the leaders of *madrasah* should look for the wider networks. The existence of stockholders might lead to exist the development of *madrasah* to be better and better, the human resources of *madrasah* become more professional, more developed and improved, the structures and infrastructures become more completed, so the administration, the management and the process of teaching-learning in *madrasah* will be better nowadays than that of the past. *Madrasah* society has to improve their school quality that considered already good, and that public will appreciate more on the existence of *madrasah*. Of course, the quality of *madrasah* can be improved continuously if the society tries to improve their quality as well.

Also, there should be any change took place in the view of some society toward the existence of *madrasah* in this country. Therefore, *madrasah* will not be seen in one eye anymore and is not marginalized in this country, but accepted as Islamic educational institution that largely contributes for society, nation and state, local inhabitants, regional community or people in general in Indonesia. In the reality, *madrasah* is not only able to participate and to play the role in developing and improving science (*transfer of knowledge*), implanting and keeping the values (*transfer of values*), but also acting as the motivator and actor of development and social change (*agent of development and social change*).

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