

DESIGN EDUCATION MANAGEMENT DEVELOPMENT MODEL IN MADRASAH

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Abstract

This study aims to determine the Model of Superior Madrasah Development and Supporting Elements of Superior Madrasah Development. This study uses a library research method by collecting a number of books, magazines, journals, lifets relating to the problem and research objectives. Collecting data with the results of previous studies that support data on the research theme designing a madrasa education management development model with the research process starting with the stages of identifying, finding relevant information, analyzing the findings, and then developing and expressing them into new findings related to the education management development model. at the madrasa. The key to building a superior madrasah must meet several criteria, namely the availability of professional education personnel, complete facilities and infrastructure, a modern, transparent and democratic professional management system, and a curriculum that is in accordance with the needs of society and the challenges of the modern world. In addition, madrasas also need to pay attention to continuously improve quality, develop innovation and creativity, and build a network of cooperation (networking), so that inputs and outputs are good. In other words, developing superior madrasas requires effective and functional carrying capacity, such as superior human resources, infrastructure (representative study rooms, libraries and laboratories), supporting facilities (boarding/ma'had, mosque or prayer room). Excellent madrasah must be designed according to the vision-mission and institutional objectives, analyze the needs of the academic and institutional system, and understand the geographical and cultural context. Meanwhile, its development requires togetherness and a collective mindset, continuous innovation, and utilizing information technology, building open and principled leadership, improving the quality of madrasa governance, improving the quality of the new student recruitment system, increasing the quantity and quality of extracurricular activities, and improving the quality of the extracurricular activities. teaching and professional development activities.

Keywords: Designing Models, Development of Educational Management.

Abstrak

Penelitian ini bertujuan untuk mengetahui Model Pengembangan Madrasah Unggul dan Unsur Pendukung Pengembangan Madrasah Unggul, Penelitian ini menggunakan metode studi pustaka (library reseach) dengan mengumpulkan sejumlah buku-buku, majalah, jurnal, lifet yang berkenaan dengan masalah dan tujuan penelitian. Pengumpulan data dengan hasil penelitian terdahulu yang menjadi pendukung data pada tema penelitian merancang model pengembangan manajemen pendidikan madrasah dengan proses penelitian dimulai dengan tahapan mengidentifikasi, menemukan informasi yang relevan, menganalisis hasil temuan, dan kemudian mengembangkan dan mengekspresikannya menjadi temuan baru berkaitan dengan model pengembangan manajemen pendidikan di madrasah. Kunci untuk membangun madrasah unggulan harus memenuhi beberapa kriteria, yaitu ketersediaan tenaga pendidikan yang profesional, kelengkapan sarana dan prasarana, sistem manajemen profesional yang modern, transparan dan demokratis, dan adanya kurikulum yang sesuai dengan kebutuhan masyarakat dan tantangan dunia modern. Selain itu, madrasah juga perlu memberikan perhatian untuk senantiasa meningkatkan kualitas, mengembangkan inovasi dan kreativitas, dan membangun jaringan kerjasama (*networking*), sehingga input dan output menjadi baik. Dengan kata lain, untuk mengembangkan madrasah unggulan memerlukan daya dukung yang efektif dan fungsional, seperti sumber daya manusia yang unggul, saranaprasarana (ruang belajar yang representatif, perpustakaan dan laboratorium), fasilitas penunjang (*boarding/ma'had*, masjid atau mushala). Madrasah unggulan harus dirancang sesuai dengan visi-misi dan tujuan kelembagaan, analisis kebutuhan sistem akademik dan kelembagaan, dan memahami konteks geografis dan budaya. Sedangkan, pengembangannya memerlukan kebersamaan dan *mindset* secara kolektif, inovasi secara terus menerus, dan memanfaatkan teknologi informasi, membangun kepemimpinan yang terbuka dan berprinsip, meningkatkan kualitas tata kelola madrasah, me ningatkan kualitas sistem rekrutmen siswa baru, meningkatkan kuantitas dan kualitas kegiatan ekstrakurikuler, dan meningkatkan kegiatan pembinaan dan pengembangan profesi keguruan.

Kata Kunci: *Merancang Model, Pengembangan Manajemen Pendidikan.*

INTRODUCTION

As an educational institution that has long developed in Indonesia, madrasa education has succeeded in fostering and developing Indonesian religious life and has played a role in instilling a sense of nationality into the souls of the Indonesian people. Madrasas have also played an important role

in the intellectual life of the nation. Therefore, improving the quality, relevance, and competitiveness of madrasas in the future is expected to have an impact on the realization of the existence of Islamic human resources, so that they can live together in social and cultural diversity. Efforts to improve the quality and relevance of madrasa education in turn are expected to improve the standard of living of the community and the competitiveness of the nation, for citizens, especially the Muslim community.

One indicator of the quality of madrasa education is the quality of its graduates. Meanwhile, aspects that are very dominant in improving the quality of education are teacher qualifications, quality management, facilities (facilities and infrastructure), curriculum, implemented systems and available funds. Therefore, improving the quality of human resources in Islamic educational institutions is a must. In addition, strengthening organizational governance and accountability for madrasa management is also considered significant in influencing the image of madrasa education.

Of course, as an Islamic educational institution, madrasas are not only directed to the activity of extracting knowledge, but also become a vehicle for training to apply knowledge at the level of reality. In addition, education in madrasas does not only lead to academic excellence, but also emphasizes the orientation of character building based on the principle of morality.

Madrasas as a da'wah development institution, by themselves become a sign of religious symbols as well as appear as an important component of the amar ma'ruf nahi munkar movement. As a community education institution, madrasas play a role in the development of the surrounding community (stakeholders), especially those related to religious issues and empowerment of the non-religious sector. Thus, madrasas are community-based education. The active role of madrasas in empowering the surrounding community and vice versa the active role of the community in the development of madrasas will be very important, so that each other supports each other in achieving mutual benefit and benefit (mutual support for the sake of mutual benefit).

In that context, madrasah development cannot be handled partially or half-heartedly, but requires complete and comprehensive development thinking as well as visible, flexible, and credible steps and efforts, especially when faced with national development policies in the field of education that have a vision of the realization of the system. education as a strong and authoritative social institution to empower all Indonesian citizens to develop into quality human beings, so that they are able and proactively respond to the challenges of an ever-changing era (read the explanation of Law No. 20/2003 on National Education System). In addition, the era of globalization has had a

fairly broad impact in various aspects of life, including the demands for quality in the provision of education. In this era, every field demands quality human resources who are highly capable, reliable, and competitive. To meet this demand, continuous improvement and development of the education system in madrasas needs to be carried out in line with the dynamics of the development of science and technology as well as the dynamics of change in society itself. Strengthening the excellence of the madrasa by building strong academic ideals and culture to produce superior and good outputs according to community expectations.

LITERATURE REVIEW

The Nature of Superior Madrasah

Terminologically, superior schools are schools that are developed to achieve excellence in educational output. To achieve these advantages, inputs, the educational process, teachers and education personnel, management, educational services, and their supporting facilities must be directed to support the achievement of these goals.

In Indonesia, the term superior school was first coined by Wardiman Djojonegoro (Former Minister of Education and Culture) in 1994. The idea was born from a strong desire to present schools as educational institutions that have far-reaching visions and are insightful of excellence. Even Djojonegoro expects that the presence of superior schools in every province in Indonesia will lead to the distribution of knowledge and thus the next target is to accelerate the increase in human resources (HR). Therefore, the presence of superior schools is not for discrimination, but to prepare quality human resources and have insight into excellence (Djojonegoro, 1998:15).

The idea of a superior school has encouraged the development of the concept of a superior madrasa. Excellent madrasas are madrasas with superior programs that were born from the desire to have madrasas that are able to excel at the national and world levels in mastering science and technology supported by akhlakul karimah (Depag RI, 2004:41). In other words, the development of superior madrasah is parallel to the development of superior schools, each of which is developed to achieve excellence in educational output. To achieve these advantages, input (input), the educational process, teachers and education personnel, management, educational services, and its supporting facilities must be directed to support the achievement of these objectives.

In practice in the field, there are three types of superior Islamic schools or madrasas (Moedjiarto, 2002: 34). The three leading Islamic madrasas or schools,

namely first, the type of madrasa or Islamic school based on intelligent children. This type is that schools or madrasas only accept and strictly select prospective students who enter with the criteria of having high academic achievement. Even though the teaching-learning process in the madrasa or Islamic school is not too special or even mediocre, because of the superior student input, it affects the quality of the output.

Second, the type of madrasa or Islamic school based on facilities. Islamic schools or madrasas of this kind tend to offer complete and adequate facilities to support their learning activities. This type tends to charge higher rates than the average school or madrasa in general.

Third, the type of madrasa or Islamic school based on the learning climate. This type tends to emphasize a positive learning climate in the madrasa environment. Educational institutions can accept and process students who enter (input) with low achievement into graduates (output) with high quality. This third type is quite rare, because you have to work extra hard to produce good quality.

From the description above, it can be defined that superior madrasas are Islamic educational institutions that have superior components, which are reflected in human resources (educators, education staff, and students), infrastructure, and other supporting facilities to produce graduates who are able to master science and technology. skillfully, has spiritual strength (faith and/or Islam), and has a noble character.

Rational and Rationale of Superior Madrasah

The 1945 Constitution, historically referred to as the Indonesian Declaration of Independence, in its opening clearly reveals the reasons for the establishment of the state to (1) defend the nation and homeland, (2) improve the welfare of the people, (3) educate the nation's life, and (4) participate in realizing a world peace that is eternal and just. The concept of the intellectual life of the nation applies to all components of the nation. Therefore, the 1945 Constitution in article 31 paragraph (1) states that every citizen has the right to education, and paragraph (3) emphasizes that the government seeks and organizes a national education system that increases faith and piety as well as noble character. As an educational institution that has long been developing in Indonesia, madrasas not only have succeeded in fostering and developing religious life in Indonesia, they have also played a role in instilling a sense of nationality into the souls of the Indonesian people. In addition, madrasas also play a very important role in the intellectual life of the nation.

However, the performance of madrasas to date is still very low. Several problems have been identified as the cause, both at the management and policy levels. The problem of the madrasa curriculum that is still not "focused" and the education process that does not support the madrasa vision and mission are examples of cases at the management level, while madrasa development policies are still "patchwork" and there is no blue print for madrasa development. examples of cases in the field of policy.

In detail, several main problems, both at the management and policy levels, can be stated as follows:

1. Madrasah development is still patchy, this can be seen, for example, by the holding of "skills" programs attached to regular programs, as a response to the high number of Madrasah Aliyah graduates who cannot continue at the higher education level. Likewise with the "religious" program as a response to the weak mastery of students' religious knowledge, as well as the emergence of Madrasah Aliyah Unggulan (Insan Cendekia), which is a saving measure. Although these programs have many benefits for the madrasa development process, these steps do not seem to be based on a well-planned concept.
2. Madrasah curriculum that has not been "focused", this can be seen for example, the amount of material being taught is temporarily inadequate. At the Aliyah level, for example, students who want to study religious sciences are still burdened with quite a lot of other irrelevant subjects. On the other hand, students who major in science must also be burdened with many other subjects that are not directly related. Another thing in the madrasa curriculum is that there is still duplication of material that is taught repeatedly on different subjects and also at different levels.
3. As a result of the curriculum that is not "focused" (the materials are too heavy and overlapping), the educational process that occurs in the madrasa is not in accordance with the vision and mission of madrasa education. Partial development programs, and do not depart from a planned design, were also identified as the cause of not meeting the madrasa's vision and mission with the education provided.
4. The absence of a blueprint for madrasah development, this is perhaps the most basic problem, so that madrasa development has no direction (Depag RI, 2004:5).

From the description above, it can be drawn a common thread that the emergence of excellent schools departed from the desire to create madrasas that became central for excellence to prepare human resources that are ready to use for the future. So far, the data shows that the quality of national education has

not been evenly distributed. The existence of excellent schools can provide them with quality learning experiences, by themselves they have greater opportunities to enter higher education levels according to their choice.

On the other hand, it must be admitted that many Indonesian people trust madrasa educational institutions more than public schools. This Islamic educational institution is in demand by the public who want their children to receive adequate religious education as well as adequate general education. However, there are four main problems that are being faced by madrasas in general, namely: the problem of madrasa self-identity, the problem of the type of education chosen according to the religious pressure point, the problem of declining quality of Islamic teachings which have implications for the shallow understanding of Islam and the problem of existing internal resources and its use for the development of the madrasa itself in the future (Muhaimin, 2005: 186). For this reason, the idea of developing superior madrasas is considered relevant to efforts to empower human resources in Indonesia. On the other hand, it should also be stated that the idea of developing madrasas can be seen from two main bases, namely the religious basis and the juridical basis. The following is a description of the two basics in question

a) Basic Religion

Islam commands learning in the first verse that was revealed to the Prophet Muhammad. Therefore, learning is the main obligation and the best means of educating the people (Muhaimin, 2005, p. 186). The command to learn is not limited to worldly affairs, but also in the hereafter. The word of God Almighty, in the Qur'an letter At-Taubah verse 122, which translates:

"It is not proper for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can guard themselves." (Q.S At-Taubah: 122).

Lafadz "liyatafaqqahuu fidiin" in the letter At-Taubah verse 122 gives a signal about the obligation to deepen religious knowledge (Nata, 2002:159). That is, a Muslim needs to explore the science of religion and teach others based on levels that are estimated to be of benefit to them, thus providing knowledge of religious laws which in general must be known by believers. This is because many people are smart in worldly affairs but they are negligent in the hereafter. The word of God Almighty, in the Koran letter Ar Rum verse 7, which translates:

"They know only what is born (only) of the life of the world; while those concerning the hereafter (life) are negligent." (Q.S. Ar-Rum: 7).

So learning religion is something that is very important for a Muslim as a fortress who can guard himself and stay in the prescribed corridor. It is so important to study religion that Allah SWT gives a high position to people who focus on deepening the knowledge of religion as the degree to which people struggle with their wealth and themselves in order to elevate the words of Allah SWT. One way that can be done is by studying at an institution that specifically teaches religious sciences, namely madrasas.

b) Juridical Basis

The juridical implementation of Madrasahs is regulated in our legislation. The first precept which mentions Belief in the One and Only God has the meaning that religion is used as a guide as well as the balance of life for the Indonesian people. This means that religious institutions such as madrasas are recognized as places for the spiritual mental development of the Indonesian nation. Constitutionally, Article 29 paragraph 2, the state guarantees the freedom of its people in carrying out their religious teachings. Including the freedom to study in madrasas. Article 31 paragraph 3 states that the government seeks a national education system that increases faith and piety as well as noble character in the intellectual life of the nation, one of which is the implementation of Madrasah. Operationally, the latest Madrasah provisions are regulated in the Decree of the Minister of Religion No. 1 in 2001 after the birth of the Directorate of Religious Education and Islamic Boarding Schools, specifically serving Islamic boarding schools and madrasas. The existence of madrasas as part of the national education system was strengthened by the issuance of Law no. 20 of 2003 especially Article 30 paragraphs 1 to 4 which states that religious education can be carried out by the government and or community groups of religious adherents in accordance with statutory regulations.

Based on Law no. 20 of 2003, it is understood that (1) religious education can be provided by the government (state religious education) and can be held by the community (private religious education); (2) Religious education has the function of preparing students to become members of the community who understand and practice their religious values and or become experts in religious knowledge; (3) Religious education can be held in formal, non-formal and informal channels. This provision provides a very wide space for religious education institutions to provide education in formal schools, non-formal channels such as courses, training, religious learning groups (majelis taklim), or informal channels such as family education; and (4) religious education in the form of madrasah, pesantren, and other similar forms.

Based on these reasons, it is necessary to develop superior madrasas with professional management in order to improve the quality of education, especially religion-based education.

Excellent Madrasa Characters

Theoretically, the characteristics of superior madrasas can be classified into several criteria, including: the advantages of the learning process, the advantages of learning infrastructure or facilities, the advantages of the educational environment, cognitive advantages, extracurricular advantages, mulok advantages, life skills advantages, administrative advantages, and so on. -other. Of course what is desired is a multifacet advantage.

The Ministry of Education and Culture, for example, sets the criteria for excellent schools as follows: (1) student input through a rigorous selection based on criteria and standards; (2) adequate learning infrastructure, both intra and extra; (3) conducive school environment; (4) teachers and education personnel who have qualifications in accordance with the requirements and provisions of the 2005 Law on Teachers and Lecturers; (5) an enriched curriculum, which is able to develop and facilitate students' potential, talents, and creations; (6) The time span of studying at school is longer; (7) quality teaching and learning process; (8) additional treatment outside the national curriculum; and (9) become a center of excellence for schools in the vicinity (Subhan, 2006:19).

In contrast to the madrasa model, in general, the criteria that must be met are (1) having good madrasa management; (2) qualified human resources; (3) completeness of educational facilities and infrastructure; (4) adequate educational assistance; and (5) superior quality of graduates (Fachruddin, 1998:80).

Harris and Bennett in Jalal, (2012) suggest that the characteristics of superior schools are: (1) Professional leadership; (2) shared vision and goals; (3) learning environment; (4) Concentration on teaching and learning; (5) High expectations; (6) Positive reinforcement/enrichment/consolidation; (7) Monitoring progress; (8) The rights and responsibilities of students; (9) Meaningful teaching; (10) Learning organizations; and (11) Family-school partnership.

Of all the criteria regarding madrasas or superior schools or model madrasas, it must be referred to in Government Regulation no. 19/2005 concerning the National Education Standards (SNP) which is the minimum criterion for the education system throughout Indonesia. This standardization of education serves as the basis for planning, implementing, and supervising

education in the context of realizing quality national education. That is, if a madrasa has met all or most of the SNP criteria, it is referred to as a National Standard Madrasah (MSN) or an Independent Category Madrasah (MKM). In this position the madrasa is at the Superior or Model level, then its status is increased to an International Standard Madrasah (MSI), will be at the Model level which is the idealization of a madrasa.

In the context of madrasah, Zayadi (2005:57) suggests several elements of superior madrasa characteristics are: first, administrative or management aspects, namely (1) a maximum of 6 classes for each level, (2) each class consists of 30 students, (3) the ratio classroom teacher is 1:25, (4) documenting the progress of each student, and (5) transparent and accountable. Second, the manpower aspect, namely (1) the head of the madrasa, namely (a) a minimum of S2 for MA, S1 for Madrasah Tsanawiyah (MTs) and Madrasah Ibtidaiyah (MI), (b) a minimum of 5 years experience as a madrasa principal, (c) able to speak English Arabic or English, (d) pass the test (fit and proper test), (e) one-year contract system, and (f) ready to live in the madrasa complex, (2) teachers, namely (a) minimum S1, (b) specialization according to subject, (c) minimum 5 years teaching experience, (d) able to speak Arabic or English, (e) pass the test (fit and proper test), and (f) 1 year contract system, (3) education staff, namely (a) a minimum of S1, (b) specialization in accordance with the field of work, and a minimum of 3 years of managing experience. Third, the student aspect consists of (1) input, namely (a) the top ten MTs (for MA), (b) the top ten MI (for MTs), and (c) passing academic tests (Arabic and English) and (2) output, namely (a) mastering various disciplines, (b) able to speak Arabic and English, (c) good writing and speaking skills (Indonesian), and (d) ready to compete to enter a higher level, namely university or institute quality in the country. Fourth, aspects of learning culture, namely (1) full day school, (2) student centered learning, (3) curriculum developed by involving all elements of madrasahs including students, (4) Arabic and English language of instruction, (5) drop out system, and (6) a learning approach with high flexibility by following the development of the latest learning methods. And, fifth, aspects of facilities and infrastructure, namely (1) adequate libraries, (2) laboratories (Science, Language and Mathematics), (3) adequate natural laboratories, (4) prayer rooms, and (5) sports fields and facilities other adequate.

Regarding superior madrasah and models, Mastuhu (1994:58) classifies the criteria for superior madrasah into two things, namely: (1) human resources (HR) and (2) educational tools. Human resources consist of madrasa leaders, teachers, students, and education staff. Hardware in the form of madrasa buildings, mosques, sports fields, and other educational facilities. Software

(software) in the form of vision, mission, goals, curriculum, assessment system learning methods, and others (Mastuhu, 1994:58). Thus, the criteria, characteristics and standards of madrasas can be grouped into two main substances, namely the institutional system and the learning system.

In the context of education in Indonesia, the government has provided signs on how to create schools/madrasas that have good quality. One of them is by issuing Government Regulation Number 19 of 2005 concerning National Education Standards (SNP) which is the minimum reference for the quality of education, namely content standards, process standards, infrastructure standards, graduate competency standards, management standards, financing standards, standards for educators and staff. educators, and assessment standards. Therefore, quality madrasah are madrasas that are consistently oriented towards the implementation of the SNP as determined by the government. In other words, the fulfillment of the SNP will be a tool to accelerate the improvement of the quality of education in Indonesia. Quality schools/madrasas will produce graduates (output) who have high competitiveness, are able to compete in the global world, which in the end will become one of the benchmarks for the progress of a nation.

METHODOLOGY

his study uses a library research method by collecting a number of books, magazines, journals, lifets relating to the problem and research objectives. Danial in Syahputra MR and Darmansah, T (2020) Collecting data with the results of previous research that supports data on the research theme designing a madrasa education management development model with the research process starting with the stages of identifying, finding relevant information, analyzing the findings, and then developing and express it into new findings related to the development model of education management in madrasah.

RESULT AND DISCUSSION

Excellent Madrasah Development Model

The requirements for the development of superior madrasah include the availability of professional education personnel, complete facilities and infrastructure, need to be handled with a modern, transparent and democratic professional management system, and a curriculum that is in accordance with the needs of society and the challenges of the modern world (Burhanudin and Afrianty, 2006, :42). In addition, madrasas also need to pay attention to continuously improve quality, develop innovation and creativity, build

networks of cooperation (networking), and understand the characteristics of the implementation of regional autonomy.

In the end, the excellence of a madrasa will be largely determined by the success of students (outputs and outcomes) who have proud achievements. In the context of madrasa success, success is not only measured by high academic scores, but also must be seen from Islamic behavior (akhlaqul karimah).

Excellent madrasas are intended as centers for excellence. Excellent Madrasah is projected as a place to accommodate the best sons and daughters of each region to be educated optimally without having to go to other areas. Thus the exodus of the best human resources from one region to another can be minimized, and at the same time foster healthy competition between regions in preparing their human resources.

Because they are the center for excellence for the best children, learning opportunities in these two types of madrasas must go through a rigorous selection process and with various other conditions. This madrasa is strengthened by the existence of the madrasa assembly which also has an important role in its development. Superior madrasas are developed to achieve excellence in educational outcomes. To achieve these privileges, input, the educational process, teachers and education personnel, management, educational services, and supporting facilities must be directed to support the achievement of these goals.

By paying attention to the existing facts, the characteristics of superior madrasas that can be identified are (1) academic and non-academic achievements above the average school in the area; (2) more complete facilities and infrastructure and services; (3) better learning system and longer study time; (4) conduct a fairly strict selection of applicants; (5) get great interest from the community, as evidenced by the large number of registrants compared to class capacity; (6) the tuition fee is higher than the surrounding schools.

The Ministry of Religion as one of the implementers of the school education program has developed several types of superior madrasas, namely: Religious Aliyah Madrasah, Open Tsanawiyah Madrasah, Model Madrasah, Superior Aliyah Madrasah and Skills Madrasah Aliyah. Institutional development in Islamic schools and madrasas does not just stop at the several types of schools above, but continues to develop until now. The discourse on the development of integrated and international schools which is currently in great demand is part of the further development of several types of educational institutions above.

Therefore, madrasa development strategies need to be designed to be able to reach the long term, and be able to produce significant changes, towards

achieving the vision and mission of the institution, so that it will have a comparative and competitive advantage at the local, regional, national and even international levels. Thus the development of madrasas should not be a priori to the educational trends brought about by the process of globalization, internationalization and universalization, for example computerization, vocationalization and economization. But on the other hand the development of madrasas must remain strong with its distinctive characteristics as a shield and fortress of society from problems of moral decadence and weakening of spiritual values.

The madrasa development strategy must refer to the national education development strategy and be realized in five main strategies, namely; (1) expansion and equal distribution of educational opportunities in madrasas; (2) improvement of education services in madrasas; (3) improving the quality and relevance of madrasa education; (4) development of an accountable education system and management, and (5) institutional empowerment to improve the image of madrasas.

Actually, the five main strategies still focus on the three pillars of national education development. The strategy for improving education services in madrasas and the strategy for institutional empowerment to improve the image of madrasas lead to the pillars of accountability and public image governance (the third pillar in the development of national education).

The strategy for expanding and equalizing educational opportunities in madrasas is focused on implementing 9-year compulsory education, even in urban areas, the 12-year compulsory education has developed. Key indicators for the success of this strategy include; (1) the majority of the population with a minimum education of MTs is manifested by increasing GER at all levels and types of madrasas, (2) increasing learning culture as indicated by increasing literacy rates; and (3) the proportion of the number of disadvantaged people receiving educational opportunities is increasing.

The strategy for improving education services in madrasas is focused on preventing students from dropping out of school and maintaining the quality of education so that it does not decrease further. Key indicators of successful implementation of this strategy are; (1) reduce the dropout rate in madrasas; (2) increase in GER and NER, both MI and MTs, especially for students who are less fortunate (poor, live in remote areas, broken home and so on); (3) re-encourage and facilitate students who have dropped out of school; (4) maintain and improve the quality of teaching and learning activities in madrasas, including the use of ICT in learning, despite limited funds. The strategy to improve the quality and relevance of education in madrasas is focused on

developing four aspects, namely the curriculum, teachers and other education personnel, educational facilities and madrasa leadership. In this regard, sustainable curriculum development is carried out at all levels and types of madrasas, professional development for madrasa teachers is carried out, increased procurement and utilization of educational facilities and infrastructure in madrasas and leadership development in madrasas is carried out based on madrasa-based management principles.

The madrasa education management development strategy relates to efforts to develop a madrasa management system so that institutionally madrasas have the ability to: (1) develop creative initiatives and abilities in managing education, (2) develop madrasa education organizations that are more professionally oriented, and (3) educational services that are more professionally oriented. faster, more open, fair, and equitable.

The madrasa institutional empowerment strategy emphasizes the empowerment of madrasas as centers of learning, education and civilisation. Key indicators of success include: (1) the availability of an increasingly varied madrasah with effective and efficient organizational support; (2) the quality and facilities and infrastructure of madrasas are increasing and the learning climate is increasingly conducive for students, and (3) the level of independence of madrasas is getting higher.

Elements of Supporting Superior Madrasah Development

In its implementation, the development of superior madrasah needs the support of several main elements that must be met. Ideally, the word superior has a performance that is directly proportional to the mandate it carries in order to meet the expectations and trust of stakeholders, parents, community and government.

According to Arifin (2008:322-323), there are at least nine factors that support madrasas or Islamic schools with superior achievements, namely:

1. Facilities and infrastructure factors. Includes (a) complete and adequate school facilities, (b) adequate learning resources and (c) adequate learning support facilities.
2. Teacher factor. These include (a) teachers have adequate qualifications, (b) teacher welfare is met, (c) ideal teacher-student ratio, (d) high loyalty and commitment, and (e) high teacher motivation and work spirit.
3. Student factor. Includes (a) differentiated learning, (b) varied intra and extracurricular activities, (c) high motivation and enthusiasm for learning, meaningful learning empowerment.
4. Factors of organizational structure and work mechanism. Includes (a) a

- rational and relevant organizational structure, (b) a rational and relevant organizational program, (c) a clear and properly organized work mechanism.
5. Partnership factor. These include (a) high parental trust and expectations, (b) high community support and participation, (c) high government support and assistance.
 6. Commitment factor/value system. Includes (a) local culture that supports each other, (b) religious values that trigger positive support.
 7. Motivation factors, work climate, and work spirit. It includes (a) achievement motivation in all school communities, (b) healthy and positive atmosphere, work climate and learning climate, and (c) work spirit and high achievement.
 8. The involvement factor of the Deputy Principal and teachers. These include (a) the representation of principals in policy making and implementation, (b) the representation of principals and teachers in preparing school curricula and programs, and (c) the involvement of vice principals and teachers in learning improvement and innovation.
 9. The principal's leadership factor. These include (a) being good at utilizing religio-cultural values, (b) being good at communicating vision, initiative, and creativity, being good at generating motivation and encouraging enthusiasm, being good at improving differentiated learning, (e) being good at being a pioneer and role model, and (f) being good at manage school administration.

In order to realize the development of superior Islamic madrasas and schools, steps and efforts are feasible and credible (Mujtahid, 2011: 286). Therefore, leading Islamic madrasas and schools must compete with several educational institutions that are launching an international standard madrasa pilot program (RMBI) or international standard school pilot program (RSBI). Planning (development) requires strategic steps to develop the advantages of superior Islamic madrasas and schools. Strengthening the institution's excellence through building a strong academic ideal and culture. The ideals of establishing Islamic madrasas and schools are very noble, namely wanting to produce graduates who excel in academic, spiritual and moral fields. So far, there are only two educational institutions that give birth to different scientists' identities, namely Islamic boarding schools that want to produce ulama (religious experts) and public schools that want to produce intellectuals (academics). So far, leading Islamic madrasas and schools have actually aspired to achieve both of these features, namely to produce prospective ulama as well

as intellectuals or intellectuals who are also scholars. The ideal vision and mission must be fought for and realized through improving various aspects, both related to the concept of scientific building (curriculum), human resources, development of facilities and infrastructure, institutions as well as leadership and managerial (Mujtahid, 2011: 286).

Superior madrasas need to be supported by various aspects including superior input, professional teachers, adequate facilities, innovative curriculum, representative classrooms or learning, so that they can encourage the creation of effective and efficient learning that can ultimately produce superior output and quality. The same thing was expressed by Bafadhal (2003: 28) and the Ministry of Religion of the Republic of Indonesia (2004:1-5) that to achieve superior madrasas, it is required to have adequate personnel, facilities, and funds, and not all schools/madrasas can fulfill them, and technically, The development of superior madrasah requires professional staff and adequate facilities.

Based on the description above, it can be stated that the strategic steps that need to be taken to develop superior madrasas and become a reference for educational services for the community include:

- 1) Build a Collective Mindset. To develop the quality of superior madrasah requires views, ideals, imagination, strong and collective belief values. Aspects of institutional interests must be built collectively with the same orientation. Institutional interests must be prioritized over individual interests. Meanwhile, the mindset (mindset) that needs to be built in superior madrasah educational institutions is to instill confidence and mutual determination in all school or madrasah residents. All components of the madrasa must be mobilized to strive for institutional excellence, by implementing the vision, mission, traditions, and orientation of the madrasa. This collective mindset becomes social capital for the development of academic culture in leading madrasas in the future. Excellent madrasas require a reliable academic environment and shared determination. It is this inspiration and spirit that must be built and developed to improve the quality of academics and madrasa institutions.
- 2) Creating Continuous Innovation. The advantages of madrasa institutions actually lie in their innovation. Innovation is a real effort and work to find and create new things in order to achieve progress and excellence for madrasa educational institutions in a sustainable manner. Innovation must be based on the need for Islamic madrasa institutions and schools to continue to advance and develop. Continuous innovation must be driven to promote high quality and competitiveness. Innovation is not

only needed to always improve the conditions of madrasas, but is also important to build the wholeness (holistic) of the goals of madrasa education and Islamic schools. The real effort and work are carried out simultaneously, comprehensively and integratively among several elements in the madrasa. The form of innovation is for example, the improvement or addition of physical facilities, academics, teachers and employees, student recruitment and all existing aspects. Other innovations include creating a bilingual-based madrasa culture, making the tradition of memorizing the Qur'an a tradition, moving arts and sports centers, and so on. This kind of capital must be contained in the vision and orientation of the superior madrasa. In this way, superior madrasas can offer something new, distinctive and unique that is taken into account by the community. This task requires an effective leader and supported by madrasa residents who are dedicated and able to work extra roles.

- 3) Utilizing Information Technology. To promote equitable and quality Islamic madrasas and schools requires consistent and sustainable thought, energy and effort. It is time for madrasas to develop digital-based learning, in addition to existing ones, in order to make educational programs and activities more effective. Madrasa education should not be left behind in the field of information technology. With the use of information technology, students can learn more intensively, in addition to the regular and curricular systems. Information technology needs to be used as a learning resource that is easy and wide-reaching, without the constraints of time and place. To create quality academic services, according to the author, a digital system can be developed in madrasas. Almost all academic activities involve the internet, so madrasa programs can run synergistically between units. Through this digitalization program, efforts to advance madrasas are very easy to measure and feel by users.
- 4) Building Open and Principled Leadership. In the context of developing superior madrasah, an open management system is needed, including leadership behavior. Effective leadership is required: more interactive and visionary leadership that consistently mobilizes ideals, values, and transforms ideas and institutions; leadership that is carried out not based on instinct, intuition, and subjective reasoning, but which is run based on logic and sound reasoning, and is built on a high academic-objectivity framework; and leadership that is carried out must be able to reflect the growth of a healthy academic atmosphere, effective communication,

coordination, and interaction as well as implementing good practices that develop dynamically within the institution.

- 5) **Improving the Quality of Madrasah Governance.** Excellent madrasahs are madrasahs that continuously improve their organizational systems and governance. The first step is structuring the organizational structure, conducting proper job analysis, making job descriptions, compiling work instructions, and making standard operating procedures (SOPs). Through this step, it is hoped that all components can work effectively so that they can provide maximum educational services.
- 6) **Improving the Quality of the New Student Recruitment System.** Students are the input component of the madrasah. To get a good output, a good and quality recruitment system is needed. The problem so far is that the new student recruitment system is less consistent in applying the established procedures. To develop superior madrasah, a standard selection process or recruitment pattern is needed, as has been applied in several excellent madrasahs or schools.
- 7) **Increasing the Quantity and Quality of Extracurricular Activities.** The development of students' interests and talents needs attention. The learning process in madrasahs is not only centered on fulfilling cognitive competencies through classroom learning, but also extracurricular activities outside the classroom to fulfill life skills or competencies. Interest and talent development programs of students should also be a concern.
- 8) **Improving Teacher Professional Guidance and Development Activities.** The orientation of the coaching and development of the teaching profession must rely on three main activities, namely self-development, scientific publications, and innovative work. Self-development can be done through education and training activities, seminars, and workshops on educational and learning practices. Scientific publications can be done by encouraging and facilitating teachers to conduct research, either in the form of classroom action research or experimental research. The research results can be facilitated to be published through scientific journals. Therefore, literacy programs for teachers need to be improved. Likewise, the innovative work of teachers needs to be encouraged, especially innovative works in the field of learning.

CONCLUSIONS

The key to building a superior madrasah must meet several criteria, namely the availability of professional education personnel, complete facilities

and infrastructure, a modern, transparent and democratic professional management system, and a curriculum that is in accordance with the needs of society and the challenges of the modern world. In addition, madrasas also need to pay attention to continuously improve quality, develop innovation and creativity, and build a network of cooperation (networking), so that inputs and outputs are good. In other words, developing superior madrasas requires effective and functional carrying capacity, such as superior human resources, infrastructure (representative study rooms, libraries and laboratories), supporting facilities (boarding/ma'had, mosque or prayer room). Excellent madrasah must be designed according to the vision-mission and institutional objectives, analyze the needs of the academic and institutional system, and understand the geographical and cultural context. Meanwhile, its development requires togetherness and a collective mindset, continuous innovation, and utilizing information technology, building open and principled leadership, improving the quality of madrasa governance, improving the quality of the new student recruitment system, increasing the quantity and quality of extracurricular activities, and improving the quality of the extracurricular activities. teaching and professional development activities.

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