

THE TRANSFORMATION OF ISLAMIC ELEMENTARY SCHOOLS IN MALANG WITHIN THE TRADITIONAL ISLAMIC EDUCATION IN THE MILLENNIAL ERA

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ABSTRACT

Changes in Islamic elementary schools (as known as *madrasah ibtidaiyah*) are a response to the strong demands and pressures in the world of education today. The increasingly open competition encourages *madrasah ibtidaiyah* to change the direction of its learning and management model, which is no longer top-down, but more accommodating. This research was conducted at MIN Malang 1 and MIN 2 Druju Malang Regency. Research conducted between 2018-2019 involved many informants, including the head of the madrasa, deputy head of the madrasa, teachers, educational staff, and guardians of students. The data used as the basis for analysis are the results of observations, interviews, and documentation studies. From the data analysis, it was found that changes in *madrasah ibtidaiyah* occurred not only in the curriculum aspect, but also in institutional management in general. This allows *madrasah ibtidaiyah* to compete with other educational institutions because they have adopted an interactive-accommodative education system by juxtaposing two kinds of education; religion and general. This study confirms that the changes that occur in *madrasah ibtidaiyah* are not only aimed at increasing competence so that they are able to compete openly with various existing educational institutions, but also in order to show themselves as the main choice of students in obtaining knowledge that is not limited to religious knowledge. However, changes like this have the opportunity to forget the substance of the change itself, namely the presence of a new form of education that is more accommodating and responsive. Therefore, a *madrasah ibtidaiyah* management model is needed that is able to respond to scientific and social challenges comprehensively in the future.

Keywords: *madrasah ibtidaiyah*; islamic education; traditionalism; transformation

INTRODUCTION

This study is motivated by concerns about the existence of Islamic educational institutions, in this case islamic elementary schools (as known as *madrasah ibtidaiyah*). *Madrasah ibtidaiyah* is one important Islamic educational institutions in Indonesia apart from Islamic boarding schools. Its existence is very significant in creating national cadres with Islamic insight and high nationalism spirit. One of the advantages possessed by *madrasah ibtidaiyah* is the integration of general science and religious knowledge. *Madrasah ibtidaiyah* are also an important part of the national educational institutions in Indonesia. Its role is so big in producing graduates of the nation's next generation. However, most of the *madrasah ibtidaiyah* quality has not been satisfactory, if not a cause for concern¹. The enthusiasm of the Muslim community to carry out education is actually

¹ Azra, *Pendidikan Islam*.



very high, but high enthusiasm has not been supported by an attitude of professionalism in its implementation so that there is a gap between the quality and quantity of *madrasah ibtidaiyah*.

The education system in Indonesia has two main sub-systems, one under the management of the Ministry of Education and Culture (MoEC), and madrasah education and religious education under the management of the Ministry of Religious Affairs (MoRA). Out of approximately 233,517 state schools and madrasah, about 82% are state schools and the remaining 18% are madrasah; and out of 49,402,000 students from these institutions, 87% are registered in-state schools and other 13% are registered in madrasah. Indonesian laws and regulations require state schools and madrasah to be treated equally. Moreover, madrasah teaches the same national curriculum in addition to Islamic religious subjects regulated by MoRA².

The total number of *madrasah ibtidaiyah* in Indonesia reaches 82,418. of this number, 70,408 or 95.1% are private and 4,010 or 4.9% have public status. It turns out that, of the many *madrasah ibtidaiyahs* in Indonesia that get a degree A in National Accreditation, not more than 15%, the rest have a B or C rank and some are not accredited. This shows that most of the *madrasah ibtidaiyah* in Indonesia are of poor quality.

Hanson in his study concluded that school as the most complex social institution, both from the various inputs and the transformation process will not be good by itself, but through change³. According to Frymier, change is an effort to solve the problem at hand. Therefore, if it is related to its function as an open social institution, schools are indeed required to always make changes to meet the expectations and demands of the community which are always experiencing changes and developments. If schools are not able to make appropriate changes, then schools will not be able to live relatively longer⁴. Henderson and Perry said that a good school is a school that is able to make changes⁵.

As far as the literature review that has been carried out, it has shown that existing studies are more likely to focus on studies of the central figure of *madrasah ibtidaiyah*

² Shaturaev, "Financing and Management of Islamic (Madrasah) Education in Indonesia."

³ Centeio et al., "Relationship between Academic Achievement and Healthy School Transformations in Urban Elementary Schools in the United States"; Hanson, *Educational Administration and Organizational Behavior. Fifth Edition*.

⁴ Frymier and Kappa Delta Pi (Honor Society), *One Hundred Good Schools*; Reeves, "Standards Are Not Enough."

⁵ Henderson and Perry, "Change and Development in Schools"; Woods et al., *Restructuring Schools, Reconstructing Teachers*.

education, namely *Kyai*⁶ and their role in society. Besides, they also pay attention to *madrasah ibtidaiyah* scientific methodology⁷ and *madrasah ibtidaiyah* historical studies⁸. The study of *madrasah* transformation that is examined from the aspect of the change process is a study that shows the aspects of change in *madrasah ibtidaiyah* in terms of motivation and methodology of change.

This paper complements the gap of previous writings by examining in detail the process of changing *madrasah ibtidaiyah* through changes in methodological, institutional and technological aspects. This is necessary to answer the question of why *madrasah ibtidaiyah* have changed and what aspects have changed, and what drives *madrasah ibtidaiyah* to change. The lack of awareness of *madrasah ibtidaiyah* managers to make changes, which results in the destruction of the *madrasah ibtidaiyah* itself and the erosion of the knowledge of the nation's generation, and their low competitiveness at the regional, national and international levels.

Previous studies have discussed *madrasah ibtidaiyah* through their actors and roles, history, and scientific methodologies, which have led to a more objective understanding of *madrasah ibtidaiyah*. This study seeks to show that the *madrasah ibtidaiyah* change process has effectively promoted the achievement of a more open education model, both in terms of learning, institutions and technology. In this way, *madrasah ibtidaiyah* management will be carried out more effectively and efficiently, resulting in high quality and quantity *madrasah ibtidaiyahs*.

LITERATURE REVIEW

Islamic Education

Islamic education can be understood as a paradigm of *tauhid* and manners, which includes truth values based on the guidance of revelation⁹. Islamic education in theological philosophy is also understood as an antidote to "blind obedience" to the

⁶ Styaningsih, "Kontinuitas Pesantren dan Madrasah di Indonesia"; Turmudi, "Kebijakan Kyai Dalam Meningkatkan Mutu Pendidikan Madrasah Diniyah Pondok Pesantren (Studi Multi Situs Pada Pondok Pesantren Hidayatul Mubtadi-Ien Lirboyo Kediri, Pondok Pesantren Tambak Beras Jombang Dan Pondok Pesantren Al-Huda Mojosari Nganjuk) / Moh. Turmudi."

⁷ Mawardi, "Tradisi Keilmuan Guru dan Substansinya Terhadap Model Implementasi Nilai-Nilai Budi Pekerti Di Madrasah Ibtidaiyah"; Muzakir, "Transformasi Pendidikan Islam di Jambi."

⁸ Drajat, "Sejarah Madrasah Di Indonesia"; Solihin, "Madrasah dan Pertumbuhan Keilmuan Dunia Islam."

⁹ Dahari, Suhid, and Fakhruddin, "Implementation Critical Thinking in Teaching Islamic Education."

influence of modern ideas and knowledge in general ¹⁰. Usman et al., (2017) in their writing then see that Islamic education is inseparable from the concept of humanism. Education itself is understood as praxis that applies the idea of humanism. Meanwhile, humanism is a philosophical level that is an element in Islamic education. As a process of transferring knowledge and Islamic values ¹¹, Islamic education rests on several things, namely faith education, charity education, nature education, moral education and social education ¹². In it, there are also fundamental values which ¹³ calls intrinsic value and instrumental value. Intrinsic value can be understood as value which exists by itself. Meanwhile, instrumental value is seen as a value that has the highest position.

This Islamic education paradigm, in the process undergoes a number of dynamics. Such as the ontological transition to knowledge, information, and the center of cultural spiritual development as well as scientific education. A number of shortcomings and traditional Islamic thoughts, also encourage the application of Islamic education into the process of integration of education. However, Bektenova et al., (2017) emphasize that affirming the ontological and existential orientation of Islamic education requires formative principles, methodological approaches, hermeneutics, to Islamic linguistic comparisons. According to ¹⁴, normative efforts given through Islamic education try to deliver Islamic values that are based on divine values. This learning process aims to provide truth values that are sourced from the Al-Qur'an and Hadith ¹⁵ develop character ¹⁶ and create a better society ¹⁷. On this basis, Islamic education must be maintained. Suryapermana, (2017) sees that Islamic education is an effort to shape personality, based on values, as the religion of God's revelation, and includes all areas of life.

Usman et al., (2017) see a number of important things in Islamic education, including the process of social interaction which is at the core of the mission of the Islamic code and determines national values. In addition, there is morality which is useful for

¹⁰ Waghid and Davids, "Fazlur Rahman, Islamic Philosophy of Education and the Islamisation of Knowledge."

¹¹ Triwidyastuti, Siregar, and Sunan Kalijaga State Islamic University of Yogyakarta, "The Concept Of Islamic Education Development Based On The Theory Of Fitrah."

¹² Muthoifin, "Ki Hadjar Dewantara Educational Thought Perspective of Islamic Education."

¹³ Muthoifin.

¹⁴ Muthoifin.

¹⁵ Triwidyastuti, Siregar, and Sunan Kalijaga State Islamic University of Yogyakarta, "The Concept Of Islamic Education Development Based On The Theory Of Fitrah."

¹⁶ Muthoifin, "Ki Hadjar Dewantara Educational Thought Perspective of Islamic Education."

¹⁷ Idris, Za, and Sulaiman, "Critical Education Paradigm in the Perspective of Islamic Education."

developing students' abilities, giving meaning, experience and giving understanding of good and bad values. To create morality values in Islamic education as conveyed by Usman, Suryapermana, (2017) emphasizes the elements that need to be considered, namely physical and spiritual development based on Islamic law.

Furthermore, Islamic education, which is equipped with important values and elements in it, must be implemented into the national education system and aligned with traditions and socio-cultural conditions in society¹⁸. Veugelers sees, by paying attention to heritage and tradition, Islamic education has tried to adjust to the dynamics of the world¹⁹. One of them is by including media in learning activities that are considered capable of building awareness and maturity of students in the learning process of Islamic education²⁰. Finally, Islamic education according to Idris et al., (2018) is also important to position oneself as "critics of the dominant system". Islamic education must be able to escape from the conservative educational paradigm which emphasizes education as a means of legitimacy in all aspects.

Educational Transformation

The term transformation is defined by Aly & Nurhakim, (2020) as a change process that includes several aspects such as changes in life, institutions, and schools. The transformation here also touches on educational and institutional aspects. According to Aly & Nurhakim, (2020), education is a strategic means of transforming knowledge, attitudes, to society and the country. Transformation also includes changes in the components of education, which are linked to issues of information, knowledge, wisdom and issues of gender and culture. As a context, the presence of Islamic educational and institutional transformation was also raised by the dissatisfaction of Muslim pedagogues and educators. According to them, Islamic institutions and education themselves are still less innovative and only emphasize the traditional curriculum. For this reason, renewal or transformation is carried out at the level of learning including Islamic learning that must be based on religious science, intellectual-philosophical rationale and cohesive science²¹.

¹⁸ Usman et al., "Humanism in Islamic Education."

¹⁹ Usman et al.

²⁰ Usman et al.

²¹ Bocca-Aldaqr, "How Can Education Be Islamic?"

The transformation of education was then explained by Ilyasin, (2020) through Islamic boarding school education, which has now been based on the 4.0 industrial revolution. This foundation requires Islamic education to be actively involved in the dynamics of globalization, one of which is by improving the quality of the education system through learning management. In line with what Ilyasin said, Freire saw that modernization and the transformation process in Islamic education could be done by implementing learning updates through the use of digital technology in the era of the industrial revolution 4.0. The use of information technology can have implications for improving the quality of education. He is able to encourage critical thinking and freedom in the transformation of learning ²². Although the use of digital technology is considered good, Asrori (2016) adds that its use must still maintain the value of the educational philosophy. Digital technology must be able to improve the process of improving the quality of both concepts and practices and provide boundaries to avoid eroding Islamic values over the dominance of Western thought.

Furthermore, the transformation of learning in this case can be carried out through liberation education. Liberation education is understood as a form of teaching critical awareness and evaluation that rests on aspects of cognitive dissonance in all aspects of education. Freire emphasized that the form of liberation education here is a criticism of traditional education such as the traditional education curriculum which emphasizes students only to memorize. With liberation education, students are able to understand how to read productively so that they are able to understand conditions and provide socio-cultural criticism of the environment around them ²³. According to Amri et al. (2019), the transformation and dynamic process of Islamic learning must look at a number of elements, namely; teachers, the school environment, the learning system, and the values contained therein. (Fraisya, (2018) also sees an important element of leadership which in this case plays a role in mobilizing, coordinating and influencing all existing resources. A leader, he added, must have a strong *aqidah*, a *tasamuh* attitude, a sense of solidarity, be open, and free from *jahid* and *jamid*.

²² Putra et al., "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)."

²³ Putra et al.

Islamic School Management

Qomar defines the management of Islamic school educational institutions, as the process of managing institutions in an Islamic manner and to achieve the goals of Islamic education effectively and efficiently^{24,25} clarify what is meant by Islamic institutions. These institutions include madrasah ibtidaiyahs, *pesantren*, and other Islamic educational institutions. Management of institutions such as Islamic boarding schools under the auspices of the Indonesian Ministry of Religion can be seen as standardization to maintain the quality of an institution²⁶.

In the management of Islamic educational institutions, Harnum & Untung, (2018) sees that there is a managerial function. This function is related to educational institutions which includes the implementation of HR planning, control and supervision. In addition, managerial also relates to learning resources, curriculum, finance to facilities that are adjusted for the effectiveness and efficiency of the running of an educational institution. To carry out management of educational institutions, Harnum & Untung, (2018) emphasize one important stage, namely planning by setting goals. Planning or planning aims to meet human resource needs, improve the quality of education and make education efficient.

The development of globalization that is occurring requires an educational paradigm through school management²⁷. This management can be done by increasing competence, increasing quality, developing creativity, innovation and modernization. In the process, all parties such as managers, school principals, and teachers must be involved to fully support the continuous improvement of the quality of education. Therefore, the management of Islamic school education must be forward-oriented²⁸. Islamic school education must make changes by improving the quality of human resources and increasing individual productivity. In addition, Islamic school education must encourage the creation of good schooling through its quality and quality. In Islamic education

²⁴ Suryapermana, "Management of Islamic Education at Islamic High School (Madrasah Aliyah)."

²⁵ Harnum and Untung, "Implementing Functions Of Management In Islamic Education Institutions."

²⁶ Wajdi and Nur Aulia, "Ma'had 'Aly and the Challenge of Modernizing Islamic Education in Indonesia."

²⁷ Asiah T., "Transformation of Islamic Education Quality through Regional Autonomy in Bone Bolango Regency, Gorontalo Province."

²⁸ Qodir, "The Boarding School Assessment Model as a Transformative Teacher Performance Culture in Indonesian Islamic Education."

management such as Islamic boarding schools, Qodir (2020) sees the need for efforts to standardize education delivery. This includes curriculum management, human resource management, teacher performance evaluation, infrastructure to learning.

Pesantren must also dynamically integrate existing values and systems. For example, with a combination of curricula between Salafiyah and Khalafiyah and values that form the basis of curriculum development and learning²⁹. This is reflected in what is in Al-Muhajirin Islamic Boarding School. The leader of the Islamic boarding school said that a quality educational institution is one that is capable of having a mission to achieve institutional goals. The management process here cannot be separated from the role of a teacher³⁰. The teacher becomes one of the actors in the implementation of Islamic education. Its role can be seen through the management and development of the syllabus and SOPs that are applied in learning. Good management of educational institutions can improve the quality of an institution³¹. This is reflected in the Nabil Husein Islamic Boarding School which has become the choice of parents and has experienced an increase in interest and the number of students.

RESEARCH METHODS

This research focuses on the change/management of *madrasah ibtidaiyah* at East Java. The selected *madrasah ibtidaiyah* is a *madrasah ibtidaiyah* located in Malang, East Java. Malang is known as a city of education, especially for eastern Indonesia, so there are many migrants from outside the region who wish to study at various levels of education. There are many advanced and successful educational institutions in Malang, ranging from elementary, middle, to tertiary institutions, both schools and *madrasah ibtidaiyahs* and universities. Along with that, most of the research shows that successful schools in Indonesia are “public schools” under the auspices of the Ministry of Education and Culture, while those that take the setting of *madrasah ibtidaiyah* (Islamic education institutions) are very limited. MIN 1 Malang and MIN Malang 2 were chosen from various *madrasah ibtidaiyahs* in Malang, apart from having outstanding achievements in academic and non-academic aspects, both regional and international levels, it is also a reference for the development of *madrasah ibtidaiyah* throughout Indonesia.

²⁹ Qodir.

³⁰ Suryapermana, “Management of Islamic Education at Islamic High School (Madrasah Aliyah).”

³¹ Ilyasin, “Transformation of Learning Management.”

The data in the study were obtained through observation, interviews, and documentation³². Observations are focused on *madrasah ibtidaiyah* activities to obtain information about the changes (*physical and non-physical*) that have occurred so far. Observations are made naturally and fairly. Observations were made by observing and recording aspects related to the behavior of the principal and his leadership practices in managing change. Observations are mainly aimed at obtaining data related to what the principal of the madrasah is doing (cultural behavior) and what is made and used (cultural artifact)³³ by participants in developing madrasah ibtidaiyah. According to Spradley, observation as a scientific method is carried out by observing and systematically recording the phenomena or events being investigated³⁴.

So that the research situation and setting can be recorded properly, the researcher records everything he sees in the form of field notes. To support the completeness of the data which describes the natural atmosphere and the events encountered during the observation, the researcher uses a digital camera as a tool. Taking pictures through the camera is of course carried out with the permission of the subject under study.

Interviews were conducted with several people who know deeply about the dynamics of change and development of madrasah ibtidaiyahs in Malang. The interviewed informants included the principal of the *madrasah ibtidaiyah* (*Suyanto and Imam Ghozali*), the deputy principal of the *madrasah ibtidaiyah* for academic affairs (*Dwi Cahyono and Ahmadi*), the deputy principal of the *madrasah ibtidaiyah* for student affairs (*Nanang and Ita*), and senior teachers (*Istibsyaroh and Supriadi*), experienced teachers (*Zahidi and Saifullah*), and junior teachers (*Novida and Guntur*), educational staff (*Susmiati*), guardians of students (*Yuyun*). They are selected based on consideration of their knowledge and direct involvement in the *madrasah ibtidaiyah* transformation process. By interviewing, researchers seek to obtain information with the intention of obtaining detailed and in-depth information regarding the changes to the madrasa studied, both from the aspects of the changes and the reasons for the need for these changes. The interview used was an unstructured interview. In this interview, standardized interview instruments were not used, but only a global design and outline questions. The outlines are arranged according to the research focus. This follows what Lincoln & Guba said.

³² Lincoln and Guba, *Naturalistic Inquiry*.

³³ Tannenbaum and Spradley, "Participant Observation."

³⁴ Tannenbaum and Spradley.

The researcher also inserts in-depth questions to dig further about important matters related to the research focus. These in-depth questions were developed spontaneously starting from general and basic things leading to specific things with models such as the funnel sequence³⁵.

Table 1. Informan

| No | Informan | Position | Abbreviation |
|----|--------------|--|--------------|
| 1 | Suyamto | the principal of of MIN | SYT |
| 2 | Imam Ghozali | the principal of of MIN | IG |
| 3 | Dwi Cahyono | the deputy principal of MIN for academic affairs | DCY |
| 4 | Ahmadi | the deputy principal of MIN for academic affairs | AHM |
| 5 | Nanang | the deputy principal of MIN for student affairs | NNG |
| 6 | Norita | the deputy principal of MIN for student affairs | NRT |
| 7 | Istibsyaroh | senior teachers | IS |
| 8 | Supriadi | senior teachers | SPD |
| 9 | Zahidi | experienced teachers | ZHD |
| 10 | Saifullah | experienced teachers | SFL |
| 11 | Novida | junior teachers | NVD |
| 12 | Guntur | junior teachers | GNT |
| 13 | Susmiati | educational staff | SMT |
| 14 | Yuyun | guardians of students | YYN |

During the interview, the researcher recorded the results of the interview in two ways. First; the researcher recorded all the results of the interviews during the interview process. Second; the researcher will record the contents of the interview (using a Sony brand tape recorder and digital camera) to sharpen the truth of the interview results. After the interviews were completed, the researcher made a transcript of the interview based on the results of the written and recorded interviews.

To complement the information obtained through the two data collection techniques, a search was made for the documents related to the *madrasah ibtidaiyah* and the changes in them. Documents that contribute to providing information are *madrasah ibtidaiyah* profiles, *madrasah ibtidaiyah* magazines, *Madrasah ibtidaiyah* Activity Plan books, writings on the website, cooperation documents, academic and non-academic

³⁵ Lincoln & Guba, *Ibid*

achievement documents, syllabus and lesson plans documents, and other administrative documents.

The data obtained through these three techniques were analyzed using a phenomenological approach³⁶. This approach emphasizes the positioning of change in madrasah ibtidaiyahs as a phenomenon / text that can be analyzed and interpreted. The data collected, especially from the interview method, were transcribed to facilitate the analysis process. Before the data is analyzed, first they are grouped according to their respective trends, including sorting out the data obtained from the field and the physical documents of the *madrasah ibtidaiyah* in order to obtain data availability that does not mix with one another. In addition to facilitating the analysis process, grouping or classifying data also facilitates writing. The writing of the results of this study is presented in the form of a narrative and interview quotes. Data presentation is shown separately with analysis. Data, especially interviews, are presented in a direct citation model. The results of the analysis of the collected data, in the next stage, are presented in the form of a narrative that has been compiled based on the needs for solving the problems posed.

RESULT AND DISCUSSION

Madrasah ibtidaiyahs have been considered as traditional educational institutions, and have not been wide open to receiving changes in institutional governance and curriculum aspects. However, some madrasah ibtidaiyahs, such as MIN Malang 1, MIN 2 Druju Malang have opened themselves up by accepting globalization and developments in technology and information, as a basis for making changes in learning models and institutional governance. Education in madrasah has and will continue to play a significant role in the development of human beings. First, it increases an individual's internal potential, self-respect, and self-esteem. Second, it makes an individual a better prospect for employment. Third and most importantly, an educated individual gives more back to society³⁷.

This research has shown aspects of changes that have been made by *madrasah ibtidaiyah*, which include: transformation in *madrasah ibtidaiyah* (madrasah ibtidaiyahs

³⁶ Hallett, "Understanding the Phenomenological Approach to Research."

³⁷ Shaturaev, "Financing and Management of Islamic (Madrasah) Education in Indonesia."

have left old traditions), changes in institutional aspects, and changes in infrastructure. Then each aspect is presented and analyzed, as shown below.

Transformation in Madrasah Ibtidaiyahs (Madrasah Ibtidaiyahs Have Left Old Traditions Behind)

Changes in the learning model (curriculum). The learning pattern that was previously teacher-centered (generally considered *ustadz*, truth bearer, elitist) has now changed to become student centered (student center learning) and the media. This then changes the pattern of dependence on the source of knowledge, which was originally on the teacher, into an independent learning pattern that places students as active subjects in the search for knowledge. Previously knowledge was received, now knowledge is explored (constructivist).

Changes in the learning model are caused by the policy of changing the curriculum from cognitive to constructive. This change was implemented through a change in curriculum policy. SYT, the Principal, is aware of this change. It says, *“The current curriculum emphasizes more constructivism, that's what is in the current curriculum. Because this policy forces teachers to change their learning patterns. If not, teachers are not liked by their students because there is an up and down pattern, teachers who feel great are positioned at the top and students are positioned below.”*

Changes in learning patterns were also recognized by other teachers. In the past, learning in *madrasah ibtidaiyah* was more oriented towards the teacher center than the student center. In this regard, ZHD, an experienced teacher, said that *“Learning in the past was dominated by the use of lecture, drill, sorogan, memorization, mudzakah, and imla methods. However, learning is now mostly carried out using methods that are more active to students.”*

The statement above shows a change in the learning pattern that was previously carried out by placing students as learning objects and teachers acting as learning subjects. At present, learning in *madrasah ibtidaiyahs* is carried out by placing students as learning subjects and in subject positions like teachers.

Learning methods (Blended learning, problem solving). In the past, learning in *madrasah ibtidaiyahs* still placed knowledge as a material object, so that students passively received knowledge. The current *madrasah ibtidaiyah* learning method places knowledge as a formal object that students must construct themselves as learners.

Likewise, the way teachers teach has also changed. For example, in the material on the level of Aliyah Fiqh which discusses the impurity of dog saliva. In cases like this, teachers tend to use lectures in explaining the material. Students only listen to the explanation and listen to the teacher's explanation.

However, at this time, the material was taught by the teacher using the project-based learning method, students were required to prove the existence of dog saliva, thus demanding students be more active in finding solutions to the problems given. The teacher only directs the students to find out and explain why dog saliva is unclean. This description also provides an illustration of a change in attitude in placing knowledge on learning from being an inanimate object to being a living "thing" which must be positioned as a formal object.

Use of learning media. The existence of madrasah ibtidaiyahs, which is difficult to separate from their position as (traditional) religious education institutions, previously tended to ignore the media as a means of intermediary knowledge and as a source of knowledge. Learning media still use "conventional tools" which are not based on technology. Currently, the media actually functions as the main tool that connects knowledge with teachers and students. One of the senior teachers, IS, said that *"Learning without media is like no one delivering it, so students find it difficult to understand. If it is difficult to understand, learning becomes no longer interesting ... so that learning is easy to understand, the teacher must take advantage of the media, especially now that there are many media and are based on modern technology."*

In line with the above statement, NVD, a junior teacher at MIN said the same thing, that *"I admit that the role of the media is very important as a learning aid. Moreover, the media is not only a means of intermediary knowledge but can also be a source of knowledge, you know... so that the sources of knowledge are now not only single but multiple."*

The statement of the informant above shows that the use of learning aids is currently adopting technological developments which also provide facilities for the learning process in *madrasah ibtidaiyah*.

Table 2. Learning Changes

| | |
|---------------------|--|
| Learning Patterns | <ol style="list-style-type: none"> 1. Learning that places the teacher's position at the center of learning shifts to students 2. Less accommodating learning becomes more accommodating to students 3. The position of the teacher who was previously the subject and the student as the object of changing the teacher as a facilitator and students as the subject 4. The teacher as the bearer of the truth. Science changes as a pointer to the source of knowledge 5. One-way / monolithic teacher-student communication turns out to be more interactive |
| Position of Science | <ol style="list-style-type: none"> 1. Knowledge is given in its final form, now knowledge is given in its unfinished form 2. Knowledge has a position as a material object that is transferred to students as a formal object that students must construct themselves 3. Obtained through the provision of teachers, change is obtained by the student's own efforts |
| Media | <ol style="list-style-type: none"> 1. Media dysfunction has become very central to learning 2. The media is less functional as an intermediary tool for knowledge change is very functional 3. The media is not part of the source of knowledge and the media is an alternative source of knowledge 4. The teacher is the only source, the media is one of the sources of knowledge |

Changes in Institutional Aspects

In the institutional aspect, changes in education in *madrasah ibtidaiyah* also occur along with technological advances. The leadership of the *madrasah ibtidaiyah*, which previously was more traditional and personal (oriented to social status), has turned into a collegial institution (more polycentric rather than centralistic). Institutional changes require changes in goals, structures and leadership patterns that support change³⁸.

Goal / Orientation Change. The change in goals at *madrasah ibtidaiyah* occurs because of a change in orientation. In the past, *madrasah ibtidaiyah*s were more oriented

³⁸ Wrigley, "Christopher Day, Alma Harris, Mark Hadfield, Harry Tolley and John Bereford Leading Schools in Times of Change. Buckingham."

towards achieving goals that were ukhrowi in nature, now changing to a more balanced goal between ukhrowi and worldly. This can be seen from the change in vision and mission carried out by the principal of the *madrasah ibtidaiyah* at the site studied. Based on *madrasah ibtidaiyah* documents, it is found that changes in the objectives of the *madrasah ibtidaiyah* are made every change of period.

The principal of *Madrasah ibtidaiyah* MIN, SYT acknowledges that there is a change in the orientation of Islamic education institutions at this time, “*Currently, the institutional orientation is different from the previous one which is more towards the ukhrowi vision, whereas now it tends to balance the interests of ukhrowi and duniawi coupled with the response to globalization.*”

The deputy head of the *madrasah ibtidaiyah* in the DCY curriculum has the same admission, that: “*the change in vision is to adjust to future orientation, so that when this madrasah ibtidaiyah is oriented towards international competition, there will be a change in vision that is oriented towards international reputation.*”

Changes in the orientation of Islamic education institutions were carried out so that *madrasah ibtidaiyah*s were better prepared to compete with other educational institutions while maintaining their character as Islamic education institutions on which the wider community was relying.

Change in organizational structure. This change in organizational structure occurs because of a changing pattern of relationships, from those that prioritize centralistic to polycentric, from those that are elitist to be more collegial and accommodating³⁹. This can be seen from the management system used by *madrasah ibtidaiyah*, namely school / *madrasah ibtidaiyah*-based management. This management option prioritizes *madrasah ibtidaiyah* which is owned by the community so that a committee appears in the *madrasah ibtidaiyah* management structure. *Madrasah ibtidaiyah* management is also more accommodating. An informant, namely the deputy head of the *madrasah ibtidaiyah* in curriculum, IG said: "Now the *madrasah ibtidaiyah* has belonged together and the community since the *madrasah ibtidaiyah* committee existed. The committee is always invited to share for *madrasah ibtidaiyah* development, both regarding the objectives of the *madrasah ibtidaiyah*, its managerial implementation, including its finances”

³⁹ David D. Gurr, Lawrie Drysdale, Elizabeth *Di Natale*, Patricia *Ford.*, Richard Hardy & Richard Swan, “Successful School Leadership in Victoria: Three Case Studies”. *Leading and Managing*. 9 (1).

In the placement of new people or rotation in the *madrasah ibtidaiyah* structure, SYT as the head of the *madrasah ibtidaiyah* stated that, “Now, if you want a rotation, you will definitely give more importance to people who are in accordance with their new positions, even if there was a change in structure in the past there was also the placement of teachers according to the abilities of their personnel.”

In *madrasah ibtidaiyah* management, there have also been changes that have changed the pattern of relationships in it, especially a more horizontal relationship by accommodating many parties to develop *madrasah ibtidaiyah*s. This can be seen how the leadership of the Islamic elementary school always involves their subordinates in managing the madrasa, both in academic and non-academic matters, such as school cleanliness, facilities and so on.

Table 3. Institutional Change / Support System

| | |
|-------------------------------|---|
| Change of Purpose | 1. More emphasis on <i>ukhrowi</i> goals, towards a balance between <i>ukhrowi</i> and <i>duniawi</i> goals |
| | 2. Not oriented towards changing times to meet the demands of global developments |
| Change in Structure | 1. The vertical relationship pattern changes to the horizontal relationship pattern |
| | 2. The organizational structure is more top-down, towards a more participatory collegial structure |
| | 3. Have a clear and conditioned work relationship pattern |
| Change in Leadership Patterns | 1. Using the social status change approach emphasizes more on the professional aspect |
| | 2. More authoritarian towards democratic |

Change in leadership patterns: from autocratic to professional. The leadership of the *madrasah ibtidaiyah* adheres more to the kinship system and the social status shifts by considering aspects of professionalism, especially the head of the *madrasah ibtidaiyah*. At present, the determination of *madrasah ibtidaiyah* leaders is more determined by one's competence, although there are still *madrasah ibtidaiyah*s that are led by the head of the election based on social status (autocratic, charismatic and oriented towards individual leaders). This leadership pattern changed by adopting a collegial-

democratic leadership system⁴⁰. The principal of MIN SYT *madrasah ibtidaiyah* said: "Yes, if now we can become head of *madrasah ibtidaiyah*, there are professional requirements that must be met, different from before and there are still some *madrasah ibtidaiyahs*, especially those in lodgings ... it's because of their descendants."

The statement above illustrates that there has been a shift in leadership patterns in *madrasah ibtidaiyahs*, from leadership that is more oriented towards primordialism to a pattern that prioritizes one's competence and professionalism. Based on field observations, patterns in favor of social status have begun to be abandoned and more prioritize professional and academic approaches in decision making.

Infrastructure Changes

Support for the fulfillment of educational facilities is not only in general education institutions, but also in religious education institutions. Changes in facilities / infrastructure can be seen in three aspects, namely academic support facilities, changes in educational infrastructure, and changes in information technology-based learning resources.

Academic Support Facilities. *Madrasah ibtidaiyah* academic support facilities have undergone significant changes. From very minimal, inadequate, less functional facilities to more complete, new and easily accessible. The *madrasah ibtidaiyahs* also have science laboratories, mathematics laboratories, computer laboratories, libraries and experimental gardens, language laboratories, arts and sports laboratories, multimedia learning services are very adequate. There are even dormitories, meeting rooms, ICT-based classes and CCTV in each class. In addition, based on observation at 28 August 2018 LCD facilities to support IT-based learning already exist in each class. Likewise, *madrasah ibtidaiyahs* have been supported by human resources who have scientific competences according to their fields and learning needs.

⁴⁰ Raihani, "An Indonesian Model of Successful School Leadership."

Table 4. Infrastructure Change

| | |
|------------------------------|---|
| Academic Support Facilities | Less learning facilities become more adequate, even cleaner, more comfortable and very supportive of learning effectiveness |
| Educational Infrastructure | Infrastructure that supports education is also more adequate, ranging from shelter, poly, parking lots and so on |
| IT Based Resources and Media | Conventional learning has become more technological in accordance with the demands of IT development |

Changes in non-academic infrastructure. In addition to changes in facilities that directly support academic activities, *madrassas* have also equipped facilities that are not directly related to academic activities, such as mosques, canteens, health rooms, polygyrics, toilets, parking lots and so on. These facilities are not only adequate, but also very luxurious and very clean. These facilities aim to provide services and are based on the needs of students.

Change in IT-Based Learning Resources. *Madrasah ibtidaiyah* learning resources have also changed from conventional-based learning resources, using chalk, with dusty dirty blackboards, to learning with more modern and IT-based resources and tools. The learning activities carried out by the teacher have also used computers, laptops, the internet and multimedia as learning resources and tools. Teachers have used computers, laptops, internet and multimedia as learning resources and tools in the teaching and learning process. Another means to support the completeness of more modern learning resources and tools is the presence of LCD for each class, TV and even CCTV in several corners of the study room. In each class, facilitated with LCD Monitor, TV, AC and Video. The above data as found by researchers in several observations and school documents

The change in the *madrasah ibtidaiyah* model, especially institutionally, from traditional to modern has become a turning point for a shift in Islamic education that is more accommodating and participatory. Islamic education no longer relies on leadership patterns that are elitist and centralistic. Islamic education no longer relies on top-down education, but is bottom-up by changing the learning paradigm from teacher center learning to student center learning.

The positioning of students who become partners for the teacher creates a more egalitarian and open learning atmosphere. The learning process is no longer based only

on text (books) but also involves context (social environment). Sources and media become more functional and interactive in delivering knowledge to students.

Madrasah ibtidaiyahs, in fact, have become a space for the transformation of knowledge and experience simultaneously in a learning process. Madrasah ibtidaiyahs have become spaces for discussion of knowledge from various directions and learning sources. Supporting facilities, which is marked by the fulfillment of the educational infrastructure in the *madrasah ibtidaiyah* environment, results in a learning pattern that places students and teachers as the main actors with equal positions. Likewise, *madrasah ibtidaiyah* management has shifted from management based on personal ownership to collective ownership by involving other stakeholders.

Madrasah ibtidaiyahs as Islamic educational institutions, although undergoing changes in several aspects, do not eliminate their characteristics as pillars of Islamic knowledge dissemination⁴¹. The changes made also rely on the demands of a strategic environment in order to meet public expectations (students) and the competence of *madrasah ibtidaiyah* institutions that are competing with other educational institutions⁴². Competition in the world of education also depends on the struggle for influence which has so far been used as a measure of the feasibility of an educational institution⁴³. Islamic education also provides space for social change that occurs, so as to create awareness to be able to provide solutions to problems that occur as a result of policy application, moral decadence and high expectations from society⁴⁴.

Market demands are not only related to how madrasah ibtidaiyahs improve with a series of changes made, but also find a unique culture that makes it different from other educational institutions. In this context, madrasah ibtidaiyahs continue to find innovations that are in line with the demands and needs of the global education world. Even though it is labeled madrasah ibtidaiyah, the educational offer is not one-point, meaning that it is limited to disseminating Islamic sciences⁴⁵. Madrasah ibtidaiyahs are currently moving towards more open accommodation so that they can become educational centers that are

⁴¹ Asrori, "Islamic Education Philosophy Development (Study Analysis on Ta'lim Al-Kitab Al-Zarnuji Muta'allim Works)."

⁴² Qodir, "The Boarding School Assessment Model as a Transformative Teacher Performance Culture in Indonesian Islamic Education."

⁴³ Suryapermana, "Management of Islamic Education at Islamic High School (Madrasah Aliyah)."

⁴⁴ Suryapermana.

⁴⁵ Bocca-Aldaqr, "How Can Education Be Islamic?"

not dichotomous, but integrate two scientific tendencies; religion and general. In fact, madrasahs have been able to provide future-oriented multidisciplinary education⁴⁶.

This study, apart from placing madrasah ibtidaiyahs as Islamic educational institutions which are the centers of the dissemination of Islamic sciences, also has a big vision of becoming the center of civilization. Existing studies, for example still place madrasah ibtidaiyahs in a very limited scope, whereas this study relies more on the presence of Islamic education institutions that accommodate the interests of the outside world so that they are more open and accommodating. Scientific integration (religion and general) is no longer placed in a position of mutual support, but each runs in its corridor without any separation⁴⁷. In this context, this study confirms that madrasah ibtidaiyahs have the same capacity and even excel compared to other educational institutions by offering an applicative-contextual education model with an unchanging Islamic content.

The idealized *madrasah ibtidaiyah* is one that is responsive to changing times and accommodating to public needs while still paying attention to integrated Islamic values. In this case, changing *madrasah ibtidaiyah* should not only be related to institutional formalization, but also the substance of the educational content that is more contextual. Thus, madrasah ibtidaiyahs can become "mecca" for the development of knowledge in the future with a level of competence that is equal or even exceeds that of other educational institutions.

CONCLUSION

It turns out that the change in madrasah ibtidaiyahs is not only an effort to provide ideal services to the educational process, to open space for the emergence of an open, egalitarian, bottom-up education, as well as to instill values that are intrinsic, extrinsic, and instrumental. These values are expected to be embedded in students simultaneously, so that it becomes the pattern of student life in social, national and state life. This research also shows that changes in madrasah ibtidaiyah have been able to inspire the emergence of other madrasah ibtidaiyahs that have advantages over other forms of education. This is because madrasahs are not only institutions that develop integrated science, but also as moral bastions that guard the Indonesian nation towards the gates of progress and success.

⁴⁶ Qodir, "The Boarding School Assessment Model as a Transformative Teacher Performance Culture in Indonesian Islamic Education."

⁴⁷ Ilyasin, "Transformation of Learning Management."

Changes in madrasah ibtidaiyah not only rely on changes that are formal in nature, but also on a substantial nature. Formally, the change in madrasah ibtidaiyah occurred because of the encouragement of policies on organizational governance and the implementation of the applicable curriculum. In addition, changes in madrasah ibtidaiyah have an impact on changing learning patterns that give students more development. Substantially, the change in madrasah ibtidaiyah has encouraged changes in all madrasah ibtidaiyah activities towards an egalitarian, open and based on a better life pattern, both within the madrasah ibtidaiyah, family and community.


This research theoretically suggests the need for a study of madrasah ibtidaiyahs that are examined in terms of the conversion process and the needs for change. In the process of changing the madrasah ibtidaiyah, the head of the madrasah ibtidaiyah and his staff changed the status quo for the better. Several studies show that one of the factors for the success of educational institutions in making change is largely determined by leadership as an agent of change and change management. Relevant to this, the complexity of change in organizations, the success of the changes depends on change management and change leadership. Therefore, changes in madrasah ibtidaiyah also need to be based on the context of the demands of educational institutions in the future.

Whether or not it merits publication in the journal. Do not repeat the Abstract, or just list experimental results. Provide a clear scientific justification for your work, and indicate possible applications and extensions. You should also suggest future experiments and/or point out those that are underway.

DECLARATION OF CONFLICTING INTERESTS

I want to confirm that there will not be potential conflicts of interest dealing with the article's research, authorship, and publication.

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