THE DYNAMICS OF MADRASAH IN NORTH SUMATRA IN THE REFORM TIME (1998-2021)

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Abstract

Madrasah is an institution under the auspices of the Ministry of Religion. The existence of madrasas is one of the saviours in advancing education in Indonesia, especially for madrasa education in North Sumatra. Madrasas are also formal educational institutions with a curriculum like public schools, but madrasas have particular advantages: Islamic religious subjects are studied in more detail than public schools. Various challenges have become a long process from ancient times to the reformation period felt by the ministry of religion and society in generating madrasa progress. Therefore, this article aims to determine the dynamics of madrasas in North Sumatra. In this article, using a qualitative method, the type of case study method is exploring a case about a particular matter by involving gathering information from various related sources, searching related journal literature and interviews with multiple sources of information such as school principals, communities and students within the scope of madrasas. That way, the desired information will be obtained quickly and directed as aimed. The research was used to collect data and information regarding related problems as determined. This article shows that the development of madrasas in North Sumatra has made a lot of progress from time to time, such as the implementation of plus skills madrasas, adiwiyata madrasas and IT-based madrasas. With various superior programs owned by madrasas, the development of madrasas will develop and progress.

Keywords: Madrasah, North Sumatra, Reformation Period.

Abstrak

Madrasah merupakan lembaga yang bernaung pada Kementrian Agama. Keberadaan madrasah menjadi salah satu penyelamat dalam memajukan pendidikan di Indonesia terkhusus kepada pendidikan madrasah di Sumatera Utara. Madrasah juga merupakan lembaga pendidikan formal yang memilki kurikulum seperti sekolah umum namun madrasah memilki kelebihan khusus yaitu mata pelajaran agama Islam lebih rinci dipelajari dibandingkan dengan sekolah umum. Dalam membangkitkan kemajuan madrasah, Beragam tantangan menjadi suatu proses panjang dari zaman dahulu sampai masa reformasi yang dirasakan kementrian agama maupun masyarakat. Oleh karena itu artikel ini bertujuan untuk mengetahui dinamika madrasah di Sumatera Utara. Dalam artikel ini menggunakan metode kualitatif jenis metode studi kasus yaitu mendalami suatu kasus tentang hal tertentu dengan melibatkan pengumpulan infrmasi dari berbagai sumber terkait., pencarian literatur jurnal terkait dan wawancara dengan berbagai sumber informasi seerti kepala sekolah, masyarakat dan peserta didik dalam lingkup madrasah. Dengan begitu informasi yang diinginkan akan didapat dengan mudah dan terarah sesuai yang diinginkan. Penelitian tersebut

digunakan untuk mengumpulkan data dan informasi mengenai masalah terkait sesuai yang telah ditentukan. Artikel ini menunjukkan bahwa perkembangan madrasah di Sumatera Utara mengalami banyak kemajuan dari masa ke masa seperti penerapan madrasah plus keterampilan, madrasah adiwiyata dan madrasah berbasis IT. Dengan beragam program unggul yang dimiliki oleh madrasah maka perkemabngan madrasah akan berkembang dan maju.

KataKunci: *Dinamika Madrasah, Sumatera Utara, Masa Reformasi.*

INTRODUCTION

Madrasah is a word that comes from the Arabic language, namely darasa, in terms of the word that is a place of learning or a business to impart knowledge. The word madrasa can also be found in Hebrew, which has the same meaning as "*darasa*", so from these two things, it can be concluded that a madrasa is a place for learning for students or an educational institution with Islamic characteristics.[1]

The development and growth of Madrasas in Indonesia have been colored by the journey of the Indonesian nation to establish Islamic educational institutions from the past until now thus the rapid development of Madrasas at this time is also due to the long and complicated journey to develop a madrasa institution in this nation. Madrasah is a means of learning based on Islamic education.[2] At this time madrasas are no longer called slum places, where children who do not excel are even said to be radical by some. As time goes by, the name of the madrasa is the most coveted place for the community to educate the nation's children. This can be seen from some of the progress of madrasas during the current reform era. Improvement for the sake of continuous improvement is aimed at making it more appropriate in education both locally, nationally and even internationally.[3]

After that, madrasas began to get special attention from the government, the development of madrasas increased, both in terms of quality and quantity. This makes the name of the madrasa more advanced, seen from time to time and can have a degree equivalent to public schools.[4] That way, the image that developed about madrasas has been erased from society and replaced by that madrasas can provide very high-quality education. Desired. Educational institutions have carried out their roles and functions by the needs of

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[1]Rini Setyaningsih, "Kontinuitas Pesantren dan Madrasah di Indonesia" 11, no. 1 (2016): 17.

[2] Abdul Mukti Bisri, "Studi Analisis Komite Sekolah/Madrasah Dalam Mengawal Kualitas Pendidikan," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (March 25, 2020): 51–64, https://doi.org/10.31538/munaddhomah.v1i1.31; Mujahid Ansori, "Pengembangan Kurikulum Madrasah Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 41–50, https://doi.org/10.31538/munaddhomah.v1i1.32.

[3] Ali Muhdlorul Huda and Mauhibur Rokhman, "The Strategy of the Principal in Improving the Quality of Institutional Education," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2 (November 5, 2021): 72–80, https://doi.org/10.54069/attadrib.v4i2.142; Muhammad Annas Budiarto and Unik Hanifah Salsabila, "Optimizing Islamic Education Towards the Golden Era of Indonesia," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (January 29, 2022): 1–19, https://doi.org/10.31538/tijie.v3i1.105.

[4] Niswatun Hasanah, "The Role of Madrasah Ibtidaiyah in Building Student Characters in The Era Of The 4.0 Industrial Revolution," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (July 23, 2021): 310–19, https://doi.org/10.31538/nzh.v4i2.1304.

community and the times.[5] The development of this kind of Education system has attracted the attention of domestic and foreign experts and carried out comprehensive scientific research. The Ministry of Religion's policy in realizing the goals of Islamic education in madrasas is important to develop the potential of madrasas in this country.

Various policies to advance madrasa education also continue to be optimized in order to achieve superior madrasas and attract public interest to advance madrasas. Like curriculum development, Indonesia's curriculum development process has undergone many changes that occur because the curriculum must be adapted to the times. At this time the curriculum that educational institutions are still implementing is using the 2013 curriculum or commonly referred to as K13. In improving the quality of madrasas, curriculum development carried out must be in accordance with government policy so that it can run smoothly and in accordance with what is desired.[6]

In Indonesia, madrasas are divided into several types, namely formal and non-formal madrasas. Formal madrasas are formal educational institutions that carry out and carry out education whose learning time is determined by the educational institution and is tiered in accordance with what has been determined by the government. The level of education in formal madrasah consists of primary and secondary education. Basic education starts from *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), Secondary education in *Madrasah Aliyah* (MA) and for early childhood education, namely *Raudhatul Athfal* (RA). Meanwhile, non-formal madrasas are education that is carried out outside of formal school hours. The purpose of non-formal madrasas is to help maximize the learning that has been carried out informal education. All of these madrasas are under the responsibility of the Ministry of Religion.[7]

Madrasas have an important role in advancing Indonesian education. Education in madrasas has goals such as helping to form morals that are in accordance with the Qur'an and hadith, provision for the world and the hereafter and always having faith and fear of Allah SWT. The implementation of education in madrasas has the same curriculum as public schools, but the learning carried out in madrasas has a special characteristic, namely having more in-depth Islamic religious subjects.[8]

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[5] Muhammad Yusuf Siregar, Amiruddin Siahaan, and Tien Rafida, "The Head of Madrasah's Strategy in Developing A Culture of Love Reading The Quran," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 6, no. 2 (September 14, 2021): 483–96, https://doi.org/10.31538/ndh.v6i2.1675.

[6] Ujang Sahid et al., "Management of Student Characteristics Through Extracurricular Activities in The School Environment Based on Islamic Boarding Schools," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (October 31, 2021): 116–25, https://doi.org/10.31538/munaddhomah.v2i2.97; Susanti Susanti and Mauhibur Rokhman, "Fostering Learners' Interpersonal Intelligence through Religious Extracurricular Activities: A Case Study in An Islamic School," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (February 10, 2022): 92–104, https://doi.org/10.31538/tijie.v3i1.115.

[7] Muhammad Yusuf, "Perkembangan Madrasah Formal Di Indonesia," *Intizam, Jurnal Manajemen Pendidikan Islam* 2, no. 2 (April 15, 2019): 135–46.

[8] Mukhammad Yusuf Ro'is and Mauhibur Rokhman, "Principal's Strategy in Developing Al-Qur'an Learning in Madrasah Tsanawiyah," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (October 31, 2021): 103–15, https://doi.org/10.31538/munaddhomah.v2i2.77; Muhammad Ridwan, "Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (August 16, 2018): 37–60, https://doi.org/10.31538/nzh.v1i1.41.

According to Malik Fajar, madrasas have developed the following programs to meet the demands of society, maintain the identity of madrasas as high-quality Islamic educational institutions and equip them with Islamic morals. Providing Islamic nuances or spiritualization in the field of general studies, teaching Islam in the nuances of science and technology, and religious mathematics studies (mathematics, physics, chemistry, etc.) in Madrasas, especially student behaviour. biology) creates a religious atmosphere. Furthermore, Malik Fajar said that madrasas can become alternative education if they fulfil four conditions: clarifying goals through operational steps, seeking to achieve the ideals of Islamic education, empowering institutions by rearranging the system, improving and improving human resources (HR).[9] management and improvement. Meanwhile, according to Husni Rahim, four main agendas need to be implemented by madrasas in order to become superior madrasas in a short time, the desire of the community to have professional teaching staff, complete facilities, and infrastructure, and through a professional management system Handling (modern, transparent and democratic) and a professional management system. Courses are tailored to the needs of the community.[10]

The curriculum comes from Latin, and the course means teaching materials. There are also those who say that the word course comes from the French, namely courier which means to run. In the "Big Dictionary of Contemporary Indonesian", the word "course" means; a set of subjects provided by an educational institution, or a set of subjects in a special field.[11]

From the current point of view, the concept of education is a planning process made by educational institutions to carry out educational activities. Not limited to teaching and learning activities only. But also everything related to the development and formation of the student's personality. Improving the quality of life that is expected in accordance with educational goals can be realized inside and outside school.[12]

So from this understanding, it can be concluded that the curriculum plays an important role in realizing quality education because it is a series of educational plans to maximize educational progress. Islam (SKI), Qur'an Hadith and Arabic.

The diversity of policies in each region in Indonesia in increasing the potential capacity of madrasas is in various ways, although in essence it is still aimed at maximizing a common goal in order to create a generation that excels and achieves in the scope of Islamic education. From the description above, the researcher is interested in raising the topic of the dynamics of madrasas in North Sumatra during the reformation period. Thus, this research will only focus on several objectives, namely: (1) sketches of madrasas in

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[9] Sedya Santosa and Aulia Diana Devi, "The Problematics Online Lectures on Human Resource Management Courses (HRM) at The Islamic College Level," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (June 20, 2021): 261–71, https://doi.org/10.31538/nzh.v4i2.1452; Anwar Sa'dullah and Muhammad Fahmi Hidayatullah, "Design of Improving The Quality of Human Resources Based on Islamic Schools in Anak Saleh Foundation, Malang City," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (July 31, 2020): 260–72, https://doi.org/10.31538/nzh.v3i2.740.

[10] Muhammad Nasir, "Pengembangan Kurikulum Berbasis Madrasah," *HUNAFA: Jurnal Studia Islamika* 6, no. 3 (December 15, 2009): 273–300, https://doi.org/10.24239/jsi.v6i3.138.273-300.

[11] Muhammad Irsad, "Pengembangan Kurikulum Pendidikan Agama Islam Di Madrasah (Studi Atas Pemikiran Muhaimin," *Jurnal Iqra': Kajian Ilmu Pendidikan* 1, no. 2 (2016): 230–45.

[12].H. Ramayulis, *Ilmu Pendidikan Islam,* (Jakarta: Kalam Mulia, 2006), Cet. Ke-5, 152.

North Sumatra during the New Order era, (2) madrasa curriculum in North Sumatra in the reform era, and (3) government policies on madrasas and their relevance in North Sumatra.

RESEARCH METHODS

In research, the selection of appropriate and accurate methods in carrying out research activities in order to obtain the desired information. The method is a method used by researchers to obtain the truth of the data being studied. research on madrasa dynamics during the reformation period used the library method, namely seeking information, recording and analyzing relevant reading materials in writing the journal. In this study, researchers also used a method of going directly to the field (field observation). From the two methods used, the researchers got a variety of accurate information about the dynamics of madrasas in North Sumatra during the reformation period.

The data is data obtained directly by researchers in obtaining data related to the title in question.[13] The primary data from this study were interviews conducted by researchers at MAN 1 Medan and at MAN 2 Medan in order to obtain accurate data on the title in question. The data is indirect data in obtaining the data that the researcher wants to address, secondary data is the material used to strengthen, clarify and help from primary data.

Data collection is an important step in getting the desired data according to a predetermined title. With appropriate and appropriate data collection will produce accurate data and have an important point in data collection. Thus, in accordance with the characteristics and procedures of qualitative research, the methods used were direct interviews and library methods to obtain data on the dynamics of madrasas during the reform period.

The steps of the interview method carried out by researchers include 1) making an appointment with the relevant resource person; 2) preparing various questions according to the research study, and 3) preparing tools such as notes or recordings during the interview process.

The steps of the library method carried out by the researcher include: 1) looking for books, journals or related articles according to the titles that the researchers have determined; 2) reading and studying related literature; 3) recording was written data related to madrasa dynamics during the reformation period; 4) selecting, examining and selecting accurate data on the dynamics of madrasas during the reform period; 5) After selecting and examining the data, the researcher carried out the editing stage, namely rereading and correcting if there were errors in the data about the dynamics of the madrasa during the reformation period, and 6) Summarizing all the data and formulating conclusions about the related titles.

The next stage is analysing the data, it is a process of collecting and collecting data to get all the information needed. The technique used by the researcher is a deductive

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[13]Juli Amaliya Nasucha, "Nilai Karakter Pada Mata Pelajaran PAI Dalam Kurikulum 2013 (Analisis Buku Siswa Tingkat 1 Di Sekolah Dasar)," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (March 24, 2019): 108–35, https://doi.org/10.31538/nzh.v2i1.234.

instrument data analysis technique, which is to describe general data and then draw a special domain.

RESULTS AND DISCUSSION
Sketches of Madrasas in North Sumatra During the New Order

The rapid emergence of madrasas in North Sumatra is also due to the enthusiasm of the people and government of North Sumatra in building, optimizing and facilitating madrasah infrastructure. In this way, both public and private madrasas compete with each other to sing public schools in North Sumatra from general education to religious education in particular.

In the current reform era, religious education in North Sumatra is no longer a new thing to hear in the ears of the wider community. The emergence of madrasas as formal education in society is something to be expected because the lessons offered in madrasa institutions are general in nature but within the scope of Islamic religious education.

The emergence of public and private madrasah in North Sumatra has been officially registered in government data. This can be seen from the 2021 EMIS (Education Management Information System) data as follows:

Table 1. National Institution Recap Data

Number	Name of Regency/City	Private	Country	Private	Country	Private	Country	Private	Amount		Total
		RA	MI		MTs		MA		Country	Private	
1.	Regency Asahan	87	10	82	2	89	1	43	13	301	314
2.	Regency Batu Bara	13	7	9	4	38	4	22	15	82	97
3.	Regency Dairi	9	5	7	1	2	1	3	7	21	28
4.	Regency Deli Serdang	425	3	183	3	136	2	43	8	787	795
5.	Regency HumbangHasundutan	2	4	0	1	1	1	0	6	3	9
6.	Regency. Karo	15	0	10	1	6	1	2	2	33	35
7.	City Binjai	88	1	8	1	17	1	6	3	119	122
8.	City Gunungsitoli	8	2	7	1	4	1	3	4	22	26
9.	City Medan	280	12	74	3	82	3	26	18	462	480
10.	City Padangsidimpuan	45	2	8	2	16	2	8	6	77	83
11.	City Pematangsiantar	27	1	12	1	8	1	6	3	53	56
12.	City Sibolga	4	2	4	1	4	1	2	4	14	18

13.	City TanjungBalai	33	4	23	1	11	1	7	6	74	80
14.	Regency Labuhanbatu	99	5	38	3	62	1	28	9	227	236
15.	Regency Labuhanbatu Selatan	54	4	17	2	46	1	30	7	147	154
16.	Regency Labuhanbatu Utara	63	6	26	3	49	2	16	11	154	165
17.	Regency Langkat	281	15	130	4	124	3	57	22	592	614
18.	Regency Mandailing Natal	21	3	3	6	37	5	27	14	88	102
19.	Regency Nias Barat	1	1	2	0	1	0	1	1	5	6
20.	Regency Nias Selatan	2	2	2	1	1	0	2	3	7	10
21.	Regency Nias Utara	0	0	0	0	1	0	1	0	2	2
22.	Regency Padang Lawas	53	3	43	1	44	1	17	5	157	162
23.	Regency Padang Lawas Utara	50	8	19	4	47	1	38	13	154	167
24.	Regency Pakpak Bharat	6	3	8	1	2	0	1	4	17	21
25.	Regency Samosir	1	0	0	0	0	0	0	0	1	1
26.	Regency Serdang Bedagai	113	4	37	1	63	1	26	6	239	245
27.	Regency Simalungun	96	4	51	3	71	1	27	8	245	253
28.	Regency Tapanuli Selatan	12	4	4	4	25	2	18	10	62	72
29.	Regency TapanuliTengah	39	7	24	2	24	3	9	12	96	108
30.	Regency Tapanuli Utara	4	2	2	1	2	1	1	4	9	13

Source: EMIS (Education Management Information System) data for 2021

From the data in table 1, it can be concluded that the number of madrasas in North Sumatra ranging from Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) both public and private have been recorded in such a way. These Islamic educational institutions are widely spread in various districts

and cities with the number of institutions varying according to the number of Muslim communities in each area.

Considering the number of Muslims in Indonesia is around 75%, the development of Madrasas is a serious matter. Therefore, to realize the things that have been thought of, the government has taken steps to improve the quality of Islamic education in a coordinated and planned manner.

The development of religious schools in the early days of independence was related to the role of the Ministry of Religion which was founded on January 3, 1946, and subsequent developments, the Ministry of Religion standardized the names, types, and levels of religion. school.

today. Religious schools are divided into two groups. First, 30% of religious subjects in religious schools are basic subjects and 70% of general subjects. Second, madrasas that provide pure Islamic religious education are called Madrasah Diniyah.

On December 3, 1960, MPRS Decree No. II/MPRS/1960 concerning "Outline of the First Phase of the Plan of National Development Model 1961-1969". Public schools to state universities understand that students cannot participate if the student's guardian or student objects. However, as far as religious schools are concerned, although the regulations are not very numerous, it has caught the public's attention by suggesting that religious schools should exist as independent institutions under the supervision of the Ministry of Education and Culture.[14]

Under the new system, the government is considering incorporating madrasas into state education. Based on the tripartite regulations, namely the joint regulation of the Minister of Education, the Minister of Education and Culture, and the Minister of Home Affairs No. 6 since 1975, no. 037/4 from 1975 and no. 36. Since 1975, to improve the quality of education in madrasas, the level of education in madrasas is the same as in ordinary schools. Diplomats are similar to those in public schools. In this way, madrasa graduates can continue their education to the madrasa education level or public or private public schools.

The new government took steps and prepared Law 2/1989 on the National Education System. In this case, the final inauguration of the madrasa was carried out with a faster decision, included in the category of school education, without losing its religious quality. Thanks to these efforts, it can be said that Islamic schools have completely transformed into a national education system. Nowadays, people are busy going to madrasas, so madrasas are no longer considered foreign and can be trusted for the quality of their education.

The level of education continues to increase to 5 (tiers) of education, namely: 1) Raudhatul Athfal 2). Ibtidaiyah Madrasa. 3) Madrasah Tsanawiyah 4). Senior High School. and 5). Early Madrasah.

After successfully walking through a long and dynamic history, the 2003 National Education System Law emphasized that the position or position of madrasas was

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[14]*Ibid. h.130*

equivalent to that of public schools. Basically, government policies towards madrasas are the same as public schools, such as implementing UNBK, KBK and KTSP.

Law no. 20 of 2003 regarding the National Education System during the reform period. UU no. 20 of 2003 emphasizes that education is a planned and conscious effort in creating a learning atmosphere and teaching and learning process so that students can actively and develop the potential of a person to have religious-spiritual strength, noble character, intelligence, and skills needed by himself, the community. as well as the nation and state, have a good personality, can control themselves.[15]

That way, government policies towards madrasas in North Sumatra also follow the decisions of the centre in providing education and so on. The government's attention to the development of madrasas can be felt by madrasah educational institutions such as the development of the madrasa education curriculum to the needs needed by students.

Madrasah Curriculum in North Sumatra during the Reformation Era

In addition to systematic and planned educational programs, the curriculum plays a very important role in teaching students. Observing the character of the school as a social institution in its activities, in detail, we can highlight three very important curriculum roles in the world of education, namely the conservative role, the critical or evaluative role, and the creative role. These three roles are equally important and need to be balanced.[16]

Conservative role

This curriculum is responsible for disseminating and explaining social heritage among young people. That way, schools as social institutions can influence and advance student behavior according to the role of education in different social systems and social values. This is in line with the nature of learning which acts as a bridge between students and adults in the process of sustainable development and complex civilizations. So in this case, of course the work is important because it supports the process.[17]

Critical or evaluative role

The critical or evaluative role is the role of the curriculum in the assessment and selection of sociocultural values presented to students according to certain criteria. Changes and developments in these values are not necessarily related to the cultural characteristics of our nation, the Indonesian people. Of course, inappropriate values must be discarded and replaced with new, positive and useful cultural values.[18]

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[15] Yoga Anjas Pratama, "Integrasi Pendidikan Madrasah Dalam Sistem Pendidikan Nasional (Studi kebijakan Pendidikan Madrasah di Indonesia)," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (May 23, 2019): 95–112, https://doi.org/10.24042/atjpi.v10i1.3838.

[16] Oemar Hamalik, *Perencanaan pengajaran berdasarkan pendekatan sistem* (Bumi Aksara, 2003).

[17] Poetri Leharia Pakpahan and Umi Habibah, "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (January 10, 2021): 1–20, https://doi.org/10.31538/tijie.v2i1.19.

[18] Zainal Arifin, *Evaluasi pembelajaran: prinsip, teknik, dan prosedur* (Remaja Rosdakarya, 2009).

Creative role

The creative function is to arrange and insert creative and constructive activities, effective and valuable in accordance with the development of students and the needs of the community.[19]

Madrasah Education Programs in North Sumatra The Reformation Period began in 1998, beginning with the collapse of the New government. In this period, the spirit of decentralisation, the majority of government regulations, and the globalisation achieved by developmental changes had an impact on all areas of improvement, including training, and became a fundamental menu in building the framework of public instruction. Changes in the field of training in the long term gave birth to various strategies in the field of teaching, for example school-based administration, implementation of skills-based courses, and school-based education program plans.

Education in the Reformation Era in 1999 changed the education system through Law No. 22/1999, and education became a decentralised development sector. The government has introduced a "school-based management" model. At the same time, to balance the demands for quality human resources, a "competency-based curriculum" system was developed, commonly known as the KBK curriculum.

In 2003, public bodies enacted Law No. 20 of 2003 on the General Education and Training Framework to replace Law No. 2 of 1989. Since then, training has been understood as: "Creating a conscious and orderly learning climate and learning process. So that students can effectively play their potential have the strength, wisdom, character, intelligence, respectable people, and abilities needed by themselves, society, country and country.

To date, the education plan implemented has undergone several changes, starting from the Old Demand Timeframe (1947-196), New Request (1968-1999), and Change Request (2004 to date). Meanwhile, during the Transformation Application (2004 until now) the education programs that have been implemented are: the 2004 KBK Education Plan (Capabilities-Based Education Plan), the 2006 illustrative unit level Education Plan, the 2013 education plan, and further public education plans for the long term which will come.

Currently, the 2013 curriculum has been widely used in North Sumatra. The 2013 curriculum is an educational program prepared by public authorities to prepare Indonesian individuals who are imaginative, creative, basic and personal. As underlined, "The motivation for the 2013 education program is to involve Indonesian individuals to live as human beings and citizens who are pious, useful, imaginative, inventive and enthusiastic, and increase the existence of society, nation and state, and the world. development. "The substance of the 2013 education program is expected to show that educational programs used for training must coordinate the way of life of the state, the existence of the state today and the existence of the state in the future.[20]

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[19] Zainal Arifin, *Manajemen Pengembangan Kurikulum Pendidikan Islam: Teori dan Praktik* (Almuqsith Pustaka, 2018).

[20] Haidar Putra Daulay and Djakfar Siddik, "Implementasi Kurikulum 2013 Di MAN 1 MEDAN," 2013, 19.

With an explanation of the implementation of the curriculum, the researchers took the example of implementing the curriculum at MAN 2 Model Medan. Before we look further into the implementation of the curriculum in the school.

The curriculum implemented by MAN 2 Model Medan is a curriculum based on the 2013 curriculum (K13), there are four main choices related to content standards and approval eligibility criteria set by the government, namely: 1) religious studies, 2) social sciences 3) linguistics, 4) natural sciences. The curriculum includes mandatory 24-hour group classes and 52-hour private group classes per week.[21]

This program will focus on the topics: 1) English, 2) Arabic, 3) Mathematics, 4) Tahfidzul Quran. The main purpose of this school curriculum is to encourage students to always be close to and love the Koran so that they enjoy reading, memorizing and practising the Koran. Thus, it is believed that students who are close to the Qur'an are able to avoid negative influences and humiliating actions. The introduction of integrated quality management in the curriculum segment should focus on student interests, while preschools should adapt the curriculum to student needs. Student needs and time constraints.[22]

The implementation of the 2013 curriculum has been used by madrasas in North Sumatra, in addition to MAN 2 Medan Model, the implementation of the curriculum has also been carried out in various other madrasas such as at MAN 1 Medan.

From the data obtained about MAN 1 Medan through direct interviews with one of the Alumni of MAN 1 Medan, information was obtained that MAN 1 Medan implemented the 2013 Curriculum (K13) the 2017 revised curriculum and the teachers at the madrasah used an active learning strategy or active learning that required students think critically and solve problems or apply what they have learned in real life. For extracurricular activities at the madrasa, what is still echoing is the robotic extracurricular. The future plan is to make robots that are useful in everyday life.

in the successful implementation of the 2013 curriculum, especially in the process. The obstacles are: a) Some teachers do not understand how the learning process in the 2013 curriculum will work; b) students are not involved in teaching; c) lack of socialization Introduction of 2013 course profiles to students.[23]

Progress for progress continues to be developed from the two madrasas to realize superior madrasas both in local, national and international scope. With the current implementation of the 2013 curriculum, madrasas will be able to compete and excel from other public schools.

Analysis

Currently, the Ministry of Religion has high expertise in implementing programs to develop and improve the quality of madrasas. In 1950, the state officially recognized the madrasa as an educational institution. Therefore, the Government has adopted a policy that accredited and trained Madrasahs must register with the Ministry of Religion. In

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[21]Arif Rahman, "Implementasi Manajemen Mutu Terpadu Di Madrasah Aliyah Negeri (MAN) 2 Model Medan, Sumatera Utara," 2017, 11.
[22]Rahman.
[23]Daulay and Siddik.

addition to general education, madrasas regularly hold religious lessons at least six hours a week.[24]

The Ministry of Religion's efforts to improve the quality of madrasas continued until the new order. With the ICRC decision XXVII/1966 "Religion, Education and Culture" in 1967, the Ministry of Religion continued to improve the status of madrasas by establishing madrasas at all levels, from Ibtidayah to Aliyah. As a result of these efforts, at least hundreds of madrasas have been converted into state schools, including 123 state madrasah (MIN), 182 state madrasah (ICAIN) and 42 madrasahs (MAAIN). The position of the state over madrasas is the responsibility of madrasas to make the government responsible and easy to control.

The rapid development of Madrasah educational institutions today is caused by the government which continues to give special attention to religious education. Improving the quality of madrasa education continues to be improved in order to achieve quality education.

Madrasah Education Financing Management

Financing education is not a simple matter. In developed countries, education financing is the responsibility of the state. However, developing countries prioritize local budgets for education development and use various financing models that are conducive to their own educational development. The first paragraph of Article 46 stipulates that "education funding is a shared responsibility between local governments and the community." Similarly, Article 49 paragraph 1 stipulates that the placement of education funds is at least 20% from the APBN and 20% from the APBD, excluding wages. The fact is that until now there are still many regions that have not fulfilled their legal obligations, and educational institutions are still doing the same thing.[25]

From this explanation, of course, we can know that in managing education financing, a mature concept is needed to maximize education financing planning. Although many say that financing is not a benchmark in education, but with a good and correct financing system and placing it in its place without misappropriating education funding, it will certainly have a positive impact on educational institutions and will make educational institutions run effectively and efficiently.

Basically, education funding comes from foundations, the next funds are obtained through Madrasah Operational Assistance (BOM) and School Operational Assistance (BOS) both from the central government, regional government, provincial government.[26]

In most madrasah educational institutions in North Sumatra, the education funding also comes from the government and also comes from the parents of the students, so the fees obtained from the parents of the students will be returned to the students in the form of higher quality educational services.

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[24]Chepi Hardiyanto, "Jurnal Al-Makrifat Vol 3, No 2, Oktober 2018," n.d., 15.

[25]Mesiono Mesiono and Roslaeni Roslaeni, "Model-Model Pembiyaan Pendidikan (Analisis Efektivitas Dan Efesiensi Dalam Institusi Pendidikan)," *Jurnal Bilqolam Pendidikan Islam* 2, no. 1 (July 15, 2021): 1–18, https://doi.org/10.51672/jbpi.v2i1.10.

[26]I Sopwandin, "Manajemen Pembiyaan Madrasah Financing Management," n.d., 9.

From the data obtained regarding the financing of education in one madrasa at the Madrasah Ibtidaiyah (MI) level at MIS Al-Khairiyah in Kab. In Langkat, the funding started from the personal funds of the foundation owner in developing the educational institution, then the foundation received educational funds from School Operational Assistance (BOS) and through Madrasah Operational Assistance (BOM). Other funding also comes from students' parents, namely by holding an infaq system every Friday to help optimize the infrastructure in the institution.

That way, the management of madrasa education funding comes from the government and the community as well as school policies to maximize and improve educational institutions that are being implemented.

Teacher Coaching and Training in Madrasas

Teachers are the pioneers of education and learning activities and are the motivation for students to inspire learning activities. The teacher is a role model or *uswah hasanah*, able to guide and change the behaviour and personality of students in a better direction, even more so. The most valuable responsibility is to nurture the nation's next-generation with knowledge, morality and spiritual depth, they are the vanguard of the nation's progress.

Coaching and training are needed to improve the professional abilities of teachers. The ideal teacher is a teacher who continuously gains knowledge development, sharpens skills, and is able to adapt to various problems to become the best teacher. So that the work of teachers can continue to have a good environment, have a high spirit, training and coaching are needed. [27]

According to "Teachers and Lecturers Law Number 14 of 2005" and Article 10, "Teacher competence includes pedagogic competence, personality competence, social competence, and professional competence obtained through professional education. Teacher coaching and training can be carried out in various ways to improve the professionalism of teachers in schools and madrasas. Such as tiered and special training, discussions about education and teacher functional training.

Based on the records of the Medan Religious Service authority that "to improve the ability of Madrasah Educators in the Field of Religious Services for the North Sumatra Region, the Medan Educational Education Center will carry out 6 kinds of preparations on October 4-11. 2021. The preparation in question, specifically: (1) Preparation of Madrasah Aliyah Sciences (2.) Preparation of Madrasah Aliyah Mathematics (3) Preparation of Madrasah Aliyah Humanities (4) Preparation of Strict Control (PAI Madrasah Aliyah Instructors) (5) Preparation of Madrasah Guidance Aliyah and (6) Madrasah Aliyah English Language Preparation.[28]

With the various policies of the Ministry of Religion towards the guidance and training of teachers, it is hoped that it will be able to produce quality educators and be able

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[27]Akmal Hawi, *Kompetensi Guru Pendidikan Agama Islam*, (Jakarta: PT Raja GrafindoPersada, 2013), h. 48.
[28]https://bdkmedan.kemenag.go.id/berita/pelatihan-jarak-jauh-pjj-tahun-2021diakses pada tanggal 13 Desember 2021, pukul 01.50 WIB

to educate a superior generation and excel both in the scope of religion and other general knowledge.

Environmentally Based Madrasas

Implementing and developing an environment-based program in education is not something that is considered easy to run. Obstacles and challenges faced usually include the habit of disposing of garbage improperly, not implementing a clean lifestyle and implementing wasteful behaviour.[29] The organization of Environmentally Based Madrasahs or known as "Adiwiyata Madrasas",- The Madrasah Care and Environmental Culture departed on February 21, 2006, aiming to expand the capacity, information and understanding of administration and nature insurance in supporting progress through schools. The significance or meaning of Adiwiyata is as a proper and ideal place where all information and various standards and morals can be obtained, these places can be a reason for people to develop and understand the purpose of economic change.[30]

The procedure for the legal regulation is contained in the Guidelines for the Minister of the Environment of the Republic of Indonesia Number 05 of 2013 concerning Orders for the Implementation of the Adiwiyata Plan. Adiwiyata's plan is an arrangement to make a school that considers and has an ecological culture. The basic justification for the establishment of the Adiwiyata School/Madrasah is that practical progress is a collective obligation, including the global-local area, to save the earth from harm and destruction made by improvements that do not focus on ecological preservation..[31]

In realizing the adiwiyata program, madrasa residents must work together to implement and implement *adiwiyata* madrasas that continue to care about the environment. Through the implementation of the Adiwiyata plan, it will train school residents, especially students who care and cultivate environmental culture, as well as support and create human resources with ethnic characteristics, so that they can realize regional economic, social and environmental development, so as to realize sustainable regional development. When participating in the Adiwiyata project, schools should not feel burdened because schools are required to meet the national education standards which are added and specified in the Minister of National Education Regulation no. 19 of 2005 described in the Education Management Standards.[32]

The implementation of the adwiyata program in madrasas is also something that has been running and has received awards from various madrasas. The policy of implementing the Adiwiyata Madrasa is a program that has positive values to shape the character of students and school residents to work together, care for the environment and not throw garbage carelessly. . Some madrasas have also received adiwiyata awards for achieving the target of the adiwiyata madrasa assessments. The Adiwaya program

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[29]Endang Syarif Nurulloh, "Pendidikan Islam dan Pengembangan Kesadaran Lingkungan," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (November 3, 2019): 237, https://doi.org/10.36667/jppi.v7i2.366.

[30]Ara Hidayat, "Pendidikan Islam dan Lingkungan Hidup," *Jurnal Pendidikan Islam* 4, no. 2 (December 1, 2015): 373, https://doi.org/10.14421/jpi.2015.42.373-389.

[31]Hidayat.

[32]Kasinyo Harto and Hasbi Ashiddiqi, "Implementasi Manajemen Berbasis Madrasah Bercirikan Lingkungan Pada MAN 3 Palembang" 1, no. 2 (n.d.): 16.

assessment is carried out once a year by the Ministry of Environment in collaboration with the Ministry of National Education.

That way, *Madrasah Adiwiyata* will be a plus in improving a good and ideal learning atmosphere in acquiring knowledge, ethics, and norms towards a prosperous life.

CONCLUSION

The development and growth of madrasas in North Sumatra has become something that the government takes seriously. During the Reformation period, madrasas became educational institutions that were dreamed of by the community as a reference place to create a superior generation, both in general knowledge and in religious education. In the reform era, madrasah educational institutions in North Sumatra referred to the 2013 Curriculum (K13), which is a curriculum that emphasizes three aspects of assessment: knowledge aspects, skills aspects, and attitudes or behavioral aspects. The 2013 curriculum is a substitute for the previous curriculum whose implementation is expected to create a better education than the previous curricula. The policies that have been set from year to year have made madrasas more viewed as educational institutions that are equivalent to public schools in North Sumatra and even in Indonesia. Program improvement that is continuously promoted can make madrasas continue to strive to maximize the potential of superior madrasas and achieve the desired educational goals. Among these programs is increasing the training and coaching of teachers or educators, teachers are the spearhead of the success of an educational institution with training and coaching that is expected to be able to create professional teachers in educating. Madrasas have also implemented the Madrasah Adiwiyata program, which is an environment-based madrasa that emphasizes madrasa residents to continue to pay attention to the madrasa environment.

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