

# The Development of Islamic Educational Institution in Medan: Typology, Orientation, and Commercialization

Solihah Titin Sumanti  
Universitas Islam Negeri Sumatera Utara  
Jl. Willem Iskandar Medan Estate 20437  
Sumatera Utara, Indonesia  
solihahtitinsumanti@uinsu.ac.id

Hendra Kurniawan  
Universitas Islam Negeri Sumatera Utara  
Jl. Willem Iskandar Medan Estate 20437  
Sumatera Utara, Indonesia  
hendraleokurniawan@gmail.com

Zunidar  
Universitas Islam Negeri Sumatera Utara Jl. Willem  
Iskandar Medan Estate 20437  
Sumatera Utara, Indonesia  
zunidar@uinsu.ac.id

Suryo Adi Sahfutra  
Universitas Islam Negeri Sumatera Utara  
Jl. Willem Iskandar Medan Estate 20437  
Sumatera Utara, Indonesia  
suryadisahfutra@gmail.com

**Abstract** - The development of Islamic education institutions in Medan can not be separated from the urban community's interest to send their children in schools labeled Islam. The enthusiasm of the public in preferring Islamic institutions is presented by such rapid growth and development, shown by 458 Islamic schools proliferate to out the county. The purpose of this research focuses on the quantity of the Islamic institution is inseparable from a proliferation of muslim urban middle class, that looks like to show the trend of the religious community of the city and clusters of school. The quality on the market, by selling the name of a curriculum which is basically used as a guide for all existing school. The research method used is field research with qualitative approach. The results of this research will be to explain aspects of Islamic educational institutions in terms of Orientation; the curriculum output is normative in accordance with National Education Standards, but the implementation process is modified in accordance with the religious understanding and inseparable from the "Islamic Label" of each school, Typology; the implementation of the pattern and character of Islamic education institutions in Medan does not symbolize his culture and Commercialization; the direction and purpose of the city community choose the leading Islamic schools which ultimately can open the opportunity for the practice of industrialization of education. Thus, the development of Islamic education institutions in the Medan, has not led to increased religiosity of society and characterized by poor practice of morality in the public.

**Keywords** - *Islamic Education; Islamic Label; Orientation of Education; Typology of Education; and Commercialization of Education*

## I. INTRODUCTION

The development of Islamic education in Medan cannot be separated from several supporting variables, including: 1) as a metropolitan city and one of the largest in Indonesia,

Medan consists of a multicultural society culture, ethnic and religious. 2) As a metropolitan city with the tendency of Muslim majority society as a whole in the province of North Sumatra, thus religion-based education is an exciting business land.

Since Indonesia became independent, Medan which was once a municipality or a colonial city, did not deny the aspect of Islamic education institutions, it proved by the amount of Islamic education institutions currently from elementary to college [1]. The historical journey of the Islamic educational institutions of Medan has undergone various changes in orientation, typology, until the shape of the shack, namely commercialization.

The orientation of Islamic education in Medan can be described through the presence of Islamic education based on religious organizations, such as Alwashliyah, Muhammadiyah and Alwashliyah and others. The orientation of an organization based educational institution can certainly be understood as an effort to sustain organizational ideology in addition to not dismissing the Islamic orientation in it, but religious orientation is in line with the line of religious understanding of the organization.

Meanwhile, Islamic education institutions whose bases are non-society organizations present give different colors, in an identity that educational institutions tend to be neutral not affiliated with any Islamic organizations, ranging from management, curriculum until resources are owned. This educational institution is a foundation, both groups and individuals. For examples are Pesantren, Madrasah and School of *Islam Terpadu*. Many educational orientations on a non-ORMAS basis are simply just wants to capitalize on the world of education on a profit basis, it is not clear which orientation of the educational institution is.

Change in orientation, typology to the commercialization of Islamic education is caused by many factors, including social change in society due to globalization and modernization. The crashing that resulted force Islamic

education institutions to adapt, adapt and read the possibility of competition in the world of education [2].

Another factor that influences the course of the development of Islamic education in Medan is the tendency to strengthen the formalism of Islamic spirituality. As a society that lives in a city with all kinds of beads, starting from busy activities, a busy routine creates concerns about the loss of religious aspects in society lives. Various immoral acts, criminality and negative things that the numbers are increasing are read as a result of the exclusion of religion in daily life.

Such a situation makes religious education institutions get their bless, parents are busy looking for the right educational institutions, in accordance with his imagination of the eschatological world, so that children avoid the brutality of the city and the negative impact of the strong flow of information in an urban, technological and modernist life

The development of Islamic education institutions in Medan is interesting to study the typology orientation to the stage of how the commercialization takes place. Islam in the label of educational institutions is an important part of marketing, besides that the ideology of Islam seeks opportunities to be transmitted. Reading about these three things make the development of Islamic education can be analyzed how and why Islamic education in Medan grows like "mushrooms in the rainy season".

## II. METHOD

This research is a qualitative research that has several characteristics, such, First, taking place in a scientific setting [3], the second, researcher is the main data collection instruments or tools; the third, data analysis is done inductively Philosophically according to the character of the data, the collection and analysis techniques refer to the qualitative-naturalistic approach [4], Data collection techniques used include; 1) observation involved, 2) in-depth interviews, and 3) documentation. Data analysis is divided into two stages; 1) analysis in the field and, 2) analysis after data collection [5]. While the results obtained in the first stage are in the form of field notes. Analysis results at this stage in the form of temporary conclusions obtained from the results of the observation and document review using an inductive analysis model [6]. Afterwards, developed the second resistance analysis, namely analysis after data collection.

## III. RESULT

The question about the commercialization of education, it is also necessary to consider the social changes that occur as a result of post-Islamism so that the production carried out at a certain level is also a particular response. The problem that arises when discussing the development of Islamic education is how to place educational institutions in a market framework that leads to "industrialization of education".

From the process of educational capitalization and its development globally influences changes in the management of education significantly. This confirms that the commercialization and industrialization of education has presented in Indonesia. As a consequence there are also clusters in the social class, which are carried out with various reasons that (must) be accepted by the society, especially the selection of the entrance examination

Islamic education in Indonesia has taken place when Islam was present and developing in Indonesia [7]. Along with the expanding Muslim population in Indonesia, Islamic education institutions also developed. Islamic education in institutional form has not been constructed as in the modern era as it is now. The process of socialization and regulation of Islamic teachings is practiced in the form of informal education. The models like this have taken place in the lives of Indonesian people. Islamic education in Indonesia converges with the spread of Islam to all corners of the archipelago. Include the different education systems, this does not rule out who entered and what methods were taught to Muslims in Indonesia. The education system experienced in his country, the education system brought by students who have learned from a Ulama who generally come from the Middle East system is called a madrasah [8]. In addition, a typical model of Islamic education in a place and in the context of Indonesia, such as the formation of a pesantren education system that developed in the archipelago.

In North Sumatra, Islamic education institutions are widely distributed in various districts and cities with varying amounts, according to the number of Muslim population in each region, Including the Medan, with a population of 2.210.624 people [9]. As one of the regions that have a Muslim majority, Medan with its Islamic education institutions began to experience significant developments, especially in terms of the quantity of educational institutions.

Looking at the data that has been written above, it can be emphasized that every year educational institutions in Medan increase in each region. Until the end of 2017 the number of Islamic education institutions in Medan amounted to 458 units, consisting of 251 units of Raudhatul Athfal, 78 units of Madrasah Ibtidaiyah, 80 units of Madrasah Tsanawiyah, Madrasah Aliyah 31 units, Pondok Pesantren 8 units, State Islamic Universities and there are 8 Private Islamic Universities. (It is not including the Faculty of Islam in public universities)

Medan is a city that has experienced a long history. During the sultanate period until the emergence of the economy of the plantation until the Republic of Indonesia era (RIS), Medan was made the capital of East Sumatra. Since the emergence of plantations in this area, the growth of Medan has experienced rapid and significant progress. Medan appears as emerging as the center of the economy, the government, political and cultural bureaucracy. And it is a city that cannot be ignored when talking about history and its educational culture.

#### A. *The Development of Islamic Education Institutions in Medan*

- *Pesantren*

The society's interest in send their children to Islamic education institutions is very high, although there are many pesantrens around the outskirts of Medan. But it is not only Medan, even outside North Sumatra, there are so many people living in the pesantren in Medan, that means the movements of the Islamic society outside Medan still believe in the condition of Islamic education in North Sumatra, especially in Medan.

There are 8 Islamic boarding schools in Medan, the address is:

1. Pesantren of Ar Raudhatul Hasanah, Medan Tuntungan Subdistrict
2. Pesantren of Al Manar, Medan Johor District
3. Pesantren of Al Kautsa, Medan Denai District
4. Pesantren of Ta'dib Asy Syakirin, Medan Johor District
5. Pesantren of Azzidin Foundation, Medan Denai District
6. Pesantren of Darul Hikmah, Medan
7. Pesantren of Usman Syarif, Medan Sunggal
8. Pesantren of Putri Aisyah, Medan Area District

Pesantren in Medan from year to year are still in demand by the society. The Society believes that education is characterized by boarding school or the religious system can provide personality influences to become more independent. Some of these modern pesantren are able to implement systems, methods and curriculum that are in line with the current era of globalization. It proofs by some students who participated in scientific competitions both regionally and nationally. There are also many people outside Medan who believe in Islamic education in this case the pesantren as one of the centers for character education and individual independence of each Santri who will later take part in a social, state and religious life.

- *Madrasah*

As an educational institution, madrasah is an institution that grows and develops by and from the society, as well as for a society full of Islamic cultural meanings, it is recognized or not that madrassah have wandered through a long journey of civilization in realizing a nation's personality formation which is full of changes, but madrasahs are reluctant to break away from their original meaning in accordance with their cultural ties, namely Islamic culture

The development of madrassahs can be interpreted as an effort in realizing the vision and mission to make Islamic schools, populist and quality. Meant as a process or way to make Madrasahs more developed in the sense of increasing and becoming more perfect in educating, eliminating ignorance, eliminating ignorance and training students' skill to prepare themselves to face future challenges with strong human resource competencies in the form such, holiness of

faith, copyright truth, good intentions, usefulness of work, and wisdom of conscience.

Public and private Madrasahs in Medan are 189 units divided into 78 Islamic Madrasah Ibtidaiyah 78 units, 80 units Madrasah Tsanawiyah, 31 units Madrasah Aliyah, each of which is divided into each subdistrict. The development of Islamic education in Medan can also be seen from the growing and developing madrassahs, especially private madrasahs. The growth and development of madrassahs certainly cannot miss the basics as an institution that manages humans as an asset of Religion and Nation in the face of the era of Globalization. The most basic and fundamental needs of madrasahs are as contained in the vision of the madrasah, namely "Islamic, Populist, Qualified, and Diverse".

- *Islamic School*

Schools labeled "Islam" are very much wanted by Muslims because in addition to using curriculum of the Ministry of Education and Culture, Islamic Schools also have the excellence of developing the curriculum they make. Not only the academic fields that are tried to be highlighted, but other fields such as understanding religion, character education, the ability to speak English and Arabic, as well as various competencies outside of other academic fields.

One of the reasons that parents consider send their children to an Islamic school is the quality of the teachers and all supporting staff in the Islamic School. Not only the theory given by the teachers, but also the direct examples that are exemplified by the teachers in their activities in the school. This can make parents who give trust to the School be calm and believe that their children will become children who are skilled in learning and behavior in behaving

Islamic schools labeled 'excellent', 'Integrated Islam', and 'Islamic school' are highly developed in cities, without exception in Medan. Schools with these labels are still in great demand by the urban society, especially parents who work all day. The 'flagship' label, 'Integrated Islam', and 'Islamic school' generally have additional learning hours or commonly referred to as Islamic schools, for that often take the opportunity with Education Fee (SPP) often even associated with educational capitalization. However, apart from that other integrated and excellent Islamic schools are in great demand by urban Muslims in Medan and every year it develops.

- *Islamic College*

Basically Islamic Higher Education has the main task to carry out education, teaching, research and community service in the field of Islamic religion in accordance with applicable regulations. Islamic higher education seeks to be a center of excellence namely the center for the study and development of Islamic religion which is directed towards the creation of educational goals, strives to prepare students to become members of the community who have academic and professional abilities, who are able to develop, disseminate and apply Islamic religious knowledge. The

implementation of these basic tasks is a requirement for universities in order to achieve the goals of national education, including Islamic universities.

In line with the main duties of universities to achieve the goals of national education, Islamic higher education institutions emphasize the moral aspects of Islam which underlie all the fields of science developed. This is the vision and mission of Islamic universities in creating generations of Islamic nation. Islamic Higher Education in Indonesia has undergone changes in finding its ideal form. There are Islamic religious colleges on behalf of foundations or under Islamic organizations:

- 1) Universitas Muslim Nusantara (UMN)
- 2) Al Washliyah University (Univa)
- 3) Al Azhar University
- 4) Islamic University of North Sumatera (UISU)
- 5) Muhammadiyah University of North Sumatera (UMSU)
- 6) Nahdlatul Ulama University of North Sumatera (UNUSU)
- 7) STAI Al Hikmah Medan
- 8) STAI Sumatera Utara
- 9) STAI Raudhatul Hasanah

In its development, Islamic Higher Education has not been able to answer the challenges of an increasingly globalized era, especially in the field of technology and information. Competition in this field seems that Islamic education in Indonesia is still below other universities, for that it takes effort, innovations and creative thinking in order to be able to answer the challenges of the future that are clear before the eyes.

The presence of PP No. 61 of 1999 concerning Higher Education (PT) incorporated or often referred to as Higher Education (PT) in line with the implementation of Regional Autonomy, is a new chapter for the travel of universities in Indonesia. The Government Regulation provides an option for Higher Education for autonomy for its institutional life. This new round provides opportunities as well as challenges for Islamic Higher Education to compete with each other in improving quality and ability to exist in the middle of society.

Competition for the development of Islamic higher education in Medan must also see long-established campuses such as the State Islamic University of North Sumatera (UIN SU) in Deli Serdang, which is adjacent to Medan. Thus, it is expected that there will be efforts to improve themselves for each university, so that they can respond to and respond positively to the Higher Education Autonomy. So that universities have an image that can be used as a mainstay that distinguishes each college including Islamic higher education.

#### IV. DISCUSSION

- *Typology of Islamic Education Institutions in Medan*

Generally, Islamic education institutions in the Medan tend to lead to systemic or reformist typologies, that trying to put forward two aspects of Islamic teachings and general science. Pesantrens in Medan are generally not dichotomies because of the awareness that educational institutions that only focus on aspects of religion will be left behind by the Society. Peoples prefer educational institutions that are able to combine both.

Islamic education institutions that are believed to be able to compete with general education institutions if they do not separate the values of Islamic religion and cultural values, between physical and spiritual aspects and religious education with non-religious [10]. This is also seen by the Muslim middle class as part of educational needs that combine both. But in Pesantren, strengthening religious teaching is more dominant than general teaching. This is because the characteristics of pesantren are religious education institutions. Include modern pesantrens, for example Raudhatul Hasanah.

*Madrasah's* are also religious education institutions, but the difference of madrasah and pesantren is, madrasah adopt a system of general education institutions. Some educational institutions labeled madrasah that are managed on the basis of religious organizations such as the Al Washliyah organization, for example, are stronger in general dominance than their religion. Likewise with madrasah that are managed by foundations or individuals, a combination of religious and general knowledge is usually not balanced, there will be dominant whether it is religion or general. State Madrasah have different combinations, such 70% general and 30% religion, this is because the education curriculum system is applied.

Meanwhile in the schools labeled Islamic schools have their own uniqueness, this institution is under the auspices of the Ministry of Education and Culture, its mean that the school is a public school, because the school is labeled madrasah and pesantren under the auspices of the Ministry of Religion. But Islamic schools which are usually followed by integrated labels are able to design a balanced learning curriculum between the general curriculum and religious curriculum

The typology of Islamic education institutions can be categorized into two things, such as dichotomous and systemic or reformist typologies. The development of the education system, like public school, madrasah, and pesantren also made changes or even adjustments to the curriculum. This is mostly done by modern pesantrens in Medan, the majority of which combine between religious sciences and general sciences (science and technology) for example the Pesantren of Raudatul Hasanah in the district of Medan Tuntungan, Pesantren of Al Kautsar in the district of Medan Denai, and other pesantrens with modern systems. Thus with Madrasah and Islamic schools that many labels of school identities with things that lead to the times.



This scientific tradition also develops in State Islamic Universities with many high-ranking university leaders transferring status from STAIN / IAIN to UIN. Many of the status / transformations of UIN basically have the strength in Islamic studies which have been reflected by M. Amin Abdullah, Muhammad Arkoun, Mohammed Abid Jabiri, Ax, Hassan Hanafi, Nurcholish Madjid, Abdurrahman Wahid, Ahmad Syafii Ma'arif, and M Amin Abdullah

The scientific tradition provides concrete evidence that the typology of Islamic Education in Medan is still systemic and reformist. The development carried out by each university is an internal strategy of the whole, both higher education institutions under the auspices of Islamic organizations or those in the name of foundations.

- *Orientation of Islamic Education Institutions in Medan*

Curriculum orientation is normative in accordance with national education standards but the implementation process is modified according to religious understandings which relate to religious labels. In general, Islamic Education is seen to be shaky especially because of the increasingly unclear orientation that it uses, it should the Islamic education system must always orient itself to answering the needs and challenges that arise in our society as a logical consequence of change. [11]

The orientation of Islamic education in Indonesia is still experiencing different opinion, especially in determining the desired pattern, direction and achievement, so that Islamic education has not received international recognition in this global era, it should be oriented to Islamic education not only with educational and learning models such as currently exist, which should continue to carry out reforms and innovations as well as hard work to improve weaknesses and shortcomings towards new steps towards progress and development in accordance with the demands of the times so that equity, quality, relevance and effectiveness and efficiency of education can be resolved properly and correctly, that is because the demands of globalization are no longer just up to the level of education but the need for skills that can be a selling point for themselves, the community and the country. In addition, it is also necessary to re-examine aspects of the education system that are oriented towards the formulation of new goals [12].

- *Commercialization of Islamic Education Institutions in Medan*

Commercialization of education refers to educational institutions with programs and expensive equipment. In this mean, education can only be enjoyed by a group of powerful economic societies, so that such institutions cannot be called commercialization because they do not trade education. The high collection of fees is to facilitate education services and provide quality education infrastructure, such as providing good information technology facilities, laboratories and libraries, and providing teachers or lecturers salaries by standards. The remaining budget they get, they reinvest the form of educational infrastructure. The commercialization

of this type of education will not threaten the idealism of national education or Pancasila idealism, but it should also be observed, because it can lead to discrimination in national education.

The commercialization of education refers to educational institutions that only prioritize registration fees and tuition fees, but ignore educational obligations [13]. This commercialization of education is usually done by institutions or schools that promise educational services but are not commensurate with the money they collect. In institutions or schools like this, the profit or the difference in budget obtained is not reinvested in the education infrastructure, but is used to enrich or support parties who do not directly work to provide services in the institution. These parties are members of educational foundations or charities that control educational institutions. That is even more dangerous, this second type of commercialization can also carry out educational practices for the purpose of pursuing academic titles without going through the process and quality that has been determined so as to kill the idealism of Pancasila education. This is clearly stated in Law No. 20 of 2003 concerning the National Education System in chapter 1 of article 1 which reads: education is a conscious and planned effort to realize a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals the noble and the skills needed by him, the people of the nation and the state. In this chapter it is clearly stated that education must go through a learning process and be of a noble character, perhaps this is lacking in the commercialization of the second type of education above. The main factors of commercialization of Islamic education are political, cultural and economic aspects.

The style of Islamic Education Institutions (*pesantren*) in Medan does not symbolize the culture anymore, whereas madrassah and other Islamic schools are not able to answer the development of the age with the history of the religion with religious spiritual values. The development of Islamic Education Institutions in Medan refers to and leads to the high public interest in choosing Islamic Education Institutions, which are able to open up opportunities to commercialize the institutions. Thus, the development of education institutions in Medan has not led to an increase in community religiosity, which is characterized by poor practices of morality in public spaces.

## V. CONCLUSION

Islamic education can be interpreted as an effort made by educators to shape students' personalities in accordance with Islamic Values teachings. The growth and development of Islamic education institutions must be accompanied by the implementation of Islamic values in it. Because it cannot be denied that the development of Islam and its education are related to interesting and religious trends in Medan.

Appropriate to the amounts of Muslim population in each region. Include Medan, one of them, with a population

of 2.210,624 people. As one of the regions that have a Muslim majority, Medan with its Islamic education institutions began to experience significant developments, especially in terms of the quantity of educational institutions. It can be emphasized that every year educational institutions in Medan increase in each area in Medan. Until the end of 2017 the number of Islamic education institutions in Medan amounted to 458 units.

#### REFERENCES

- [1] H. P. Daulay, Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia, Jakarta: Prenada Media, 2012.
- [2] J. A. Faisal, Reorientasi Pendidikan Islam, Jakarta: Gema Insani Press, 1995.
- [3] S. Nasution, Metode Penelitian Naturalistik, Bandung: Tarsito, 1998.
- [4] M. Muhadjir, Metode Penelitian Kualitatif, Yogyakarta: Andi Offset, 2002.
- [5] S. B. R. & Biklen, Qualitative Research For Education: An Introduction to Theory and Methods, Boston: Allyn and Bacon Inc, 1982.
- [6] Lincoln & E. G. Guba., Naturalistic Inquiry, California: Sage Publication Inc, 1985.
- [7] E. S. Anshari, Pokok-Pokok Pikiran Tentang Islam, Jakarta: Usaha Enterprise, 1976.
- [8] A. Azra, Pendidikan Tradisi dan Modernisasi Menuju Milenium Baru, Jakarta: Logos Wacana Ilmu, 1999.
- [9] "www.bps.go.id," Badan Pusat Statistik Kota Medan, 1 8 2017. [Online]. Available: <https://medankota.bps.go.id>. [Accessed 1 8 2018].
- [10] Muhaimin, Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran, Jakarta: Rajawali Press, 2009.
- [11] A. Azra, Pendidikan Islam: Tradisi dan Modernasi Menuju Milenium Baru, Jakarta: Logos Wacana, 1999.
- [12] J. A. Faisal, Reorientasi Pendidikan Islam, Jakarta: Gema Insani Press, 1995.
- [13] M. Buchari, Komersialisasi Idealisme Bukan Tabu, Yogyakarta: Kanisius, 2001.
- [14] D. L. S. T. A. W. Christoper, Lebih tajam dari pedang: Refleksi Agama-agama tentang Paradoks Kekerasan, Yogyakarta: Kanisius, 2005).
- [15] S. A. Sahfutra, " Pendekatan Budaya dalam Harmonisasi Relasi Muslim dan Non Muslim," *Jurnal Ibdā'*, pp. 270-278, 2012.