



## The Contribution of Islamic School as Media of Developing Nation Culture

Usri<sup>1\*</sup>, Saparuddin<sup>2</sup>, Suddin Bani<sup>1</sup>, Anzar Abdullah<sup>2</sup>, Hasbi Lambe<sup>2</sup>

<sup>1</sup>Tarbiyah and Teacher Training Department, Sekolah Tinggi Agama Islam Negeri Majene, Indonesia

<sup>2</sup> Faculty of Islamic Religion, Universitas Islam Makassar, Indonesia

### Article History:

Received: April 04, 2021

Revised: June 18, 2021

Accepted: June 20, 2021

Available online: June 30, 2021

### \*Correspondence:

#### Address:

Jl. BLK, Kelurahan Totoli, Kecamatan  
Banggae, Kabupaten Majene

#### Email:

usri@stainmajene.ac.id

### Keywords:

formal education, Islamic school,  
madrasa, nation culture

### Abstract:

This research aimed to analyze the contribution of Islamic schools as media of developing nation culture that focusing the study at three subobjectives, those are: the history and Islamic school development, the essence of Islamic school as formal educational institution, and the role of Islamic school as developing culture center. The method of the research was literature review with pedagogy approach. The data were collected through book documentations and relevant scientific journals then were analyzed using content analysis technique. Results of the research showed that Islamic school functions as reproducing, revising, and mediating simultaneously. Islamic school as a social institution functioned as socialization institution is to transmit and to transform cultures and to select students in order to continue their current education to higher education. Islamic school as the cultural center constitutes a batch of the values that underlying attitudes, tradition, daily activities, and symbols in which applied by the headmaster, teachers, administration staffs, students, and people around the school. Educational values at school could be embodied through intellectual uplifting, social uplifting, and vocational uplifting.

## INTRODUCTION

The acceleration of science and technology involves in morality and complex culture growth. When it is split apart from educational frame, technology and industry will automatically give discretion towards development of avarice morality. Naturally, the morality takes an effect directly to the capitalistic economy expansion, authoritative political power, and legal injustice. The problem is that all of those moralities tend to *destruct*, while education tends to *grow*, and technology itself could be utilized by human beings flexibly (Hanafie Das, Halik, & Amaluddin, 2016) (Suhartono, 2009). For instance, it needs to create moral and intellectual awareness to deal with contemporary life trend.

The global phenomena become big challenges to education site in reaching its vision and mission. Education has a role in growing people's potential as well as giving a backup so that they still exist and survive for bringing about their mission and function in this profane universe. Generally, education has three roles, those are: (1) Education regarded as growing potency; (2) Education regarded as inheriting culture; (3) Education regarded as an interaction between culture and potency (Muhaimin & Mudjib, 1993). These objectives indicate that education becomes a mainstream for developing potency and culture. In educational activity, ,

it is shown by the environments that organize it, those are: formal education (public/Islamic school), informal education (family), and nonformal education (society) (Tirtahardja 1990). Those three education sites interact reciprocally and strengthen within growing the students' potency and brithening the culture.

Formal education has planned, organized, measured, and gradual system. The characteristics of formal education in public and Islamic school form are standardized within formal legality, ladder, learning period, curriculum batch, management requirement, versatility qualification, evaluated-learning procedure, exercise and material presentation sequence, presence requirement, holiday, and educational donation (Suprijanto, 2009).

Based on dozens of the elements in the Islamic school it is clear that Islamic school becomes a valuable object for many researchers, those are: (1) Fauzi and Nikmatullah (2016) in *Jurnal Pendidikan dan Kebudayaan*, Vol. 1, No. 2 (2016) wrote a study entitled "Pelaksanaan Pendidikan Madrasah Diniyah di Kota Serang". This article studies the policy of diniyah Islamic school according to the regional regulation of Serang city 1/2010 and mayor regulation of Serang city 17/2013. (2) Maskur (2017) in *Terampil: Jurnal Pendidikan dan Pembelajaran Dasar*, Vol. 4, No. 1 (2017) wrote a study entitled "Eksistensi dan Esensi Pendidikan Madrasah di Indonesia". This article focused on the quiddity and continuity of Islamic schools in Indonesia especially at modern era. (3) Anshori (2017) in *Halaqa: Islamic Education Journal*, Vol. 1, No. 2 (2017) wrote a study entitled "Penguatan Pendidikan Karakter di Madrasah". This article discussed about the process of Islamic school in its founding, transforming, transmitting, and developing students' potency so that they can think in a good way and also act in a good way suitable for the life philosophy of Pancasila.

Some of the relevant researches generally discuss about government policy either in central institution to intern educative attitude for education institution including Islamic school or regional government policy as the implication of regional autonomy about organizing Islamic school. On top of that, the discussion about Islamic school also digs in quiddity issues that appertain to educational characteristics and continuity of the Islamic school at modern era. Paying heed to various objectives and currently mentioned research discussions shows that there is yet no specific study which discussed about the contribution of the Islamic school as media of developing nation culture that vocalizes Islamic value, orients students to goodness and not only fulfill administrative requirements for such goals which is just formal-natured.

Education in contemporary schools seems like media of educative activity that is done formative-symbolically, things in which the successful qualifications is on intellectual and vocational domain, educative activirties tended to be commercial, caught into vassal political power, monotone system and imprisoned, and many various symptom that is not linear as the function of the cultural center (Suhartono, 2009). This symptom also brisks the activities of religious education in islamic school that is obviously not free from the globalism refraction which not secularized and capitalized, even becomes lacks of cultural values as the source of local wisdom (Halik, 2016). This issue of course is contradictory to the goal of Islamic education that more accentuates values than just formal achievements.

To begin with the discourses discussed above, it was necessary to do a study with a main theme of the contribution of Islamic schools as media of conserving and developing culture. This research became highly significant because it showed the existence of the Islamic school as a formal educative institution that becomes vital elan for the cultural center and the nation wisdom.

## METHOD

This research used qualitative design with literature review method in which the data did not use statistic analysis and were not obtained from people's interaction but obtained through documentation from books, journals, and scientific writings about Islamic school and its role of developing the nation culture (Moleong, 2013). The data that had been collected then were analyzed using content analysis technique which implicated researcher's reasoning and thoughts towards theories, argumentations or contentions from a person or a group so that it could get interpretation or meaning based on the researcher. In analyzing the data collection the researcher used pedagogy approach in which it used educative skills as analytic tools in (Sugiyono, 2015).

## HISTORY AND EVOLUTION OF ISLAMIC SCHOOL (MADRASAH)

The word '*madrasah*' in Arabic is *zharf makan* form (adverb of place) from the root word '*darasa*'. If it is translated into Indonesian, the word *madrasah* means school. Even though technically in the process of leaning formally, *madrasah* is not different from school, in Indonesia *madrasah* is not directly seen as a school, but it is given a more specific connotation, that is religious school, the place in which students acquire learning *hal-ihwal* or the essence of Islam (Maksum, 2009).

Practically, there was *madrasah* that not only teaching religious knowledge (*al-'ulum al-diniyyah*), but also teaching knowledge as it was taught at public schools. Moreover, there was *madrasah* that specified itself to only teach religious things, that generally known as *madrasah diniyyah* (Iskandar, 2019). *Madrasah* was defined as 'a place to learn', or "a place to teach". From the root word '*darasa*' it was also referred from the word '*midras*' that means 'a learning book' or 'a place to learn'. Actually that the word *madrasah* originated from Arabic, and translated into Indonesian, caused that societies more understood *madrasah* as an Islamic educational institution, that was a place where people learnt about just religion (Noor, van Bruinessen, & Sikand, 2008).

In the next developing, the word *madrasah* technically had a particular mean and connotation, that were a certain tower or building that was completed by all of the facilities that support the learning process. The education that was implemented in the early growth of Islam was more tied of efforts in spreading Islamic thoughts and the basics of Islamic worship system, whereas the Islamic formal education just existed by the evolution of Islamic school (*madrasah*) (Syarif, 2020; Nafis, 2010).

Education institution of *madrasah* was the continuation from the education institution of mosque forms. Consequently there were many students who came from rural area to study at the mosques demanded the availability of a place to live known as *khan* (a kind of boarding

house) so that there was a change from basic mosques to the khan mosques, then from the khan mosques they changed to madrasah.

With the existence of madrasah it was assumed that Islamic education had gotten a rapid progress. The mosque that had grown from the early era basically just functioned as a place to call worships with a few educative activities in it. Even though the mosque had held educative activities, it was not the main feature. Madrasah definitively just existed in the eleventh century. The embodiment of the term 'madrasah' constituted a transformation of Islamic education institution from a mosque to madrasah that happened indirectly by three stages, those were a mosque, a khan mosque then a madrasah. Meanwhile, according to Syalabi (in Maksum, 2009), the transformation of a mosque into a madrasah happened directly because of the logical consequence that the more various activities done in the mosque which not only the worships (in a specific mean) but also education, politic, and etc. with the existence of madrasah the education interests became more perfect.

Related to the history of madrasah existence, historians had different opinion about which the first madrasah appeared, but there were some opinion that was representative enough to be discussed about the first history of madrasah's existence as an Islamic education institution in early period. Ali 'al-Jumbulati stated that by its professional management, the first madrasah that existed was *al-Baihaqiah* in Nisabur city, called *al-Baihaqiah* because it was founded by Abu Hasan al-Baihaqi (414 H), this statement was also strengthen by Hasan Ibrahim Hasan (Maksum, 2009).

The foundation of this madrasah had enriched the treasury of education institutions in islamic environment because in the previous era Islamic societies only knew a traditional education which held in mosques (Lukens-Bull, 2010). The growth of Islamic schools was the sequel and natural development of internal dynamics which grew from Islamic societies in their own, whereas in Indonesia the story was not the same. Madrasah was modern fenomena that appeared in early twentieth century. It was different from middle-east countries. Madrasah was an education institution which gave religious knowledge that stood in a high level. The citation of madrasah in Indonesia referred to education institution which gave Islamic lesson that stood in elementary and junior level (Nafis, 2010). The evolution of madrasah was more just a reaction towards such factors which grew from outside the education institution that traditionally already existed. Islamic education and teaching in al-Quran recitation and classic Islamic holy book which held in neighborhood, mosques, Islamic schools and etc in the further evolution got metamorphoses either of the institutional, material lesson (curriculum), method or of the structure of its organization until it bare a new education system called madrasah (Islamic school).

## **THE ESSENCE OF ISLAMIC SCHOOL AS A FORMAL EDUCATION INSTITUTION**

Formal education is a educative track that structured and gradual which consists of elementary, junior and high education (Departemen Agama RI 2006). Systematization and gradual education are regulated in such ways like working program restrain and curriculum side so that there is no overlapping in education implementation in madrasah. In Law No. 20

of 2003 Section 17 it is stated that elementary education is the stage of education that underlies junior education, then the junior education is the continuation of the elementary, and high education is the education stage after junior education that encompasses diploma education program, bachelor, magister, specialist and doctor which organized by higher educations (Departemen Agama RI, 2006).

Madrasah education is a part of education in family. Still, the life in madrasah is the bridge for students that connected the family life with the society life (Halik, 2017). The Islamic school as a formal education institution has characteristics, those are: the study is held particularly and divided into levels that have hierarchy, students' ages in one education level is relatively homogeny, the period of the study is relatively long in accordance with the program that must be finished, the material and the educative content are more academic and regular as well as it truly exists the pressure in the quality of education as the answer of the needs which they must acquire in further time (Hasbullah, 2006).

The duty of Islamic school essentially is to be media in preparing students in order to they can exist in real life of society (Usri, 2020). In this case, Islamic school is not purely as the consumer but also as the producer and the provider that really concerns with construction. The construction will not run dynamically without supports from the education output, that is the form of the availability of adequate workers as the education product. Therefore, Islamic school needs to be planned and organized well and maximally (Ihsan, 2008). Accordingly, Islamic school or madrasah is known as a formal education institution because this institution has a distinct form, in terms of having programs that have been organized regularly and established legally, for example in madrasah there are lesson plan, lesson time, and other regulations that describe the form of overall madrasah programs (Hasbullah, 2006).

Islamic school has education programs that systematically organized. The system and the curriculum are arranged based on levels and the growth of students, people demand as well as science. There are some forms of formal education from the elementary to high level according to Law No. 20 of 2003 as follows:

*Firstly*, education in the elementary level forms 'Sekolah Dasar' abbreviated 'SD' and 'Madrasah Ibtidaiyah' abbreviated 'MI' or in other same grade forms as well as 'Sekolah Menengah Pertama' abbreviated 'SMP' and 'Madrasah Tsanawiyah' abbreviated 'MTs' or other same grade forms (Departemen Agama RI, 2006).

*Secondly*, education in the middle level consists of the regular middle-grade school that is 'Sekolah Menengah Atas' abbreviated 'SMA'; the religious middle-grade school that is 'Madrasah Aliyah' abbreviated 'MA'; and the vocational middle-grade school that is 'Sekolah Menengah Kejuruan' abbreviated 'SMK' (Departemen Agama RI, 2006).

*Thirdly*, education in the high level or college forms academy, polytechnic, higher school, institute, or university (Departemen Agama RI, 2006).

On top of that the formal education institution in terms of Madrasah could also be seen at aspects based on its organizers and its features (Hasbullah, 2006). Based on its organizers there are two things, those are state Islamic school and private Islamic school. The state Islamic school is organized by government either from the facilities, finance or its teacher recruitment, while the private Islamic school is organized by private agencies or society



unbound to government. Usually, this private Islamic school has the same status, approved and registered.

Meanwhile, the formal education institution based on its feature consists of three, those are: public, vocational and religious (Hasbullah, 2006). The public school seems to be accented to prepare the study in higher degree (Juanda, 2010). The vocational school tends to be students' preparation oriented to technical skills which could be offered by education institution. The output of private schools is prepared to be labors who are ready to work and also could continue their study to the higher education (Apriyansa, 2017). Whereas religious formal education institution prepares its students to run a role that demands comprehensive understanding about religion thoughts and becomes the expert of religious knowledge (Burga et al., 2019).

In another borderline, formal education institution functions to develop mind intelligence and gives knowledge, specialization, efficiency, socialization, conservation, and transmitting cultural, as well as the transition from home to society (Hasbullah, 2006). Those functions could be stated that not only it is on duty to grow students' personality in all sectors, the more valuable function of formal education actually presents knowledge and implements smart education. The function of intellectual education can be equalized with the function of family of moral education. Then, among the characteristics the higher people' advancement the higher chance of uplifting the difference in social duty and social institution that implement the duty is. Therefore, Islamic school has special mission in Islamic education sector and learning.

Education institution of Islamic school constitutes social institution that aims to prepare student as individual who could understand and apply Islam well and correctly (Usri, 2019), who could become brightened citizen, who could run their positive role around people, who contributes to increase the groundbreaking of society. Students are hoped to have assorted experiences, skills and competency to face the dynamics of the stream that more complex and competitive. Obviously it is necessary so that they could come at the changing and the evolution of the world which is more rapid, circulates and will not stop (Obid & Basyaruddin, 2004).

Islamic school as a social institution specializes in education sector and learning so that the implementation of education and learning in society becomes more efficient. Leastwise, no school and teaching work must be endured by family, so the parents could not apply it effectively and efficiently because they are too busy with their jobs and many parents could not do educative things like it is done by professional teachers (Tirtarahardja & La Sulo 2005). Education of Islamic school is implemented as a real existence of the continuity of family education, so Islamic school education and social education must be linear, support and strengthen each other.

Accordingly, madrasah as the center of education is Islamic school that reflects society who are advanced because of the optimum utilization and knowledge, technology as well (Tirtarahardja & La Sulo, 2005). Developing evenly, either cultural aspects, science or skills is an embryo for social order construction which is civilized and dynamic. The

discourse indicates that the Islamic school trends are demanded to be classier and excellent in learning and education implementation.

One of the identities of advanced Islamic school is when getting effective Islamic school prototype in it. It is clarified by Danim (2006), that criteria of effective schools are, as follow:

1. Building highly standardized and distinct works about for what every student must know and can do something.
2. Supporting activities, multicultural understanding, gender equality, and developing learning correctly based on potential standard what students have.
3. Hoping the students to take role of responsibility in their learning and their own attitudes.
4. Having evaluating instruments dan students' achievement evaluation related to student standard, choosing meaningful feedback for students, family, staff and environment about students' learning.
5. Using learning method which has roots in educational research and professional practical opinion.
6. Organizing schools and classes to create an environment that giving supports for learning activities.
7. Making decision democratically and accountably to students' success and user satisfaction.
8. Creating secured feeling, respectful attitude, and accommodating environment effectively.
9. Putting high expectations to all the staffs to grow professional ability and increasing their practical skills.
10. Actively implicating family within supporting students to achieve the success.
11. Cooperating or partnering with society and other agencies to support students and their families (Danim, 2006).

The Islamic school criteria indicate a reflection of excellent madrasah. The excellent Islamic school exists because organized by professional workers, so that in education process it can be done well in accordance with demands and the current daily needs. Various things that appear in advanced madrasah are superfine academic services, information technology based, educative school environment, the availability of democratic environment and participative management, partnership relation among societies, and etc. the condition of Islamic school will give more excellent achievement than that in other madrasah or school.

The advanced Islamic school model is something ideal, but it is not impossible to get that target. According to Jerome S. Arcaro (in Danim, 2006), an excellent Islamic school model must be supported by five pillars, those are (1) focusing on the users; (2) total participation of all the members; (3) doing measurement, (4) committing to changes; and (5) constant perfection (Danim, 2006). Islamic school which oriented to those five pillars will push the process of dialectics to higher achievement. Knowing the targets which might be gotten, empowerment of educative sources professionally, utilizing facilities and infrastructures maximally, evaluating constantly, being consistent towards any changes and always fixing the system, will quickly raise the changes suitable for the dynamic of the era (Hanafie et al., 2019).

Islamic school has concepts for implying the functions of reproduction, self-recovery and mediation simultaneously (Danim, 2006). Those functions of the Islamic school are covered through education process and learning as the main business. Mainstream and public schools would be excellent if they had a system either of sufficient suprastructure or infrastructure. As in the education components, an excellent school must have good learning program, curriculum, students, teachers, facility and infrastructure, finance, and really good relationship among societies.

Consequently, the education implementation of Islamic school needs to be supported by a set of responsibilities, monitoring and responsible demanding which is relatively high to guarantee that the Islamic school have both autonomy and responsibility to implement the government policy and fulfil hopes of society. Thus, the Islamic school is in charge to be able to show source management viterously, democratically, without monopoly, and responsibly either to society or government in order to increase the service capacity towards students (Mulyasa, 2005).

Madrasah as an institution which does the education mission becomes the mainstream of learning programs that oriented to the quality and user satisfactions either of the internal or external. Islamic school succeeds if it could give services suitable for customer expectation. In other words the success of Islamic school could be seen at school management guides, those are: (1) students are satisfied with the school services, that is with the acquired lesson, leader and teacher treatment, with the facilities provided by school or the students enjoy the good situation of the school; (2) the parents of students' feel satisfied with the service for their children, the services that they get with complete report about the learning growth of their children and the programs that applied at madrasah; (3) the user side or alumnus receiver (college, industry, society) are satisfied for receiving high quality alumni and within the expectation; and (4) teachers and employees are satisfied with the services of madrasah within job division, relationship and communication among teachers, leader, and employees, with the salary and other services (Nasional, 2001).

Those four components must be synergic in growing the quality of education in the Islamic school. Collaboration of all the four could trigger the implementation of madrasah education effectively and efficiently. Islamic school becomes effective because of good achievements, while Islamic school becomes efficient because of the minimum source usage. To know the indicators of students' accomplishments obviously is seen at the presence, attitudes in school, disoriented action report and the result of national examinations. The advanced Islamic school is an effective and efficient school with bearing the best alumni, the excellence in competitive and comparative way. The excellence in competitive way belongs to identical alumni in the same department, while the comparative way belongs to different alumni from one Islamic school with another public of Islamic school (Syafaruddin, 2005).

## **THE ROLES OF ISLAMIC SCHOOL AS THE CENTER OF CULTURAL DEVELOPMENT**

While its mission as science and technology development through study and learning, Islamic school also has a role in developing the culture. The Islamic school as a social



institution implements its social function as in other education institutions. The functions of Islamic school as social institution are: (1) the Islamic school functions as social institution, helping children in learning their lives in their own birthplaces; (2) the Islamic school functions to transmit and to transform cultures; and (3) the Islamic school functions to select students for continuing their study to higher grades (Sadulloh, 2020).

In transmitting and transforming culture aspects, Islamic school has important roles as the center of research and learning activities. Madrasah has a role as the agent of change in all life aspects including the culture. Islamic school activities are always bound with cultural aspect. The cultural existence and survival are generally got a back-up from Islamic school as social and intellectual institution. Education will support the development of the intelligence and society cultural outputs (Belling & Totten, 1985). Education and culture are not able to be separated where the culture constitutes the part of the education dan so as in the opposite. Education is human effort to humanize themselves, that is the cultural human beings. The culture itself is formed, conserved or developed through education (Sadulloh, 2020).

The urgency of Islamic school in keeping the culture is extremely high because the culture is known as the entire aspects which encompass knowledge, trust, art, law, morality, custom, and any various skill and habits accepted by human beings as the society (Krober & Kluckhohn, 1952). Islamic school as the center of culture is a batch of the values that underlie attitudes, traditions, daily activities, and symbols applied by the headmaster of madrasah, the teachers, the administration staffs, the students and people around (Muhaimin, 2009). The aspects of moral, spiritual, intellectual, and norm as the valuable cultural components must be the accentuation of the Islamic school in having their activities.

Within developing the nation culture it is necessary to create an environment that push the growth of the hard work behavior, discipline, an attitude of appreciating accomplishment, being brave to compete, and being able to adapt and to be creative. It also needs to create an environment of respecting each other, learning custom, to create a personality which eager to go beyond and maintain scientific and technological environment. Islamic school environment is a fusion of Islamic norms, assumption, comprehension, dan hopes that are assured by the nation and become a guidance for them to behave and solve their own problem (internal and external). In other words, the culture of Islamic school constitutes spirits, attitudes, behavior of theirs who related ro the Islamic school, or the manner scheme and the habitual actions that done by madrasah's nature constantly in solving problems (Muhaimin, 2009).

An Islamic school should be the role of learning society, which is the society having life orders that organize the relationship between teachers and their environment so that it could bring students to get their education goals in exiting way. As the learning society the Islamic school is the root of values that accepted, admirable, required, useful, and need to be staked for human, society and nation lives what need to be deflected to students by learning to dig, know, understand, realize, comprehend, and apply them through madrasah learning (Sadulloh, 2020).

In line with the previous discussion, educational missions cultural based are: (1) integrating Indonesian cultural values in planning, implementing and developing education;

(2) making the education modes for spreading the cultural values to young generation; (3) struggling to avoid the students from negative global cultures; (4) encouraging the growth of cultural values that support the inception of a strong work ethic (Nata, 2009).

The educative mission of formal education institution (including Islamic school) must be appreciated more massive as an effort to get back the authentic Indonesian cultural values. That thing is a strategy to prevent global streams that effect negatively to holy values and the mentality of the young generation. The reduction of the local cultural values and the degradation of young generation mentality become a big problem for Islamic schools in reviving those critical phenomena. Here is the momentum of the Islamic schools for being the par excellence as a social cultural value endurance fortress.

In the middle of the social life which much affected by global culture tended to be rationalistic, pragmatic, and secular it seems that the load of the balance education in the mentally art touch, religious and good behavior get less actual attention (Nata, 2009). Lessons of art, literature and noble behavior, for instance, do not become the main priority. Lesson materials, Islamic school examination and other national examinations tend to count heavily on empiric and rational science. Consequently, students' personality goes imperfect, has less soul softness and delicacy. The education applied nowadays seems to be lost from its cultural vision to its rational vision, pragmatic, hedonistic, and materialistic. This condition happens as the consequence of the presence of new colonization in culture (Buchori, 2001).

Therefore, the culture development qualitatively must be the main priority applied through educative activities in Islamic schools. The Islamic school is in charge to do a buzz with accurate strategy and approaches in uplifting the cultural quality as the local wisdom source. Anyhow, Islamic school challenge is big enough because structuring reliable cultural quality does not only need the finance but also need exemplar, guide, and surveillance from the leader, and need to be supported by all academic staffs (Moeljono & Sudjatmiko 2007). That description is a reality in which contemporary Islamic school institution, especially in Indonesia has quite insufficient finance in supporting big agenda of structuring culture and the character of national children alongside the existence of moral degradation phenomena and the limitation of source quality of the Islamic school organizers to trigger achieving the educative missions in Islamic school.

At this level, madrasah institution needs to be reconstructed either in the suprastructure, infrastructure, resource, or the finance to answer contemporary problems. Madrasah as a formal institution is known for having organizational environment that is peculiar if it adheres to value system or meaning system that is different from that in others. The value system or the meaning system is a set of the primary characteristics from the organizational environment, that is: (1) the membership of Islamic school community; (2) the Islamic school community, especially the headmaster, teachers, labors, administration staffs and the librarian take an action accurately; (3) real action of the Islamic school community, especially the headmaster and teachers is more dominant than just verbal action; (4) the working focus of the headmaster and the teachers orient to results, while the technique and the process are the instruments; (5) orienting to people or user community or indirectly; (6) working synergy as a team; (7) responsiveness and aggressiveness works; (8) constancy and

consistency work; (9) legibility of visions, missions, goals, policy, and implementations; (10) accountability and sustainability programs (Danim, 2006).

Improvement in management system and organizational culture of Islamic school institution becomes one of the implementation strategies of effective and efficient educator. That thing is also supported by educational agenda and learning in the Islamic school curriculum. The curriculum as the term of reference in educative implementation is certainly local wisdom based related to the goal spirit of national project. Print (1993) stated that curriculum is a construct of that culture. Accordingly, the position of culture in a curriculum is highly sufficient. The objective achievement of education at Islamic school could not be separated from cultural aspects as the inspirative bases of implementing organization wheel of education units (Damopolii & Burga, 2020).

Therefore, education in the Islamic school is not enough to learn scientific theoretically with just intellectual intelligence goals (Suhartono, 2009). The intellectual intelligence as developing creation potency, the spiritual intelligence as developing feeling potency, and the emotional intelligence as developing intention potency (Naim & Sauqi, 2008). These three aspects become the educative goals in the Islamic school, so that it could grow the students to be the cultured and civilized persons.

## CONCLUSION

Based on the discussion above, it is clearly to conclude that: *firstly*, the formal education institution, that is Islamic school, constitutes the continuation of family education. The Islamic school as the center of Islamic formal education has systemic regulations and is organized well and professionally. Madrasah or Islamic school has functions as the reproducing, reviving, and mediating simultaneously. *Secondly*, Islamic school as a social institution functions as socializational institution for transmitting and transforming the culture, also to select the students to continue their study to higher grades. Islamic school as the cultural center is a batch of values underlying attitudes, custom, daily activities, and symbols that implemented by the headmaster, teachers, administration staff, students, and people around the school. The education in Islamic school is not enough to learn scientific theoretically with just *intellectual intelligence* goals. The intrinsic values of education in Islamic school should be learnt thoroughly with *spiritual intelligence* goal to then be developed in daily social life with concrete goal of *emotional intelligence*. This corridor becomes the main rail of education in the Islamic school toward culturing human life.

## REFERENCES

- Anshori, Isa. 2017. "Penguatan Pendidikan Karakter di Madrasah." *Halaqa: Islamic Education Journal* 1 (2): 63–74.
- Apriyansa, Ari. 2017. "Pengembangan Pendidikan Karakter di Sekolah Kejuruan." In *Prosiding Seminar Nasional Pendidikan Vokasional (SNPV)*, 108–112.
- Belling, and Totten. 1985. *Modernisasi dan Masalah Model Pembangunan*. Jakarta: Yayasan Ilmu-ilmu Sosial.

- Buchori, Mochtar. 2001. *Pendidikan Antisipatif*. Yogyakarta: Yayasan Kanisius.
- Burga, Muhammad Alqadri, Azhar Arsyad, Muljono Damopolii, and A. Marjuni. 2019. "Accommodating the National Education Policy in Pondok Pesantren DDI Mangkoso: Study Period of 1989-2018." *Islam Realitas: Journal of Islamic & Social Studies* 5 (1): 78–95.
- Damopolii, Muljono, and Muhammad Alqadri Burga. 2020. *Pendidikan Multikultural Pesantren Berbasis Toleransi: Upaya Merajut Moderasi Beragama*. Makassar: Alauddin University Press.
- Danim, Sudarwan. 2006. *Visi Baru Manajemen Sekolah: Dari Unit Birokrasi ke Lembaga Akademik*. Jakarta: Bumi Aksara.
- Departemen Agama RI. 2006. *Undang-Undang dan Peraturan Pemerintah RI tentang Pendidikan*. Jakarta: Dirjen Pendidikan Islam Depag RI.
- Fauzi, Anis, and Cecep Nikmatullah. 2016. "Pelaksanaan Pendidikan Madrasah Diniyah di Kota Serang." *Jurnal Pendidikan dan Kebudayaan* 1 (2): 157–178.
- Halik, Abdul. 2016. "Paradigma Pendidikan Islam dalam Transformasi Sistem Kepercayaan Tradisional." *AL-ISHLAH: Jurnal Pendidikan Islam* 14 (2): 137–154.
- Halik, Abdul. 2017. "Dialektika Filsafat Pendidikan Islam: Argumentasi dan Epistemologi." *Istiqra* 1 (1): 1–7.
- Hanafie Das, St Wardah, Abdul Halik, and Amaluddin Amaluddin. 2016. "Paradigm of Islamic Education in the Future: The Integration of Islamic Boarding School and Favorite School." *Information Management and Business Review* 8 (4): 24–32.
- Hanafie Das, St Wardah, Muhammad Siri Dangnga, Abdul Halik, and Jabal Rahmah. 2019. "Problems of Educators and Students in Learning Islamic Religious Education at MTs Pondok Darren Modern Darul Falah, Enrekang District." *Al-Ulum* 19 (2): 360–386.
- Hasbullah. 2006. *Dasar-dasar Ilmu Pendidikan*. Jakarta: PT RajaGrafindo Persada.
- Ihsan, Fuad. 2008. *Dasar-dasar Kependidikan*. Jakarta: Rineka Cipta.
- Iskandar, Wahyu. 2019. "Analisis Kebijakan Pendidikan dalam Perspektif Madrasah." *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4 (1): 1–22.
- Juanda, Juanda. 2010. "Peranan Pendidikan Formal dalam Proses Pembudayaan." *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 13 (1): 1–15.
- Krober, A.L., and Clyde Kluckhohn. 1952. *Cultural: A Critical Review of Concept and Definition*. Massachusset: The Museum.
- Lukens-Bull, Ronald. 2010. "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region." *Journal of Indonesian Islam* 4 (1): 1–21.
- Maksum. 2009. *Madrasah dan Perkembangannya*. Jakarta: Logos Wacana Ilmu.
- Maskur, Muhammad. 2017. "Eksistensi dan Esensi Pendidikan Madrasah di Indonesia." *Terampil: Jurnal Pendidikan dan Pembelajaran Dasar* 4 (1): 101–119.
- Moeljono, Djokosantoso, and Steve Sudjatmiko. 2007. *Corporate Culture Challenge to Excellence*. Jakarta: Gramedia.
- Moleong, Lexy J. 2013. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Muhaimin. 2009. *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran*. Jakarta: Rajawali Press.

- Muhaimin, and Abdul Mudjib. 1993. *Pemikiran Pendidikan Islam: Kajian Filosofis dan Kerangka Dasar Operasionalnya*. Bandung: Trigenda Karya.
- Mulyasa, E. 2005. *Manajemen Berbasis Sekolah: Konsep, Strategi, dan Implementasi*. Remaja Rosdakarya: Bandung.
- Nafis, Ahmadi Syukran. 2010. *Pendidikan Madrasah: Dimensi Profesional dan Kekinian*. Yogyakarta: LaksBang.
- Naim, Ngainum, and Achmad Sauqi. 2008. *Pendidikan Multikultural*. Yogyakarta: Ar-Ruzz Media.
- Nata, Abuddin. 2009. *Ilmu Pendidikan Islam dengan Pendekatan Multidisipliner: Normatif Perenialis, Sejarah, Filsafat, Psikologi, Sosiologi, Manajemen, Teknologi, Informasi Kebudayaan, Politik, Hukum*. Jakarta: Rajawali Press.
- Noor, Farish A, Martin van Bruinessen, and Yoginder Sikand. 2008. *The Madrasa in Asia: Political Activism and Transnational Linkages*. Amsterdam University Press.
- Obid, Abdillah, and Yessi HM. Basyaruddin. 2004. *Manhaj Pendidikan Anak Muslim*. Jakarta: Mustaqim.
- Print, Murray. 1993. *Curriculum Development and Design*. St. Leonard: Allen & Unwin Pty, Ltd.
- Sugiyono. 2015. *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suhartono, Suparlan. 2009. *Filsafat Pendidikan*. Jakarta: Ar-Ruzz Media.
- Suprijanto. 2009. *Pendidikan Orang Dewasa: Dari Teori Hingga Aplikasi*. Jakarta: Bumi Aksara.
- Syafaruddin. 2005. *Manajemen Lembaga Pendidikan Islam*. Jakarta: Ciputat Press.
- Syarif, Fajar. 2020. "The History and Development of Madrasa in Indonesia." *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 5 (1): 23–40.
- Tim Departemen Pendidikan Nasional. 2001. *Laporan Nasional Tentang Pembangunan Pendidikan Nasional*. Jakarta: Depdiknas.
- Tirtahardja, Umar. 1990. *Dasar-dasar Kependidikan*. Ujung Pandang: Bagian Penerbitan FIP IKIP.
- Tirtarahardja, Umar, and S.L. La Sulo. 2005. *Pengantar Pendidikan*. Jakarta: Rineka Cipta.
- Usri, Usri. 2019. "Kontribusi Pendidikan Islam Menuju Indonesia Maju." *AL-ISHLAH: Jurnal Pendidikan Islam* 17 (2): 201–16.
- Usri, Usri. 2020. "Kajian Kualitas Manajemen Bimbingan Peserta Didik Pada SMA Negeri 1 Pangkajene, Sidenreng Rappang." *NineStars Education: Jurnal Ilmu Pendidikan dan Keguruan* 1 (1): 21–44.
- Uyoh, Sadulloh. 2014. *Pedagogik: Ilmu Mendidik*. Bandung: Alfabeta.



