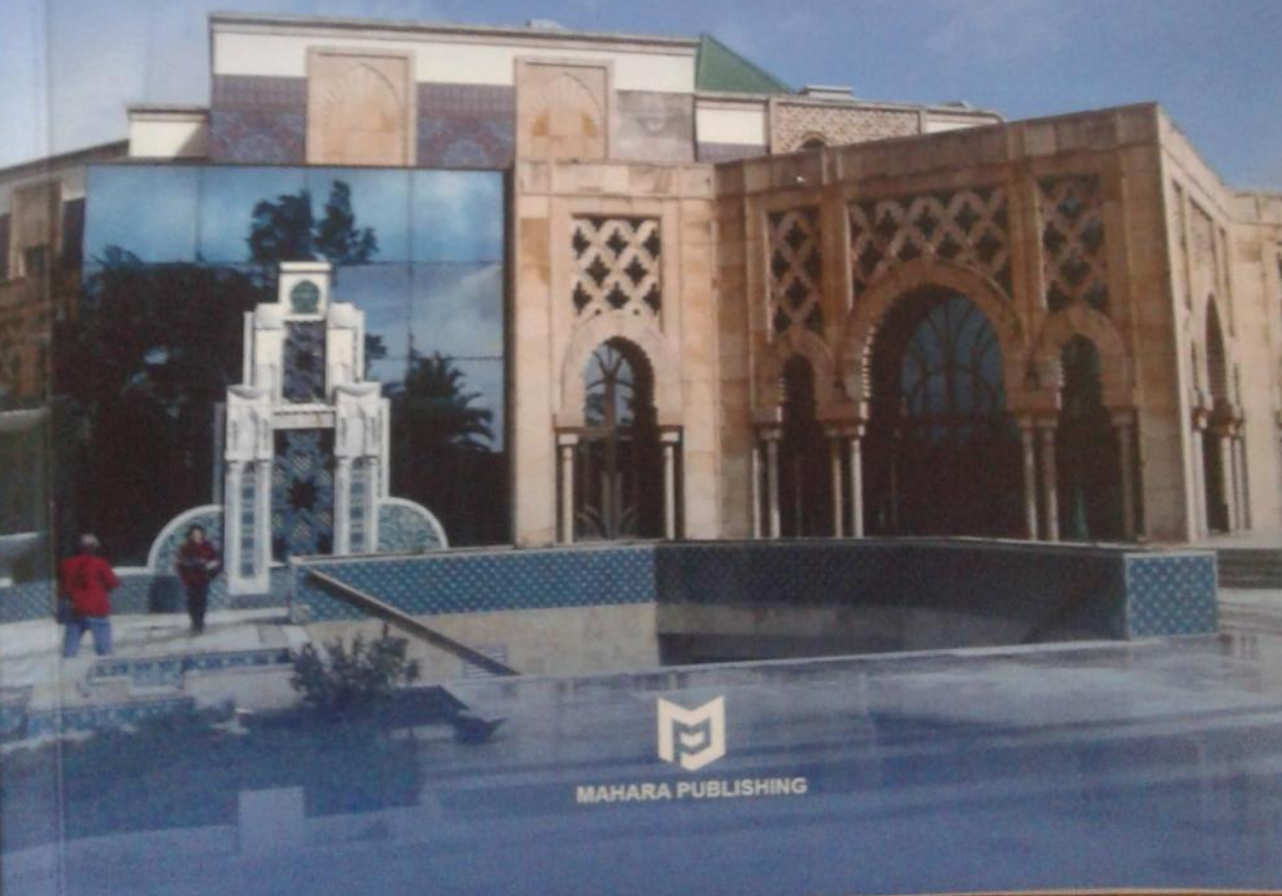# Madrasas & Modernity

Comparison of Muslim Identity and Global Context
in Curriculum of Madrasas in Indonesia and India

Dr. Achmad Muhibbin Zuhri, M.Ag.
Dr. Jauharoti Alfin, M.Si.
Zudan Rosyidi, M.A.

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Dr. Achmad Muhibbin Zuhri, M.Ag.
Dr. Jauharoti Alfin, M.Si.
Zudan Rosyidi, M.A

Madrasas and Modernity: Comparison of Muslim Identity and Global Context in Curriculum of *Madrasas* in Indonesia and India

PREFACE

Thanksgiving Alhamdulillah to Allah SWT who always gives guidance to the book of the authors of the book so that the scattered text as a result of the Indian research can be published according to the schedule. Some obstacles faced by the writer's team during the writing process, but all of them can be overcome with collectivity and passion for progress and high dedication to Islamic scholarship.

Many persons have helped with this writing process. Besides the writing team, Dr. Achmad Muhibbin Zuhri, M.Ag., Dr. Jauharoti Alfin, M.Sc., and Zudan Rosyidi, M.A, the text of this book gets many ideas and ideas from Dr. Gautam Jha from Jawarharlal Nehru University as a collaborative partner during the research implementation.

Finally, research and writing of this book can only be done thanks to financial assistance from the Ministry of Religion through an international collaborative research scheme program in 2017.

Finally, there is no ivory that is not cracked. Likewise, with this book, there are still many shortcomings here and there. Corrections and input will be very useful for subsequent publications. Thank you.

Surabaya,   2018

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CHAPTER I
INTRODUCTION

1.1 Locating Curriculum Reform in Government Policy: Case Studies in India and Indonesia

There are similarities faced by madrasas in India and Indonesia after the terrorist attacks in WTC America. Madrasas are faced with curriculum reform issues that are deemed incompatible with the needs of its time and become the sources of extremism[1]. Madrasas tends to stagnate in responding to market needs is considered to be the entrance to the values of teachings that conflict with the needs of modern society[2].

The current condition of madrasas certainly raises the question because the curriculum is "the middle way" or hybrid of the two opposing models of education. Besides offering the teaching and instruction of Islamic knowledge and sciences, madrasas also introduce general or secular subjects, especially natural and social sciences, as well as mathematics. Some Moslem reformers consider that the old system, particularly "Pesantren" is too focused on the religious studies and not enough on social, economic, and cultural problems[3]. If referring to the model of Islamic education in Indonesia that has been going on since the 13th century, then the emergence of public content is a form of curriculum development

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[1]Since the terrorist attacks on September 11, 2001, the Islamic religious schools known as madrasah (or madrassahs) in the Middle East, Central, and Southeast Asia have been of increasing interest to U.S. policy makers. Some allege ties between madrasah and terrorist organizations, such as Al Qaeda, and assert that these religious schools promote Islamic extremism and militancy. Others maintain that most madrasah have been blamed unfairly for f\stering anti-Americanis m and for producing terrorists. This report provides an overview of madrasah, their role in the Muslim world, and issues related to their alleged links to terrorism. See Christopher M. Blanchard, *Islamic Religious Schools, Madrasah:Background*, (CRS Report for Congres, 2008)

[2]In case of India, Many Muslim children attended a local madrasah for only a few years, where the curriculum did not include or lead to opportunities to acquire the basic skills needed for employmen Jeanne Moulton, Jon Silverstone, Uzma Anzar and Amir Ullah Khan, *Madrasah Education :What Creative Associates has learned, (*Creative Associates International, Washington, D.C.:2008) p.10

[3]Azra, A. *Pendidikan Islam tradisi dan modernisasi menuju millennium baru (Islamic education tradition and modernization toward new millennium)*, Jakarta: Logos.1999

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organized Islamic education in response to the needs of education and development that surrounds the Islamic[4]. Due to Karl Steenbrink, the reform of Islamic education was influenced by the efforts of Muslim communities to strengthen their organization in social and economic field and disappointment with methods of traditional education in Quranic learning and religious study.

Unsurprisingly, the Islamic educational system in Indonesia has been described as "among the most open and innovative in the world" for the willingness of Indonesian Muslim educators to go beyond religious studies to offer marketable skills and general education. Tan argue that most Islamic schools in Indonesia reflect an educative tradition: the inclusion of modern 'secular' (non-religious) subjects, the adoption of student-centred pedagogies, and the provision of a variety of student activities. First, many Islamic schools are keen to obtain knowledge from both religious subjects and modern 'secular' or non-religious subjects (known as "general subjects" in Indonesia). By being open to new ideas and latest inventions from a variety of traditions and sources, including from the United States and other Western countries, the Islamic schools remain adaptable to changing times and places[5].

An increasing number of Islamic schools have incorporated student-centred pedagogies so that their students do not simply learn by rote or memorisation. Since the general subjects are based on the national curriculum, the teaching methods for these subjects are similar to those used in public schools. Through activities such as laboratory experiments for science subjects, the students acquire not just facts but the scientific inquiry and evidential justification for the facts. It is also common for Islamic schools to capitalise on Information and Communication Technology (ICT) and multi-media resources in promoting engaged learning.

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[4]Islamic teaching started in Indonesia as early as around the 13th century in the form of Qur'anic study in village mosques, prayer houses and the private homes of community religious teachers for young children of six to eleven years. Over time, different types of Islamic schools came into existence in different parts of Indonesia, such as *pesantren* and *pondok* (both mostly in Java and Kalimantan), *surau* (in West Sumatra), *dayah* (in Aceh), madrasah and *sekolah Islam* (Islamic schools), with *pesantren*, *pondok*, *surau*, and *dayah* generally regarded as 'traditional' Islamic educational institutions that have a long history dating from the early introduction of Islam in Indonesia. See Azyumardi. Azra. 2014. *"Reforms in Islamic Education: A Global Perspective Seen from the Indonesian Case."* in Tan (ed.). 2014. *Reforms in Islamic Education: International Perspectives*. Bloomsbury, London

[5]Charlene Tan Educative Tradition and Islamic Schools in Indonesia. *ournal of Arabic and Islamic Studies* • 14 (2014): 47-62

In addition to ICT, post-WTC bombing pedagogical aspects and the caliber of rights as citizens becomes the agenda brought by donor countries. The same rights between citizens such as gender, religion, and tribe become the content that is socialized in the curriculum. This agenda is then strengthened and continued by strengthening the capacity or competence of teachers in the management of learning

Further, many Islamic schools provide a variety of student activities to develop the students' life skills and leadership abilities. This goes towards helping students to internalise and put into practice the principles and values they have learnt. Students are encouraged to be involved in a cornucopia of activities both during and outside the official school hours[6].

Indeed, the educational mainstream has long shown a stronger interest in eneral moral appeals than it has in debates over the proper form of the state. To put the matter differently, inasmuch as they have been concerned with political issues at all, Indonesia's Muslim educators have tended to be nationalist and system-reforming rather than radical Islamist and system-upending[7]

In case of curriculum's reformation in Indonesia[8], the contemporary of madrasas can not be separated from the major reform in Madrasas in 1975[9]. It was the first preliminary step towards integrating the two systems of education in Indonesia. The all students in Muslim schools should receive a general elementary education of at least six years in addition to their religious studies. It was known as the "Three Ministers' Joint Agreement" (SKB Tiga Menteri), the memorandum's central aim was to bring Islamic education up to the same standard as that of non-religious state schools. In order to qualify for this degree equivalence, participating madrasa had to meet certain conditions. Most important, they were obliged to revise their

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[6]Ibid.,

[7] Ibid.,73

[8]Another Islamic education institution which operates in Indonesia is the *pesantren*. Slightly different from the madrasa, the *pesantren* is a rural-based Islamic educational institution which teaches exclusively Islamic subjects, using *kitab kuning* (Classical Arabic Books[8]), with the main aim of producing religious authorities. Madrasah refers to primary and secondary Islamic schools adopting a modern system of education, in which Islamic subjects are taught alongside general subjects. A *madrasah ibtida'iyah* is like a primary school; *madrasah tsanawiyah* and *aliyah* correspond with lower and higher secondary

[9]The beginning is conducted in 1950 whnw the Government issued Law 4/1950 on the basis of education and teaching in schools, which recognized Madrasah as part pf national education, but there was little effort to require them to teach the national curriculum. Under this law, Ministry of Religious Affairs (known then as the religious education service, *Jawatan Pendidikan Agama*) converted some private Madrasahs into public Madrasahs. In 1966 more Madrasahs were declared public following a decision of the People's Representative Assembly. See Act No. XXVII of 1966. A total of 123 MI, 182 MTs, and 42 MA were transferred to MoRA control

curriculum so that 70 percent of the school week was devoted to general learning while 30 percent was religious[10].

The government attempts to enter the general subjects actually was started in 1950 and 1960 when madrasas has had to compete with school. Rather than incorporating the new subject matter directly into the pesantren curriculum, however, most directors opted to build madrasa on the pesantren complex' grounds. This allowed their students to study general subjects at the madrasa during the middle of the school day, leaving the early morning, late afternoon, and evening for the study of Arabic and *kitabs*.

In today's Indonesia, the curricular implementation of the integrated education ideal usually proves to be somewhat less ambitious than one might at first expect. The majority of integrated Islam schools cater to the Muslim middle class and lower-middle class, and they base most of their curriculum on modules prepared by the state Ministries of Education and Religion. They do so, not because of direct government pressures, but because many of their students hope to go on to college, and college admission requires tested mastery of the national curriculum. The integration of religious themes into the general curriculum nonetheless does make a difference in both the style of teaching and the school atmosphere.

Along with the passage of time and the development of education in Indonesia, the Madrasas educational curriculum has also undergone a number of changes and reformation like that of its general education counterpart. With the change of the status of the Madrasas and its definition as documented in the 1989 education laws, a new national education curriculum was introduced in 1996. Here all religious and general subjects were the same as those in the 1986 curriculum with a number of refinements in the availability of specialized learning especially at the Madrasas Aliyah level. The specialization included: religion, social knowledge, Science and the Arabic language[11].

In India, the issue of madrasas reform has crucial implications for Muslim education[12]. It also related to the nature of Muslim leadership and

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[10]Not all Islamic pesantrens went along with the 1975 memorandum's recommended reforms. Some schools, like the celebrated modernist pesantren at Gontor, insisted on keeping to their own curriculum, which in Gontor's case mixes the study of classical and modern religious texts with general education and intensive study of Arabic and English.See Robert W Hefner, *Schools, Social Movements & Democracy in Indonesia*. p.66

[11]Gamal Abdul Nasir Hj Zakaria *The Role of IAIN. In The Education System Reform of the "Madrasah" American International Journal of Contemporary Research Vol. 2 No. 5; May 2012*

[12]Madarasa are the institution that provides education under 8 year long prescribed syllabus; either it completes the full course or provides teachings on some part of the syllabus is called

for community agendas[13]. The syllabus employed at the Indian madrassas went through a process of gradual transformation over time, corresponding with the changing needs of the state[14]. Until the early sixteenth century, the focus of the madrassas was essentially on fiqh, the details of Islamic jurisprudence.

The paved away in reforming madrasas is not easy. They faced with increasing opposition from militant Hindu groups and large sections of the Indian press and the suspicion of the state, Indian madrasas have had to deal with charges of lending support to radical Islamist movements in Kashmir, Pakistan and Afghanistan, many of whose activists are madrasaS students. On the whole, the Indian madrasas have responded by denying any links with these movements, stressing instead their "secular" and "patriotic" credentials, pointing out the great role of the ulema in the freedom movement against the British, opposing the "two-nation" theory of the Muslim League, and preaching harmony between Hindus and Muslims[15].

In India today, the governments of five states, West Bengal, Bihar, Orissa, Assam and Uttar Pradesh, have set up Boards of Madrassa Education that frame the syllabus of madrasas affiliated with them, consisting of both traditional Islamic as well as modern subjects. The boards also conduct the examinations, enabling the students to join secular schools after graduation. This has been welcomed by some, but others argue that in this way the religious content of the syllabus has been considerably watered down and that, burdened with the need to learn both religious as well as modern subjects, the students do well in neither.

Madrasa. Students having passed Maktab course or having completed the Hifz of Qur'an are generally admitted in a Madrasa. Every Madrasa does not have full 8-year course, therefore, some Madrasah send the students to complete graduation (Alimiyat) from big Madrasah (Jamiyat) like Darul Uloom Deoband, Mazahirul Uloom Saharanpur, Darul Uloom Nadwatul Ulama Lucknow, Darul Uloom Banskandi, Jamia Jalalia Hojai and so on so forth. Urdu is commonly the medium of Madrasa education all over the country whether the Madrasa is situated in Gujarat, Bengal, Assam or Kerala

[13]Madrasah in India was initialated by Indian traders and scholars in 1874, the Madrasa Sawlatiyya, which trained several generations of Indian as well as Southeast Asian scholars and played a part in the national awakening in both regions[13] Madrasah is home for many poor Muslim students. They attend a day madrasah because it is near their home, and there is little incentive to attend the local government school. The madrasah also gives religious instruction to children and helps the family preserve its Muslim identity. See Khan, Amirullah (2005), *The Madrasah Students in India*. Creative Associate Inc

[14]For a history of the syllabus and methods of teaching of the Indian madrassas, see Abul Hasnat Nadwi, *Hindustan Ke Qadim Islami Darsgahe* (The old Islamic schools of India) (Azamgarh: Dar-ul Musannifin, 1971); Muhammad Sharif Khan, *Education, Religion and Modern Age* (New Delhi: Asish Publishing House, 1999), 84–102

[15]"Kashmir Madrassas Have Not Produced a Single Terrorist," *Milli Gazette*, June 1–15, 2002.

Hence, they insist that the teaching of modern subjects, if allowed, must be strictly subordinate to that of religious subjects. This differing perception of the role of the madrasas, along with the fear that the introduction of modern subjects would lead to an undermining of the authority of the ulema as interpreters of the faith, accounts in large measure for the distinct lack of enthusiasm on the part of most madrassas for the madrasas modernization programs of the state and central governments[16].

The madrasas themselves are not homogeneous. There are madrasas controlled by madrasa boards in different states. There, the syllabus is part with state government schools. The other categories of madrasas are those that are termed as "azad (free)" madrasas. They shun state patronage and their curriculum is mostly religious. More like theological seminaries, they are also divided along sectarian lines. Deobandis, Barelwis and Ahl-e-Hadis, all have their own network of madrasas. Though at loggerheads with each other, they are nevertheless united in their opposition to reform. It is difficult to justify the learning that takes place in these seminaries as proper education. The curriculum does not and cannot equip students to negotiate the structures of modernity. This ossified mode of learning had some merit hundreds of years ago, but to defend it now in the name of minority rights is a gross injustice to the thousands of students who study in them.

Since 1993, there has been a madrasa modernisation policy, primarily designed for azad madrasas. The idea was to convince them to teach modern subjects in lieu of state grants for books and additional teachers. But the policy treated madrasas as homogeneous, so grants were also cornered by state-funded madrasas. Also, a majority of the grants to azad madrasas have been utilised to hire part-time untrained teachers, which defeats the purpose of introducing quality education in these institutions. To top it all, madrasas affiliated to Deobandis and Ahl-e-Hadis completely refused to take part in this initiative. It was due to this stiff opposition of the ulema that the previous government dropped the idea of having an all-India madrasa board through which reforms could be implemented. In a move that can only be called a travesty of justice, the previous government also exempted madrasas from the provisions of the right to education act. So while everyone else has a fundamental right to education in this country, Muslim children studying in madrasas have become casualties of a perverted form of secularism[17].

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[16]Yoginder Sikand, *Reforming the Indian Madrassas: Contemporary Muslim Voices*

[17]Arshad Alam, *Modernity And The Madrasa: Maharashtra government's decision is an opportunity to start a new discussion*. Downloaded from http://indianexpress.com/article/opinion/columns/modernity-and-the-madrasa/

The fluidity of the madrasa reform, both India and Indonesia, across time and space, gives an opportunity to evaluate how certain practices, relate to a discursive in globing context and Islamic identity Islamic. If a reform activity initiates a change of attitudes about the very necessity of compliance with Islamic principles and discursive ideals, or if it cuts its participants off from the authority structures needed to maintain and engage those principles and ideals, it may be qualified as a movement away from the Islamic tradition.

Based on the description outlined above, this book will discuss the formulation of the problem as follows. First, in what context modernity becomes the choice of madrasas in reforming the madrasas curriculum. Second, what are the muslim identities that arisen in curriculum in Madrasas Indonesia and India, and what are the global factors that drive the changes of curriculum both Indonesia and India?

1.2 Previous Study of Curriculum in Indonesia and India

Both India and Indonesia, reformation becomes the main issues in contemporary of madrasah where the growth and role of madrassahs has been shaped by the historical and social conditions of the region. There are several studies about Madrasas in Indian focusing model of its.

One of the Islamic educations in India is Darul Ulum Nadwatul Ulama. Taylor writes these madrasas on the contemporary perspectives of Nadwa students and 'ulama on how madrasa education today has integrated them into society at large and prepared them to participate in India's modern economy. Nadwah mainly had three distinct features as the new course of Islamic Education. First it was meant to serve as a bridge between the "Old World and the New". It was to work out "a new system of thought that could be representative of the best in both the philosophies of life, Western and Islamic". It was to be "firm and imbending in the matters of fiindamentals and liberal and flexible where details were involved". Second, Nadwah aimed at producing an educated class of Muslims well served with the ruling power. In other words, it would like Deoband, interact positively with the British as well as with the English educated Muslims who served them. Finally, Nadwa sought to give Arabic, both modem and classical, a central *place* in its system of education. The stress on Arabic was intended to give depth to Nadwah's religious scholarship besides facilitating links with Muslim West Asia[18].

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[18]Christopher B. Taylor. *Madrasas and Social Mobility in the Religious Economy: The Case of Nadwat al-'Ulama in Lucknow*. Contemporary Lucknow: South Asia Multidisciplinary Academic Journal (SAMAJ-EASAS).2015

Yoginder Sikand's account of the developments taking place in the Daral-ªUlum in Deoband, widely regarded as one of the most important and influential madrasas on the Indian subcontinent and beyond, focuses on the debate urrounding the theme of educational reform in the madrasa itself. Sikand shows how the Deoband madrasa has from the outset dedicated itself to a singular mission: namely, to create a generation of morally-upright and independent Muslim scholars whose future role will be that of the religious leaders and scholars of their community.

Yet, as Sikand demonstrates, even an institution as well-known as Deoband has not been able to escape the debate on reform due to internal and external pressures. Central to the question of reform is the challenge of upgrading and improving the curriculum of the madrasa without compromising its Muslim identity and standards of religious education. Here Sikand shows that the reluctance to expand the curriculum of the madrasas has less to do with a suspicion towards 'modernity', Western sciences or the outside world, but is rather motivated by the belief that the madrasa is a unique institution that serves the primary purpose of being the custodian and reproducer of authentic Islamic knowledge and instruction.

The issues of curriculum reformation of madrasas can be seen in Hasim and Langgulung Report. They investigate and discuss the development of Islamic religious curriculum in Muslim countries with emphasis on South-East Asia especially Indonesia and Malaysia. It begins with a brief history on the curricular reform of religious education in Arab countries and their impact on Southeast Asia. Then, it focuses on reform in religious education curriculum and the challenges faced by both countries. Some suggestions are put forward to reach cherished goals of Islamic religious education and the betterment of Islamic curricular reform in Muslim countries[19].

Eka Sri Mulyani found that although the development of Islamic education in the area initially followed the statewide pattern of contestation between modernist and traditionalist groups,the context, timing, socio-political factors behind reform and change was varied. The article shows that there is a close intersection between educational change and reform with non-educational factors such as government policies, local socio-political changes, amongst others[20]

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[19]Che Noraini Hashim and Hasan Langgulung *Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia* Bulletin of Education & Research June 2008, Vol. 30, No. 1, pp. 1-19

[20]Eka Sri Mulyani, *Islamic Schooling in Aceh: Change, Reform, and Local Context.* Sstudi Islamika, Vol. 20, No. 3, 2013

CHAPTER II
THEORITICAL REVIEW

It has been stated early that the process of teaching and learning of Islam in India and Indonesia have been done by the *madrasahs* and other Islamic institutions in general. They have been the backbone of Islamization in both countries. It is now very important for us to understand the characteristics of these institutions. Because the characteristics they have are varied and different from one and another. For example, the Islamic institutions found in India and Indonesia are having different characteristics that resulted in different products, though they are both serving as the center of Islamic learning. Besides, in India or in Indonesia itself, these institutions are having their own distinct characteristics, different from one and another.

2.1 The Development of Madrasah and Islamic Education in India

In India, the center of Islamic learning has been come into existence long before they are found in Indonesia. However, the Islamic centers and institutions found in India nowadays are mostly been founded in the 19 century AD

In the course of history, these Islamic institutions faced up and down situations. In India, Sikand illustrates the difficulties of reforming the madrasas by setting the process in the wider context of an India that has witnessed an alarming rise of right-wing conservative Hindu politics, where Hindutva parties have been vocal in their demands to alter the teaching of the madrasas to make them conform to a 'national mainstream' that has increasingly been defined in Hindu-centric communitarian terms. Sikand argues that the reform process has been an embattled one thanks to these overbearing pressures on the madrasas as a whole, which in turn explains the slow pace of reform and resistance on the part of many Muslim schools in a country like India[21]

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[21]Yoginder Sikand, 2008, *Voices for Reform in the Indian Madrasah in The Madrasa in Asia Political Activism and Transnational Linkages*Farish A. Noor, Yoginder Sikand & Martin van Bruinessen (eds), Amsterdam Universit y Press

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Curriculum of *Madrasas* in Indonesia and India

Mareike Winkelmann's chapter looks at the developments in one of the few girls' madrasas in India, a phenomenon that is seldom covered in the press, even though it marks a significant development in the area of Muslim education in particular. Madrasa reform has often taken place due to the pressure imposed on the madrasas by external variable political factors, Winkelmann's account of the goings-on in this particular girls' madrasa demonstrates an even more complex intra-community debate taking place: namely the need for basic levels of religious education for Muslim girls in a Muslim-minority country like India as part of their search for a distinct identity.

Winkelmann also elaborates upon the complex and interdependent relationship between this madrasa and other Muslim institutions such as the prestigious Nadwat al-ªUlama madrasa of Lucknow and the Tablighi Jamaªat movement in India. In her detailed exposition of the daily life of the madrasa, she demonstrates how Muslim notions of propriety, good conduct and the moral education of girls, epitomised by the concept of *purdah* or seclusion of women from the public eye, also helps to invert conventional gender hierarchies and opens up new spaces for identity politics; resistance to masculine dominance and creative individual agency; albeit against a backdrop of masculine power and religious authority[22].

India is one of the countries in South Asia with advanced culture in the world, along with China in the field of literature, art, and architecture. India has a population of 1.23 billion, the second largest in the world after China 1.35 billion). In July 2014, India accounted for 17.5 percent of the world's population. India is also the world's youngest country with an average age of 27.

The age structure of Indian society today is as follows[23]:

Age(y/o)	Sex		Percentage
	Male	Female	
0-14	187,016,401	165.048.695	28,5%
15-24	118,696,540	105,342,764	18,1%
25-54	258.202.535	243.293.143	40,6%
55-64	43,625,668	43,175,111	5,8%
65 ke atas	34.133.175	37.810.599	5,7%

With a population growth rate of 1.25 percent, India will be the most populous country by 2038[24]. The state of Uttar Pradesh has the largest

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[22]Winkelmann, Mareike.*2008. Inside and Outside' in a Girls' Madrasa in New Delhi in The Madrasa in AsiaPolitical Activism and Transnational Linkages*Farish A. Noor, Yoginder Sikand & Martin van Bruinessen (eds), Amsterdam Universit y Press
[23] CIA World Fact book

population in the world with 16 percent of the total population, followed by the states of Bihar, Maharashtra and West Bengal[25].

India has seen a significant increase in illiteracy over the last decade, compared with the previous figure of 64.83%. Referring to the 2011 census, the literacy rate in India is 74.04%. The state of Kerala has the highest literacy rate, followed by State of Goa, State of Tripura, State of Mizoram, State of Himachal Pradesh, State of Maharashtra, and State of Sikkim. State of Bihar has the lowest literacy rate.

2.1.1 Education in India

Education in India has a history that stretches back to downtown Taxila and Nalanda hundreds of years ago, precisely in the 7th century when Indian education reached a tradition of education with Nalanda educational institutions in the city of Bihar (Kuswadi, 2014: 11).

Education in India is under the control of the Central Government and State Government, with several authorities held by the Central Government and States Government. Education is a key factor of citizen empowerment and one of the important sectors for economic development.

The structure of education in India is slightly different from that of Indonesia where basic education should be pursued for 8 years. Secondary education is held for 2 years, as well as secondary education (higher secondary). Almost all schools in India are a one-roof system, where classes 1 through 12 are held in the same school.

Primary and Secondary Education

India education has made significant progress in recent years. Recognizing the importance of education in national development, the twelfth government's strategic plan (2012-2017) focuses on ensuring access to education to be available to all communities, expanding education and improving the quality of education provided to communities.

The education budget has grown rapidly during the period of the eleventh strategic plan. The education budget increased from 3.3% in 2004-05 to more than 4% in 2011-12. The per capita budget for education increased from Rs. 888 (Rp 170 thousand) in 2004-05 became Rs. 2985 (Rp 290 thousand) in the period 2011-12. The total budget for education issued by the Government grew by 19.6% per annum during the eleventh strategic plan.[26]

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[24] Revision of World Population Prospects 2012, released by the UN
[25]http://censusindia.gov.in/2011-prov-results/data_files/india/Final_ PPT_2011_chapter3.pdf
[26] http://planningcommission.nic.in/plans/planrel/fiveyr/11th/11_ v2/11v2_ch1.pdf

According to the Right to Education (RTE) act 2009, schools are free and compulsory for all children from 6 to 14 years of age. Primary education consists of primary school (aged 6-10 years) and upper primary school (age 11-14 years), while secondary education consists of lower secondary school (ages 14-16 years) and higher / upper secondary age 16 - 18 years).

The increased spending and expansion of the school education system in India shown in the 8th All India School Education Survey (AISES) Survey conducted by the National Council of Educational Research and Training (NCERT) released on September 2009[27]. According to the survey results, there was an increase of 26.77 percent, from 1,030,996 in the 7th Survey in 2002 and in the 2009 survey, rising to 1,306,992 schools[28].

Enrollment of students also increased. The Eighth survey shows an increase of 12.53 percent of the registration with total number of 226,719,283; Compared to the 7th AISES Education Survey shows the enrollment rate of 201,457,062.

Grouping of School Education in India
The Indian school education system can be grouped in one of the following ways:
    a. Education level
    b. Ownership of educational institutions
    c. Affiliation of the education council

Education Level
The primary and secondary education system in India is structured as follows:
• Pre-school: It is not mandatory. The pre-school level popularly adopt the Montessori system
• Private playground: This level covers children between the ages of 18 months to 3 years
• Kindergarten: It is divided into a low Kindergarten (for children aged 3 to 4 years) and upper kindergartens (for children aged 4 to 5 years)
• Lower Primary school: First grade to fifth grade (for children aged 6 to 10)
• Upper Primary School: Grade six to eighth grade (for children ages 11 to 14)
• Lower Secondary school: ninth and tenth grade (for ages 14 to 16)

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[27] http://aises.nic.in/surveyoutputs
[28] http://www.ncert.nic.in/programmes/education_survey/pdfs/ Enrolment_in_school.pdf

• Upper Secondary/pre-university schools: grades 11 and 12 (for ages 16 to 18).

Pre-school system in India

      There are several types of pre schools providing education for Indian children. According to the report of National Institute of Public Cooperation and Child Development (NIPCCD, 2006) today more Indian children attend Pre-School education. This indicates an increase an interest of education. The provision of early childhood care and education, especially for the disadvantaged and most vulnerable children, is one of the six goals of *Education For All*[29].

Figure 1: school segmentation in India based on education level
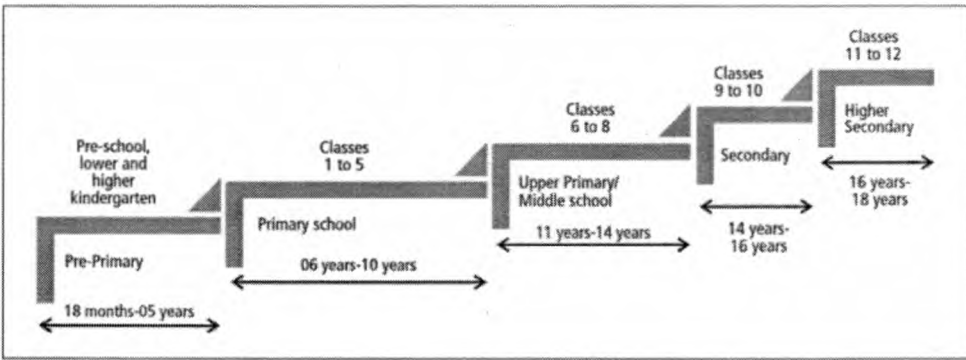
      In India, pre-school education is provided by private schools and government agencies named Integrated Child Development Services (ICDS). In addition, there are several ECCE centers (Early Childhood Care and Education) run under SSA (Sarva Shiksha Abhiyan)[30]. According to estimates provided by the Seventh AISES Survey, there are 493,700 pre-school institutions in India. The percentage of enrollment in primary schools with low pre-school facilities was about 10 percent in 2007-08 compared with 7.7 percent in 2004-05.

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[29]http://www.un.org/en/globalissues/briefingpapers/efa/

[30]Sarva Shiksha Abhiyan (SSA) is a flagship program for the achievement of Universal Basic Education (UEE) within a certain timeframe, as mandated by the 86th amendment to the Indian Constitution to provide free and compulsory education. Education for Children of the 6-14 year age group is a fundamental Right.

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13

The primary school system in India

Basic education begins at age 5-6 years and lasts for 4-5 years. Primary school education provides students with basic education that includes reading, writing, and math skills along with a basic understanding of social science.

Upper Primary school system in India

Upper primary education is education for three years from the age of 10 years old students and continues until the age of 13-14 years. Although teaching is more thematically focused, at this level education consists of elementary school level programs.

The secondary school system in India

High school education consists of two years of lower secondary education and two years higher secondary. The lower secondary level is for students aged 14 to 16 years old. Admission requirements are completion of primary school education. Teaching is more organized with more specific subjects.

Upper secondary school system in India

Higher Secondary education is a two years education, for the students aged 16 years to 18 years. At the upper secondary level, a student may choose a particular subject / skill as per their interest and capability.

Grouping trough the ownership of educational institutions

Schools in India are owned by the government (central or state government agencies) or by the private sector (individuals, foundations or communities). Schools can be grouped as follows:

Government education institutions: these institutions are run by the Central Government or State Government, public or autonomous organizations and are fully funded by the government. Examples of this type of school include state government schools, Kendriya Vidyalayas, Ashram schools, Navodaya Vidyalayas, Sicilian Schools, military schools, Air Force schools, and Navy schools.

Local educational institutions: This institution is run by the municipal / company committee / NAC / Zilla Parishads / Panchayat Samitis / Cantonment Board, etc. Examples of these types of schools include those run by NDMC (New Delhi Municipality Council), Delhi Cantonment Board, etc.

Private institutions (government-assisted): These institutions are privately managed but receive routine maintenance grants from government,

local agencies or other public authorities. The rules and regulations followed here are the same as the public schools. The curriculum, learning materials, syllabus, exams, etc. for each class of education is conducted in accordance with government regulations. For middle school class the final exam will be the same as the public school. In these institutions education will be provided to all students who are admitted there. The cost structure will be collected from students according to the rules formulated by the government for each school. Even the recruitment of teachers at these institutions depends on norms in accordance with government schools. There are no specific criteria for admission to these institutions[31].

Unsupported private educational institutions: private individuals or organizations manage these institutions and do not receive maintenance grants from the government, local agencies or other public authorities. Students are admitted to these institutions according to some criteria (entrance exams, interviews, etc.) and that is entirely under the control of private management. These schools generally create their own curriculum and set up exams to evaluate student competencies.

Grouping by Affiliation Board of Education

Education in India is under the control of the National Education Research Council and Training (NCERT). It is an independent institution established by the Government of India, with headquarters in New Delhi. Its main duty is to assist and advise the Central and State Governments on academic matters related to school education. NCERT also provides support and technical assistance to a number of schools in India and oversees many aspects of education policy implementation. Its functions include Research, Development, Training, Publication, Dissemination and Exchange Program. In addition, NCERT is obliged to create a national curriculum framework, draft, publish, and recommend school textbooks (from grades 1-12) of various subjects based on recommendations from well-informed teachers in related subjects.

In India, there are several national and international school boards that have their own curriculum and assessment systems. Among the active education boards and followed by many educational institutions are:

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[31]Getting help from the state government, Madrasahs in some states have been modernizing by combining religious education and general education. It is located in the states of West Bengal and Kerala.

National Board

Central Board of Secondary Education (CBSE)[32]: Established in 1962 under the Indian Ministry of Education. CBSE is affiliated to public and private schools across India and several other countries in South Asia and Indian schools abroad. There are currently about 15,167 schools affiliated with CBSE. The Board holds the final exam, the All India Senior School Certificate Examination (AISSCE) for classes X and XII. CBSE also annually conducts Joint Entrance Examination – Main (JEE-Main) and The All India Pre-Medical test (AIPMT) selection to enter undergraduate programs in engineering (and architecture) and medicine at many universities spread across India. CBSE is recognized by the Indian government and by most universities and colleges in India.

Council of Indian School Certificate Examinations ¡SEP¡(CISCE)[33]: This is the private and non-government education board in India. This board of education organizes the final exams of The Indian Certificate of Secondary Education (ICSE) for class X and Indian School Certificate (ISC) for class XII in India. Around 1,900 schools are affiliated with the CISCE board. The Council was formed in 1956 at a meeting of the Inter-Country Council for Anglo-Indian Education, where a proposal was adopted to establish an Indian Board of Education to organize a Local Syndication Examination at Cambridge University in India. The Delhi Education Act recognizes the Council as an agency conducting public scrutiny in India, 1973, endorsed by Parliament, in Chapter 1 under the Definition of Part 2 (s).

State Government Boards: This educational council is regulated and overseen by state organizations for secondary and senior secondary education. Some of the curriculum focuses specifically on instilling knowledge of the State. Most Indian schools are affiliated with state government councils. The oldest board of education belongs to the State of Uttar Peadesh. The Council of Secondary Schools & Secondary Education was established in 1922 as an autonomous body under the Ministry of Education. Uttar Pradesh has the highest number of public schools attended by Madhya Pradesh, Rajasthan, Andhra Pradesh and Maharashtra.

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[32] http://cbse.nic.in/¡SEP¡
[33] http://www.cisce.org/

National Institute of Open Schooling (NIOS)[34]: This is the education council for distance education, under the authority of the central Government. The Ministry of Education of India established it in 1989 to provide education inexpensively to remote areas. It provides a number of vocational, life skills and community-oriented courses, in addition to general and academic courses at the middle and upper secondary levels. There are currently 3,827 academic centers, 1,830 vocational centers and 690 accredited institutions under NIOS.

International Board

International Baccalaureate Organization (IBO)[35]: IBO was founded in 1968 as an international, non-governmental, non-profit, education organization based in Geneva, Switzerland. IB World Schools in India offer three IB programs: the base year program (PYP), the mid-year program (MYP) and IB Diploma (IBDP). There are 109 IB World Schools in India offering one or more than three IB programs. 50 schools offer PYP, 11 schools offer MYP and 96 schools offer IBDP. The Indian University Association recognizes the IB as an entry assessment to all universities.

Cambridge International Examinations (CIE)[36]: Cambridge International Examinations (formerly known as the Cambridge University International Exam) is an international qualified provider offering exams and qualifications in over 160 countries. They are board of examinations under the Cambridge Assessment, established in 1858 as a department of the University of Cambridge. Now there are more than 310 Cambridge schools in India are making more than 44,000 exam entries for Cambridge IGCSE and Cambridge International AS and A Level, up 15 percent since 2012.

The curriculum framework compiled by NCERT will then be adopted by the board of education by adapting the curriculum to various matters, including the development of science and technology courses, local wisdom and the availability of existing facilities and teachers. A good "board of education" will be followed by many schools, and vice versa if the "board of education" is not able to work optimally it will leave the community.

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[34] http://www.nios.ac.in/
[35] http://www.ibo.org/
[36] http://www.cie.org.uk/

2.1.2 India Education Curriculum

Modern education in India since the British colonial era has been managed "liberally" in which no single body determines curriculum, syllabus, and even exams, as in Indonesia there is a National Education Standards Agency (BSNP). Therefore anyone can create a "body" known as a "Board" to guarantee the quality of education, as long as anyone wants to be in the auspices of the "board".

The curriculum in primary and secondary schools is determined by individual states, but the Central Government in this regard NCERT developed the 2005 National Curriculum Framework (NFC) by directing education experts across India with a steering member of 35 people. NFC 2005 is a revised curriculum of up-to-date curriculum adopted by all educational institutions throughout India primarily for primary and secondary education.

Starting from the Indian constitution stating that the goal of independent India is the formation of a secular, egalitarian, and pluralist society, the educational objectives the Indian nation desires are:
1. Freedom of thought and action
2. Sensitivity to the happiness and feelings of others.
3. Learn to respond to new situations creatively
4. Willing to participate in the democratic process
5. Ability to work and contribute to economic processes and social change.

The curriculum development should bring children closer to the environment, based on the following: (i) Teaching should aim to increase the child's natural desire and strategy for learning, (ii) knowledge should not be equated with information, (iii) teaching should be seen as a professional activity, not a training for rote or just the delivery of facts (Kuswadi, 2014: 27).

Primary education curriculum (grades 1-8)

Primary education curriculum		
Grade 1 and 2	Grade 3 to 5	Grade 6 to 8
• Language (mother tongue / local language) • Mathematics • The art of productive and healthy living	• Language (mother tongue / local language) • Mathematics • Environmental studies • The art of productive and healthy living	• Language (mother tongue / local language) • Mathematics • Science and Technology • Social science • Skills Education • Arts Education • Physical Health Education.

Curriculum of Secondary Education

As it has been said that secondary education in India begins Class 9 through 12. The courses included:

  • Language (mother tongue/local, Hindi, English) (some schools provide extras like Japanese, Arabic, German).
  • Mathematics (arithmetical concepts, number systems, algebra, geometry, trigonometry, statistics, measurements, graph geometry and coordinates)
  • Science and Technology (substance, energy, world life, natural resources, environment and nature)
  • Social science
  • Skills education
  • Arts education
  • Physical health education

Grade Curriculum

Based on the results of the 10th grade exam, then the student will go to class 11 and directly conducted majors namely science, business and humanities. Students with science majors will study mathematics, physics and chemistry. Additional lessons are biology for those who will take medical majors in college; and computer science for that will go into engineering majors. For business majors will study economics, accounting, math, and business. While for the humanities majors include subjects history, geography, political science, philosophy, psychology, language, art, music.

2.1.3 Madrasah

The study of madrasahs in the Islamic world is never ending. Even in recent years, madrasahs have taken the attention of the West, marked by the increasing interest of the West including the United States to study the existence of madrassas after the events of 11 September 2001 in the USA. After the September 11 tragedy in the USA, several printed and electronic writings indicated madrassas with "dens of terror", "Jihad Universities" and "Jihad factories" or other terms such as "Islamic militancy, radicalism and anti-Americanism. Muslim countries as the basis of madrasah became the main focus after the event. Among Muslim countries in question are Pakistan, Bangladesh, India, and even Indonesia.

Apart from the above allegations, a fact that must be admitted that madrasah institutions in various Muslim countries is indeed an educational institution of Islam that develops in accordance with the needs and changes that occur in the community. (Nashruddin, 2015).

Two important things characterize it namely;

1. First, the development of science. Madrasah in its development always adjust to the development of science. In the early days, the sciences taught in the madrasah are very dominant *al-'ilm al-naqliyah* ie science related to the Qur'an such as *tafsir, qiraat, hadith, ushul fiqh* and others. In subsequent developments, especially at the time of the Abbasid caliphate, madrasahs have taught *ilm al-'Aqliiyah* such as philosophy, mathematics, medicine and others.

2. Second, the development needs. In the early days, the main need of Muslims is the da'wah of Islam, and then the target of madrasah is more priority to adult education. As more and more Muslims are adhered to the goals of this institution are adjusted. (Suwito, 2005: 201-202)

The word madrasah comes from "darasa" which means learning. This word is then change in the form of *isim makan* (word indicating place) into a madrasah which means a good place of learning for students in the low level (kindergarten, elementary / MI, SMP / MTS / SMU / MA) or high level (Higher Education). Other meanings of "darasa" are erased, lost their traces, training and learning (Ma'luf, 1986: 187).

From this understanding, the madrasah means a place to educate the learners, eliminate ignorance or eradicate their ignorance, and train their skills according to their talents, interests and abilities. In line with what has been expressed by A. Malik Fadjar that Madrasah comes from Arabic word. Literally, this word has a meaning equivalent to "school" (Dawn, 1998: 111).

Madrasah in India

There are several expert opinions related to the emergence of Madrasahs in India. The famous, as stated by Maulana Wahiduddin Khan that the emergence of Madrasahs began with a reaction to the colonial effort that introduced secular education policy by Thomas Babington Macaulay in 1834. The purpose of secular education policy was to abolish religious and linguistic lessons, replaced by general lessons such as English, Science, and Geography. (Khan 2002: 84-137).

Different opinion presented by Prof. Zafarul Islam (2010), according to him madrasah education is not born of a particular historical event, nor does it stand by the support of the state or political authority. Madrasah is a system that grows naturally in the community continuously. In the case of India, madrasahs are a legacy of the pre-Muslim period, since the foundation of madrasah education was laid by Arab traders who originally in the *Maktab* form in southern India (especially in Kerala) at the end of the 7th century when they began living together with their families in their newly established colony[37]. During the Arab reign in Sind (8th-10th century), madrasah education earned formal forms such as madrassas established in some cities as centers of Islamic culture and civilization.

After the founding of the Delhi Sultanate in the early 13th century, madrasah education grew rapidly, and with the expansion of the Islamic state, madrasahs were established in many countries. This tradition was firmly held and further developed during the Mughal reign (1526-1857). Until finally the establishment of madrasahs has become a popular practice for Muslim rulers by building mosques and establishing religious education centers (ie maktab and madrasah) in areas under their control.

In addition, many scholars of that period provided Islamic learning at local mosques or in their own homes, which later developed in the form of individual teaching centers and functioned like madrasahs. During Muslim rule in India the number of madrasahs increased, in the Tughlaq period (the 14th century) there have been about a thousand madrasahs in Delhi.

The purpose of the Madrasah system is to teach Islamic subjects, such as Al-Qur'an education, Hadith, Islamic Jurisprudence, Arabic Literature, and Islamic History (Hilal: 2012). Madrasahs create thousands of young Muslims who have a strong knowledge of the teachings of Islam. One of the main goals of Madrasahs is to produce youth who, after receiving the

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[37]Prior to the arrival of the Islamic religion, the Arabs had communicated with the Indians. Their communications happen through the Silk Road trade through the mainland. The famous result at that time was the production of sword making from the Arabian soil of Saif Muhammad, which means: "Hindu-plated sword" (Hamka, 1981). From the Arabic lands of Islam developed to the East that is to India brought by the merchants.

education of the Qur'an and Hadith, are then tasked with communicating to the public. Madrasah products play an important role in society. They emphasize that there is no escape except Islam. They strongly believe that Islam is the way of salvation in this world and also on the Day of Judgment. In addition, Madrasahs and products from these institutions are considered to be the real guardians, guards, and pioneers of the Muslim community. This establishment of Islamic education aims to create a society based on justice, peace, tolerance, world fraternity, equality, and egalitarianism.

It is no exaggeration to mention that Islam and Muslim civilization live all over the world because of Madrasah and its products. These madrasahs are the primary means of transferring the teachings of the Prophet to generations and descendants of the present. These institutions are the main channels of Da'wah. The other main goal is to lay the foundation in society that there is no other rule except God's rule. The whole society that will be guided by the principles of Al-Qur'an and Hadith is called Muslim society (Ummah Muslim). Because the world belongs to God, then the rules must also be by Him.

Madrasahs for centuries serve as centers of Islamic education. They have played a key role in the development of Islamic thought and in the formation and advancement of the Muslim community. It is not wrong to say that there is no aspect of Muslim life and society that remains outside their sphere. For centuries, Madrasahs are centers of thought and intellectualism in the Muslim community, and affect all parts of society. Madrasahs produce scholars and religious leaders and leaders in various "secular" or "worldly" fields, including traders, administrators, judges, and so on (Bakht, 2012).

Educational facilities in medieval India are available at least through three means: formal institutions (in the form of maktab & madrasah), informal institutions (in the form of teaching centers) and private teachers and tutors (known as muallim, muaddib or ataliq).

A second type of institution easily found at the time, where scholars or learned people usually teach or give lectures on subjects in mosques or in their own homes. The system is popular at the basic level as well as the higher level. It should not be forgotten that during the Muslim rule of India in the big cities there used to be a large and grand mosque with a series of rooms (hujrahs) reserved for students and teachers. it is in harmony with the observations of Maulana Abul Hasana Nadvi (in Upadhyay, 2003) that these mosques also serve as madrassas or educational institutions.

The development of madrasahs due to the disintegration of Muslim power, especially after the rise of British education, gradually lost its luster during Muslim rule. The decline of the madrasahs worsened after the

introduction of modern education by the British colonial government. Therefore, Madrasah teachers become restless and develop a more rigid attitude towards a religious-centered education for Muslims. The participation of madrassa leaders in 1857 rebelled against the British regime showed that the main goal of traditional Islamic education was to familiarize Indian Muslims with the aspiration to regain political power. With the *Ulama* playing an important role in the uprising, the British began to suspect the madrasah as one of the problems.

After the failure of the rebellion of 1857, Muslim scholars fear that the Muslim way of life may be diluted because the British introduce western education. Their urgent need is to oversee the possibility of Muslim society affected modern education and perpetuate Perso-Arab heritage, through madrasah education. They launched the madrasah movement by establishing an Islamic seminary known as Darul Uloom in Deoband in 1866 with the aim of educating Indian Muslims with an Islamic education system. Toward the end of the nineteenth century madrasas such as Farangi Mahal (Lucknow), Dar-al-Ulum (Deoband) and Nadwat-al-Ulama (Lucknow) emerged as a dynamic symbol for the Muslim separatist movement in India.

Unlike the Deoband movement, Sir Syed Ahmad, a British loyalist, launched the Aligarh movement and founded Madrastul Ulum in Aligarh in 1873 to instill education in the branches of modern learning, which later became Mohammadan Anglo Oriental College and then Aligarh Muslim University (Siddiqui, Akhtar, Khan, Shakir, Qādirī, 1998). Realistically he tries to inspire Muslim society against modern education. Sayed Ahmad Khan, founder of Aligarh Muslim University, found that the madrasah syllabus is not suitable for the present day and for the spirit of time. He criticized the ancient madrasa system for encouraging more memorization than understanding.

Originally inspired by Deoband and Aligarh, other prominent Islamic madrasas such as Nadwatul Ulama and Jamia Millia were later established in Lucknow and Delhi. Nadwa introduced the rational sciences and English knowledge in his course of study but his emphasis on Arabic literature and Islamic History did not bring good results in the labor market for his alumni. Jamia Millia tries to combine Deoband and Aligarh in his educational thinking but his religious character and his obsession with Urdu as a medium of instruction remain a major obstacle to his recognition as a symbol of modern education.

Although some Muslim thinkers support the Aligarh Movement launched by Sir Syed Ahmad as a positive response to western education, the overwhelming majority of the Muslim masses support the Deoband movement, which prefers Islamic centered education. They strongly

opposed the movement of Aligarh launched by Sir Sayed Ahmad, who tries to instill modern and scientific education.

Indian Muslims continue to be obsessed with Madrasah education and its Perso-Arab heritage; it is difficult for them to recognize that useful knowledge exists in languages other than Arabic and Persian. They cannot think of any knowledge that is not stored in Islamic literature. Bringing the legacy of the Perso-Arab education system and treating them as an Indo-Muslim cultural heritage, madrasahs in India play an important role in fostering the ideology of the two-state theory. The state partition places the same stigma on a free Indian madrassa as the overwhelming majority of Muslims in British India support the partition on the basis of a two-state theory.

After the partition of the largest part of educated Muslims migrated to Pakistan. But those who remain living through frustrations because their understanding is likely to return to the Muslim separatist movement. The future of madrasah education in the secular and democratic government of Hindu India is an issue that dominates the main concern for Muslims. Islamic leaders in post-colonial India gave them a false impression of an alleged Hindu-biased education. Instead of joining hands with Hindus in a national reconstruction program, Indian Muslims have raised the issue of identity difference as a major concern and failed to take advantage of the same opportunity given to all Indians under the constitution.

Despite the increasing Hindu disappointment of Muslims after the separation, India's leadership provides constitutional protection to Muslims to manage their educational institutions. Nonetheless, some who remain in India feel the danger to their cultural identity.

Taking advantage of the Indian constitution that gives the minority the special right to establish their educational institution, there is a boost in the expansion of madrasah education in India. Thus Qazi Mohammad Abdul Abbasi, a senior congress leader with the support of madrassa leaders organized the Deeni Talimi Council in Uttar Pradesh in December 1959 established a maqtab (primary school) to inculcate Islamic fundamentals to every Muslim student at the elementary level. The council was formed "to counter what is considered a religious-based education taught in various government schools" (Kaur, 1990). Abbasi during a speech at Deeni Council in Banaras in 1960 said: "I am of the opinion that we should not seek government assistance for this Deeni Talimi Council and should not associate ourselves with the government's education department" (Ibid, page 204). The bad response from Muslims to state schools are because of their idea that the education taught in these schools is against the Islamic tradition.

Rigid madrasah managers retain Islamic traditions and culture, paying little attention to job opportunities for madrasah education products. Even Islamic institutions like Deoband and Nadwa, who have opposed the separation of the country, made changes in their study programs and teaching methods after independence. They have produced thousands of graduates and established large Madrasahs over the years but are unable to produce competitive graduates in the job market.

Contrary to the secular education system formulated in India after Independence, madrasahs are widely regarded as a major deterrent for Indian Muslims in benefiting from the modern and advanced concept of utilitarian education, essentially for the welfare of Indian society. Its scholars inculcate among Indian Muslims an obsession with education in a purely Islamic environment, which keeps them away from public schools. Thus, the growth of maqtab and madrasah in different parts of the country also serves as the core to maintain the movement in maintaining a separate Muslim identity.

Indian Madrasah: The Need for Reform

From the beginning of the nineteenth century, there was a fierce debate about Indian education objectives, methods, and media. However, this debate is primarily limited to upper-class Hindus and British. Muslims are silent on this issue. Apart from some exceptions, for the most part they support the conservative tradition. Instead of modern education, they are content with studying religion, Arabic / Persian in Maktab and Madrasah. However, after much debate, the colonial government decided to introduce an English class at Madrasahs' Kolkata in 1824 and at Kolkata Sanskrit College in 1827.

The 1813 Charter, which was based on a document of 1792 by Charles Grant, and then on the 1835 Education Policy developed by Lord Macaulay gradually, increased the importance of English education and Western knowledge base. Lord Macaulay recommends the closure of Madrasah Kolkata and Sanskrit Universities and discontinues financial support for publication in Arabic, Persian, and Sanskrit (Mehdy, 2003).

Although Lord Macaulay's first recommendations were not accepted, his second recommendation was finally considered. In this continuity, in 1907-1908, the famous Earl Committee under the leadership of Mass Education Director Archdale Earl and Nathan Committee formed in 1914 made recommendations for the massive reform of the Madrasah education system. The new scheme system for Madrasahs started from April 1, 1915. The main characteristic of this scheme is to discard Persian language lessons and make English mandatory.

Since then the madrasahs have diminished their reputation and lost their role in teaching the Muslim community, mainly due to negative stereotypes about madrassas that can not create graduates with competitiveness in the world of work and madrassas are considered to be a cadre of extremism.

However, existing negative stereotypes do not fully present the true picture of the role of madrasah for society. The majority of madrasahs actually present opportunities, not threats. For young village children, these schools may be their only way to get an education. For many orphans and rural poor, madrasahs provide important social services: education and lodging for children who otherwise can find themselves as victims of forced labor, sex trafficking, or other offenses.

While the debate over the modernization of madrasahs continues, there are some madrasahs in India that are beginning to change in harmony with modern times. Some recent reform efforts have focused on modernizing the teachings offered in madrasah. This modernization among others by building institutions of public education institutions that breathes Islam. Adopt government curriculum while maintaining the teaching of religious knowledge as compulsory knowledge of students. Another massive form of modernization today is the adaptation of common subjects such as computer, English, science, and social sciences, coupled with the pattern of madrasah education, which has only provided religious and linguistic learning.

According to Qazi (2017) the symptoms of modernization are increasing rapidly in various states of India, one of which is West Bengal, being the first state in India to start modernizing traditional madrassas with support from the central government. In effect, nearly 600 government-recognized madrassas have a modern curriculum. They offer subjects in Physics, Chemistry, Biology, Geography, Mathematics, computer science, English and Literature, and other regular subjects. Islamic studies and Arabic courses form a small part of the curriculum. Interestingly again, the madrasa is even open to receiving non-Muslim students.

Management of Islamic Education Institutions in India

Refers to the form of ownership of educational institutions in the Indian education system. Islamic educational institutions do not fall into the category of state educational institutions, because India is a secular country that does not base on one particular religion. Madrasah and Islamic public schools fall into two categories, they are:

1. **Private institutions (government-assisted):** These institutions are privately owned foundations or individuals, but receive routine

maintenance grants from government, local agencies or other public authorities. The rules and regulations followed here are the same as the public schools. The curriculum, learning materials, syllabus, exams, etc. for each class of education is conducted in accordance with government regulations. For middle school class the final exam will be the same as the public school. Examples of this institution are schools that are in the auspices of central universities such as Jamia Millia Islamia and Aligarh Muslim Univerity, where the school will get funding from the government.

2. **Unsupported private educational institutions:** These institutions are managed by private individuals or organizations and do not receive maintenance grants either from government, local agencies or other public authorities. Madrasahs or schools in this category are mostly run by donations from the Muslim community and even some receive donations from donor countries such as Saudi Arabia and Iran (Qasmi: 2011). Examples of these educational institutions are madrasah madrassas located in mosques of large mosques, Islamic educational institutions such as Khadijatul Kubra Public School for Girls in New Delhi.

From the authors' data through interviews, most madrasah and a small number of Islamic public schools do not charge students or students. The donation results from the community are used for daily school / madrasah operational needs, daily dormitory and meals requirements, as well as for teacher and employee salaries.

2.2 The Development of Madrasah and Islamic Education in Indonesia

It was as early as the 16 century that the word *pesantren* has been widely used to refer to the traditional Islamic institutions in Indonesia, especially in Java. The word *surau* and *dayah* or *rangkeng* are used in Minangkabau and Aceh respectively in referring to the traditional Islamic institutions. However the *pondok pesantren* is the most widely used to refer to the traditional Islamic institutions in Indonesia while the rests are the words used in the local tongue.

Madrasah is an Arabic word for school. In Indonesia, the word madrasah is used to denote a formal day school that devotes its curriculum to teaching religious knowledge. Modem madrasahs, however, also teach various non-religious subjects to their students, especially since the creation of the 1975 three-minister joint decree. According to 2001/2002 national education statistics, the total number of madrasahs from elementary to high school level (both private and state-owned) recognized by MORA was 37,362, which constitutes 17.06 % of all schools (Ministry of National

Education, 2002). In addition to that, MORA also recognizes a number of madrasah that only teach religious instruction, known as Madrasah Diniyah. However, this type of madrasah is not considered as formal education, and hence will not become part of my discussion.

Although Islamic education has a long history and has made its own contribution to Indonesian society, formal recognition of these schools by the government did not come until 1989, through the ratification of the National Education Law No. 2, 1989. This was the first law that explicitly referred to the madrasah as part of the national education system, since the first education law, law no. 4/1950, did not mention the status of the Islamic schools in the national education system

The main reasons for the inclusion of Islamic schools in the secular education system in Indonesia are the country's long history of Islamization and the role that Islamic education has played in the nation's development. These considerations persuaded the government to take the responsibility of improving the quality of education in those schools without transforming them into secular schools. Additionally, there appears to be a consensus that a large number of the Muslim population is in favour of the continued existence of such schools. Following independence, the government maintained the various Islamic education institutions under the supervision of the Ministry of Religious Affairs (MORA). Ever since then, the state has been involved in the development and supervision of Islamic educational institutions. The government's strategy for improving the quality of education in Islamic schools has included both expanded teaching of non-religious subjects through the introduction of a national curriculum, and the transformation of a number of private madrasahs into madrasah negeri (state-operated madrasah). The changing social and political circumstances that followed in the wake of independence convinced various Islamic schools of the need to review their educational programs. The way in which various Islamic educational institutions reacted to the changing social and political situation has been the focus of research by many scholars. Steenbrink (1986), for instance, studied the shifting paradigms of Islamic educational institutions in Indonesia during the 1970s. He examined cultural and ideological influences on the development of three types of Islamic educational institutions in Indonesia - namely, pesantren, madrasah and sekolah - from the colonial era to the early 1970s. The changing political and social circumstances in post-independence Indonesia, along with the agendas of various religious leaders, steered the transformation of these institutions.

In another study, Dhofier (1994) investigated how the traditions of the pesantren were and continued to be developed and maintained with the

kyai (religious leader) as the central figure. He also noted that following independence some pesantrens, like Pesantren Tebu Ireng, decided to accommodate the demand for non-religious curriculum to be included in the pesantren milieu. The phenomenon of the pesantren as an indigenous educational institution also interested Lukens-Bull ofthe Arizona State University. He examined how the pesantren contributed both to the development ofthe identity of Indonesian Muslims and to their ways of reacting to the issues of globalization and secularization. In addition, he also found that the wordjihad, which many have been interpreted as "the holy war," can also be interpreted as non-violent efforts to maintain Muslims' identity. Thus, Islamic education is seen as one means ofundertakingjihad in a peaceful way (Lukens-Bull, 1997).

A more thorough study of the development of Islamic educational institutions in Indonesia was done by Mahmud Yunus, one ofthe first scholars to look at this subject. He described the historical development of Islamic education in Indonesia from its beginning to the 1960s. He elaborated on the development of various Islamic educational institutions in Sumatra, Java, Kalimantan, Sulawesi and other parts of Indonesia from the early development of Islam in the early 13th century until the late 1960's (Yunus, 1992). The political influences on the development of Indonesian education in general from 1945 to 1965 were explored by a Malaysian scholar, Lee Kam Hing. In his dissertation, he found that religious education was intensely debated by Indonesian educators and politicians throughout this period, and that it can even be traced back to the Dutch colonial era. He maintained that the debate on religion and education reflected the political and ideological conflicts among Indonesians at a given moment in their history (Lee Kam Hing, 1995).

Maksum (1999) elaborated on the development of the madrasah from its initial formation in the Muslim world to its later development in Indonesia. He found that education in the madrasah evolved out of the tradition of religious education in the mosque. This was indicated by the continuity evident in the structure ofknowledge taught in both institutions. Maksum furthermore noted that this evolution represented a transformation as well, due in part to the expansion ofknowledge. The development of various branches ofknowledge in the Muslim world in the medieval era made education in the mosque no longer adequate, and hence, a new model of educational institution was developed, called madrasah.

The above studies were undoubtedly significant contributions to the field of the history of Islamic education in Indonesia, as they revealed how Indonesian Islamic education developed and reacted to changing political and social circumstances. Nevertheless, they were largely silent on one very

important aspect, namely, the curriculum. In every educational setting, curriculum is one of the most influential factors in guiding the teaching - learning activity. Moreover, curriculum also influences the way students view knowledge and its importance. This is to say that students in many Islamic educational institutions would view the most important knowledge to be knowledge about their religion, for this is the message they receive in the classroom. Furthermore, as educational institutions have their own access to society at large, those views are also influential in determining how society views knowledge. Hence, many scholars, such as Spring (1993, p. ix), argue that schools play a significant role in the distribution of knowledge in a society.

Based on the above consideration, 1 argue that in order to understand the development of Indonesian Muslim society, it is important to examine the development of the Indonesian Islamic schools' curricula and their connection with other social and political issues.

Today, the madrasah has developed not only in the ritual-spiritual aspects but also in the social and science aspects. The activities conducted in the madrasah are no longer limited to religious knowledge such as Fiqh, Tasawuf, Tafsir Hadith and Akhlak but also knowledge that is appropriate to the needs of the modern world like Mathematics, Physics, Science, English and ICT. This paper will discuss: the madrasah of today, its reformation and the role of IAIN in the education system reform of the madrasah[38].

IAIN (State Islamic Institute) has played a huge role in the development and reformation of the education system of the madrasah and the pesantren. The role of IAIN is not limited only to the preparation of religious teachers as it always was in the early years of its establishment. IAIN has greatly contributed to a more enhanced and contextualized understanding and interpretation of Islam. The aforementioned change and roles played by IAIN have encouraged the process of transformation in the education of the madrasah in aspects such as those relating to the institution, thinking, programs and orientation. During the early years of the independence era (1945), the madrasas was only the centre for producing the ulama (Islamic scholars) and in maintaining the Islamic traditions that were orientated towards the ritual and the spiritual facets alone.

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[38]Gamal Abdul Nasir Hj Zakaria, *The Role of IAIN. In The Education System Reform of the "Madrasah", American International Journal of Contemporary Research, Vol. 2 No. 5; May 2012*

2.3 The Meaning of Curriculum

There are two questions that are commonly asked to define curriculum: What does a school teach? and, What do students leam at school? These two questions, although they are apparently similar, imply two different types of curriculum. Their divergence reflects the different approaches that curriculum theorists use to build their conceptions of curriculum and to explain the process of curriculum practice (see Omstein and Hunkins, 1993, p. 9).

The first question leads us to view curriculum as a set of plans created by an authoritative body, be it a school or govemment, that guides teachers to educate their students. While the composition of such a plan varies from one education system to another, there is at least one thing that most of them share, that is, a list of subjects. In many countries, such as lndonesia and the UK, the authority to create the plan be1Ongs to the central govemment. As the central education authority, the govemment creates the curricula for allieveis of schooling and prescribes them for every school. This is what Goodson (1990, p. 299) identifies as curriculum as a prescription.

There are various definitions of this type of curriculum, which Schubert divides into eight curriculum images[39]. They are: curriculum as content or subject matter; curriculum as programs or planned activities; curriculum as intended leaming outcomes; curriculum as cultural reproductions; curriculum as experience; curriculum as discrete tasks and concepts; curriculum as agendas for social reconstruction; and curriculum as currere.3 Generally, these images represent the meaning of curriculum as the product of an authoritative agent (i.e., govemment, school, or teacher) to guide the leaming process. In other words, the majority of these images view curriculum as a product rather than a process. An exception should be made, however, to the notion of curriculum as experience, as this one is closely related to the second type of curriculum that will be discussed in the upcoming passages.

A second approach, on the contrary, views curriculum more as what students experience in their schoollife. This includes classroom leaming and other school-based activities. As students become the focus of curriculum, this perception of curriculum promotes the idea of the student being at the centre of the leaming process, which suggests that what students experience is more important than what schools plan. This furthermore implies that what students leam from school is not necessarily identical with what the

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[39]W.H Schubert, W. H., *Curriculum: perspective, paradigm, and possibility*. New York: Macmillan Pub. Co. (1986, pp. 26-33)

school has planned to teach. For that reason, Eisner distinguishes three different types of curricula: explicit, implicit and nut[40].

Explicit curriculum means the written curriculum that every school has to offer to its students. Usually, this curriculum serves as a guideline for schools and teachers in conducting teaching-learning activities. However, in many cases students do not only learn from what is explicitly stated in the curriculum documents. They might learn something from the way their teacher treats them, the way the school system is organized, even from what they see in the classroom. In short, there are a lot of things students learn either consciously or unconsciously from their school experience which is not explicitly stated in the written or planned curriculum. This is what is known as implicit curriculum. Many curriculum researchers, such as Jackson (1990), identify this as the hidden curriculum[41].

Moreover, the influence of what students experience at school extends not only to what the school and teachers impart either intentionally or inadvertently: it can also involve what they do not teach. The absence of religious education in a school, for example, can lead students to become ignorant of religious issues. Therefore, Eisner (1985, p. 97) argues that "what schools do not teach may be as important as what they do teach ... because ignorance is not simply a neutral void." This is what he means by the nul! curriculum. While this variety of curriculum types and definitions represents different views ofwhat a curriculum is about and what it is created for, it does not clearly signify the variety of sources from which it derives[42].

Whatever the definition, curriculum is unquestionably the result of a selection process of various knowledge and experiences to be taught to students. This selection is very crucial as schools and students have their own limitations. Therefore, the most essential question in the curriculum-making process is the one posed. In any formal education, the answer to such a question refers to what Apple (2000) calls "official knowledge," which contains specifie knowledge and skills, "taught within specifie kinds of institutions, with their own histories, tensions, political economies, hierarchies, and bureaucratie needs and interests[43]. Apple's description of official knowledge implies that curriculum is never free of social and political influences. The influence of social concems and expectations on

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[40]E.W Eisner, *The educational imagination: On the design and evaluation of school programs* (2nd ed.). New York: Macmillan, (1985, p. 87)

[41]P.W. Jackson, *Life in classrooms*. New York: Teachers College (1990, pp. 33";35)

[42]Eisner, 1985, p. 97

[43]M.W. Apple, et. al. The state and the politics of *knowledge*. New York: Routledge. Apple, (2003, p. 7).

the creation of a school's curriculum might vary from one curriculum to another depending on the relationship between the curriculum policy-makers and their society, and, in many cases, on the type of government that is in place. In a democratic society, for instance, the decision making group will always be eager to listen to the concems of others prior to making a decision about curriculum, although in some cases the ministry does not directly consult the people when creating a new curriculum, but it does have an institution for parents and other members of the society to express their concems about the curriculum.

In an undemocratic society, on the contrary, it is unlikely that those who stand outside of the decision-making group can take part in any policy-making process, including education. This however does not mean that social influences on curriculum are absent in such a society. They still exist but are less intense than in the democratic one. Shared beliefs, values and cultures are the most common factors that influence a curriculum decision. Apple, furthermore argues that official knowledge is the result of conflicts and compromises both within the state and between the state and the civil society. Therefore he maintains that the question of official knowledge is actually not about "what knowledge is of most worth?", but rather about "whose knowledge is of most worth?[44]"

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[44]Apple, 2000, p. 44.

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CHAPTER III
METHODOLOGY

3.1 Method in Use

This research will use the historical perspective. By its nature, the historical resource consists of primary sources and secondary sources. Primary sources are sources that time it was created not far from the time an event occured. A secondary source is a source which time it was created much of the time the event occurred.

Garraghan explains that the historical method is defined as "a set of systematic principles and rules intended to aid in the collection of historical sources, judging them critically, and presenting a synthesis (generally in the written form) the results achieved[45]. Gottschalk looks at historical methods as a process of critically testing and analyzing tapes and relics of the past. The imaginative reconstruction of the past based on data obtained by the process is called historiography (historical writing). Using historical methods and historiography (often united by the name of historical method) historians attempt to reconstruct the human pas[46]t.

The historical method used as a research method, in principle, aims to answer six questions, 5 W and 1 H, which is the basic element of the writing of history, what, (why), and how (how). The concrete questions are: What, what incident happened? When did it happen? Where did it happen? Who was involved in the event? Why did that happen? How does the event take place?

According to Kuntowidjojo in the process of writing history as a story, the basic questions were developed in accordance with the problems that need to be disclosed and discussed. The answer to these questions should be the object of historical research because the writing of history is required to produce an explanation of the significance and significance of

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[45]Garraghan (1957: 33)
[46]Gottschalk (1975: 32)

events. A scientific study of course starts from the selection of topics to be studied[47].

Historical research is essentially a study of historical sources, an implementation of the stages of activities covered in historical methods, namely heuristics, criticism, interpretation, and historiography. Stages of the latter activity is not actually a research activity, but the activities of writing history, writing research results. According to Notosusanto heuristik is part of historical research. Heuristics is an in-depth research effort to compile historical traces or collect documents in order to be able to know all the historical events or events of the past. The traces or documents collected are valuable data that can be used as a basis for tracking historical events that have occurred in the past. However, to find historical traces or historical documents is not easy[48]. Experts or historians begin by gathering as much information as possible about the historical events that will be examined

In search of historical documents researchers used a heuristic principle. Heuristics is the activity of searching and finding the necessary resources. Sourcing ultimate success depends primarily on the insights of researchers regarding the necessary resources and technical skills of search sources.

Following the historical research perspective, the study will search at the historical changing of educational curriculum in India and Indonesia, focusing largely on the impact of program from the West. It means madrasas is in position as an institution apparently impelemented "modernization" in terms of its curriculum. It combines traditional and modern subject.

3.2 Data and Data Sources

Sartono said that, the document is the main source in historical research[49] . Therefore, the success of historical research largely determined the ability of researchers to find documents that are relevant to the research focus. Failure to obtain the documents can result in the emergence of research results "less scientific value or become weak or no meaning at all[50]
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Darul Ulum Nadwatul Wathan India becomes the object of the study. It was choosen based on the record that Darul Ulum Nadwatul Ulama is one

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[47]Kuntowidjojo (2004: 25- 26),

[48]Notosusanto (1987: 12),

[49]Sartono Kartodirdjo, "Metode Penggunaan Dokumen" dalam *Metode-Metode Penelitian Masyarakat,* ed. Kuntjaraningrat (Jakarta: Gramedia Pustaka, 1997), 45.

[50]Hasan Usman, *Metode Penelitian Sejarah* (Jakarta: Direktorat Jendral Pembinaan Kelembagaan Agama Islam-Departemen Agama, 1986), 64

of two great institutions in India. Nadwa is slightly different from the Darul Ulum Deonband in terms of its subject of teaching. Whereas Deoband is specializing itself on the study of hadith, Nadwa is a combination of traditional and modem educational systems. It retains some basic concepts of traditional education while inserting some elements of modem sciences. Here, some modem sciences like economics, political science, geography and English language are included in the curriculum

Madrasas in East Java will be the object of research in Indonesia. The madrasas is classified by the participation in the program from the west, such as LAPIS AUSAID, PRIORITAS USAID or AJEL UNESCO.

3.3 Data Analysis

Data analysis method used in this research is the method of historical analysis of policy implementation. Historical analysis of policy implementation is one variant of the field of study of public policy evaluation. Analysis of public policy can be understood as "a discipline of applied social science that uses various research methods and arguments to generate and transfer relevant information to the policy so that it can be utilized in order to solve the political level policy issues[51]

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[51] William N. Dunn, *Analisa Kebijakan Publik* (Yogjakarta: PT Hanindita Press, 1998), 45. Untuk mendapatkan perbandingkan penjelasan tentang analisa kebijakan, dapat dirujuk: M. Irfan Islamy, *Prinsip-Prinsip Perumusan Kebijakan Negara* (Jakarta: Bina Aksara, 1986), 112-119; Wayne Parson, *Public Policy, Pengantar Teori dan Praktek Analisis Kebijakan* (Jakarta: Prenada Media, 2001), 28-35

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CHAPTER IV

DISCUSSING MODERN CURRICULA OF MADRASAS IN INDONESIA AND INDIA

4.1 Presenting State in Curricula: Comparison of social and political changes Toward Islamic Education in Indonesia and India

One of the similarities associated with the presence of the state in the Islamic education system in India with Indonesia is a conscious effort of the government to enter into the curriculum. The enactment of Law no. 4 of 1950 The Republic of Indonesia on the Basics of Education and Teaching in Schools throughout Indonesia marks the official presence of the Indonesian government in the Islamic education curriculum in Indonesia. Although it has not yet explained the details of the status of Islamic education in the national Education system, at least has regulated the charge of Islamic religious education (PAI) in public schools. Only in 1989 when the government passed the national Education law, the madrasah was officially recognized as part of the national Education [52].

The steep road becomes a challenge for the government to be present in the Islamic education system. In the liberal State system that carries the idea of freedom of madrasah presence as a thorn in the flesh. With the idea of liberalism the school brings the idea of separating the state and religion, which for Muslim leaders is synonymous with heresy Not only because of the bloody historic factor, but because the education system leads to the doctrine of identity that closes the presence of "others" (others).

The presence of the modern State in India put an end to the monopoly of the Islamic education system organized by the ulama, although state authority remains questionable because the scholars still exist in the hearts of Indian Muslims. Moreover, the new system of government does not require the legitimacy of religion and this is seen by Islamic scholars as

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[52] Muhammad Zuhdi, *Political and Social Influences on Religious School: A Historical Perspective on Indonesian Islamic School Curricula,* (PhD Dissertation: McGill University of Montreal, 2006), p. 3-4

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a direct threat to the code of ethics that has been established for Muslim rulers Not necessarily the state can direct the madrasah to follow the education system used by the state. The Government of India is considered not much different from the education system run by the colonial government in opposition to the Islamic education system. Moreover, access to education is only for the poor while the poor can access. This has resulted in the dichotomy of secular education systems for elite and religious education for the poor [53]

The fundamental difference of the State's presence in Islamic education is that the ruling government seeks to encourage madrasahs to follow the national curriculum set by the State. Some of the reports used by the government are related to the indoctrination of the fundamentalist ideology undertaken by madrasa managers towards learners. Steps to encourage madrasahs to receive a national curriculum can not be separated to create a harmonious life in society. Hard work with the lure that the madrasah institutions that use the national curriculum did not work well. Few are willing to use the curriculum[54].

The presence of the state through the education curriculum can be traced since the beginning of independence. On March 1, 1946, Suwandi, the second minister of education, set up a commission to examine national education. Known as the Education Investigation Committee (PPP, the Committee for the Investigation of Education .Its duties included: a) evaluating the structure of schooling; b) verifying teaching materials; and c) preparing a kind of curricula for alllevels of schooling. In fact, according to Sumardi, this committee also paid careful attention to madrasah and pesantren, which were officially included in their mandates. Steenbrink notes that, following their survey of existing Islamic schools, the committee made the following observation [55]:

> Considering that madrasah and pesantren have become sources and places of education for indigenous Indonesian people for a long time, and that their existence has been widely accepted among Indonesian people, they deserve to receive government' s attention and even any kind of subsidies[56].

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[53]Haqqani, Husain, *A History of Madrassa Education, in Education in the Muslim World: What Next?* Speech delivered at a Symposium at AED, Washington DC, 2002

[54]Ibid., p.1-2

[55]M. Sumardi, *Sejarah singkat pendidikan Islam di Indonesia 1945 -1975 (Short history oflslamic education in Indonesia 1945 - 1975)*. Jakarta: Dharma BhaktiSumardi, 1978, p. 13

[56]K.A. Steenbrink, *Pesantren, madrasah, sekolah: Pendidikan Islam dalam kurun modern (pesantren, madrasah, sekolah: Islamic education in the modem era)*. Jakarta: LP3ES. 1985, h.96

This clearly indicates that Islamic educational institutions have been and remain significant to the development of Indonesian education. The fact that many Islamic educational institutions served a great number of young Indonesian people in rural areas made their existence invaluable. Yet, the problem was that most of them did not have a structured learning plan, let alone a curriculum.

Considering that these institutions mainly focused on religious instruction, the government decided to place them under the supervision of the Ministry of Religious Affairs (MORA), instead of the Ministry of Education. Therefore, in November 1946, the MORA made a decision to set up a special section to take care of religious education. The so called Section C was established to be responsible for: a) maintaining religious education in public schools; b) providing religious education teachers for the schools; and c) supervising religious education[57]. Later, taking into account the complex problems facing Islamic education, in 1951 the government created JAPENDA (Religious Education Division), which was an extended form of Section C, as part of MORA in 1951. Since then, Indonesian education has been administered under two umbrellas: the Ministry of Education and MORA.[58]

The immediate impact of this dual system was the problem of authority. Although it was clearly indicated that the Ministry of Education was responsible for the Indonesian education system in general, and MORA responsible for religious education in particular, there was no clear boundary between religious and non-religious schools. There were a number of schools whose status was uncertain. This was because many schools that were not considered religious schools taught a certain number of religious education, just as many schools considered to be religious schools offered a certain amount of non-religion oriented subjects. In response to this problem, the Ministry of Education, together with MORA, set up a definition stating that an institution may be considered a secular school if less than 50% of its curriculum was devoted to religious instruction, and a religious school if it had a curriculum including more than 50% religious instruction[59]

The modernization of madrasahs has occurred since the early 1970s when the New Order government began the concept of economic development. The regime feels that madrassas should also be modernized to not only be objects - but subjects - national development. This framework is

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[57]Sumardi, 1978, p. 13

[58]M. Yunus, *Sejarah pendidikan Islam di Indonesia (The history of Islamic education in Indonesia)* (3rd ed.). Jakarta: Mutiara Sumber Widya, 1992, p. 363

[59]Lee Kam Ring, 1995, p. 75

different from the mentality of the previous Dutch Order and the Old Order under President Soekarno. During the New Order, the community not only started a program to modernize madrassas, the government, especially through MORA, also did the same.

This modernization process occurs somewhat systematically; these initiatives come largely from various levels of officials in MORA. A more serious attempt to modernize the madrasah came in the 1970s when the State Islamic Institute of Religion (IAIN) Yogyakarta, Dr Mukti Ali, was appointed Minister of Religion. During his tenure as minister, he introduced several strategies to assimilate madrassas, pesantren and other Islamic educational institutions into the main national education system. The efforts of Mukti Ali, a graduate of McGill University in Canada, culminated in the 1975 publication of the 'State Ministerial Agreement' (SKB Three Ministers) by the Ministry of Religious Affairs, the Minister of National Education and the Minister of Home Affairs on the madrasah. This agreement states that madrasah graduates are academically equivalent to secular school graduates and vice versa; madrasah graduates will have no trouble continuing their education in public schools. Likewise, public school graduates can continue their studies in madrasah or other Islamic educational institutions. This means that madrasahs should revise their curriculum: general or general science subjects now constitute about 70 percent of the madrasah curriculum, while the science of Islam only reaches 30 percent.

In 1989, the Indonesian government enacted a new law on the National Education System (UUSPN or the National Education System Act) - later amended in 2003 (No. 20/2003) - where madrasah and other Islamic educational institutions are regarded as subsystems in the national education system. Madrasahs should be made legally equivalent to 'public schools', at the elementary, middle and high levels, and they are also required to participate in the government's nine-year compulsory education program.

Religion is a compulsory subject to be taught at all levels of education, from elementary to university level. This law recognizes the important role of Islamic education institutions in the process of character building and nation building. As a result, as a result of the law on the National Education System (UUSPN), madrasas evolved from religious educational institutions into public schools with Islamic tendencies. As a public school, the madrasah curriculum should be synonymous with public schools run by MoNE. Therefore, madrasahs should adopt the curriculum issued by MoNE. However, to distinguish madrassas from public schools, MORA began to write textbooks for general subjects with the slope of Islam, to enable madrassas to maintain their distinctive identity. With

madrasahs adopting more general education subjects above the usual religious subjects, madrasah students consequently have more lessons to learn, compared to their counterparts from public schools. The madrasah teacher should also understand well in general subjects, so IAIN reopens its science department to equip madrasah teachers to teach these subjects. Furthermore, to accommodate students who wish to pursue higher education, the Indonesian government is increasingly improving the quality of tertiary institutions to enable their graduates to teach better in madrasah. Why is madrasah reform implemented without the opposition or opposition of the Muslim community? The answer lies in two long-held expectations among Muslims; they expect the continued existence of madrasah, and hope that the quality of madrasah education is equivalent to a public school.

Reform of Madrasahs with the National Law on Education. 3/1989 and 20/2003 reap further success. Over the years following the 1994 National Curriculum, issued by the Ministry of National Education, high school graduates (Madrasah Aliyah) were able to record, officials leading the modernization of madrassas are graduates of higher education institutions, such as IAIN. Some of them have advanced degrees from overseas universities in the Middle East and West. Currently there are 14 IAIN and 36 STAIN in Indonesia, 3 and 6 full-EYI UIN. The conversion of IAIN Jakarta to UIN Syarif Hidayatullah Jakarta in 2002, followed by IAIN Yogyakarta, STAIN Malang, IAIN Pekanbaru, IAIN Makassar and IAIN Bandung

In the case of India, the partition in 1947 led to the creation of India as a state with a Hindu majority and other religious minority populations. Islam is India's largest minority religion, with Muslims officially constituting 16.2 percent of the population or roughly 174 million people as of 2001 census. The largest concentrations—about 47 percent of all Muslims in India—live in the three states of Bihar (16.5 percent), West Bengal (25 percent), and Uttar Pradesh (18.5 percent). Muslims represent a majority of the local population only in Jammu and Kashmir (67 percent) and Lakshadeweep (95 percent). High concentrations of Muslims are found in the eastern states of Assam (31 percent) and West Bengal (25 percent), and in the southern state of Kerala (25 percent) and Karnataka (12 percent)

In terms of educational performance and achievement, the Muslim minority population in India generally fares worse than the Hindu population. Consider the enrollment rate of girls in government schools: nationwide, enrollment rates for Muslim girls are 40 percent, compared to a 63 percent rate among upper-caste Hindu girls.

Among Muslims in India, 16 percent of girls from low-income households attend school, compared to 70 percent of those from more

affluent households. This suggests that a family's economic status is an important factor for Muslim-Indian girls' school attendance. Meanwhile, the data collected in this project also suggests a preference among Muslim families for government and private schools, which could be related to the perceived quality of these schools as compared to the quality of education at madaris.

This generalized picture, however, hides important regional and rural/urban variables. Muslims are generally more educated, integrated and prosperous in the Western and Southern states of India than in the Northern and Eastern ones; this could be due to partition, when the more affluent and educated population migrated over the border, to Pakistan in the North and Bangladesh (then East Pakistan) in the East. These regional differences, combined with the rural-urban difference, are striking. According to one study, while only 12 percent of women are illiterate in urban areas of southern India, in rural areas of northern India 85 percent are illiterate[60].

West Bengal has become the first state to begin the modernization of the traditional madrasas with the support from central government. As a result nearly 600 government-recognized madrasas have modern curricula. They offer courses in physics, chemistry, biology, geography, mathematics, computer science, English language and literature, and other regular subjects. Islamic studies and the Arabic language course form a small part of the curriculum. Interestingly, 15 percent of students in these madrasas are non-Muslims[61].

According to Prasenjit Biswas, a professor at North Eastern Hill University, "Madrasas, based on strong intellectual traditions, that draw from other cultures and religions can help overturn the historical divide between Hindus and Muslims."

Critics accuse madrasas of holding Indian Muslims back from advancement, although government surveys found that only 4 percent of Muslims (0.5 percent of Indians) attend a madrasa full-time. But madrasa students view religious studies as one "credential" among many that are available in modern India. Some madrasas are stepping-stones to universities. For others, this religious credential is at times sufficient for achieving students' goals: literacy and schooling, social status in their hometowns, respect in villages where caste prejudice remains strong. Islamic learning and Arabic skills often open the doors to mosque jobs in big cities and in other countries. Religious schools are just as valid for

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[60]Jeanne Moulton, *Madrasah Education: What Creative Associates has learned*, Creative Associates International, Inc.,2008
[61]https://thediplomat.com/2017/03/indias-emerging-modern-madrasas/

seeking job skills as other Indian schools. Theyare also justifiable merely in terms of the personal spiritual development a student attains by becoming an Islamic scholar.

Efforts to stay "politically correct" have contributed to an absence of structured debate and discussion on how best to make modern education accessible to millions of poor Muslim youths so that they get jobs. The government's understanding of and strategy for dealing with madrasas needs to evolve from a black-and-white perception to a more holistic one. The government machinery needs to be sensitized and attempts must be made against allowing the discussion to get reduced to "secular versus non-secular" and "pro-Hindu versus pro-Muslim" debates.

Madrasas, like those run by Vastanvi, can play a vital role in bringing secular and religious education. Since the students are schooled in classical and modern science as well as secular and religious thought, they are better able to spot scriptural distortions. They also tend to be more connected to their own communities as well as to the mainstream society and their stable sense of identity, religious and otherwise, shields them against radicalism. These madrasas are allies in India's fight against extremism[62].

4.2 Identifying Curriculum of Madrasas: Intertwining Between TheGlofirification of The Past and the Need of Modernization

Dalam buku *Muqaddimah* Ibn Khaldun menggambarkan esensi pendidikan Islam yang bermuarapada Pendidikan Qurán dan Hadits. He states, "It should be known that instructing children in the Qur'an is a symbol of Islam. Muslims have, and practice, such instruction in all their cities, because it imbues hearts with a firm belief (in Islam) and its articles of faith, which are (derived) from the verses of the Qur'an and certain Prophetic traditions."

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[62]https://thediplomat.com/2017/03/indias-emerging-modern-madrasas/

A miniature from the Ottoman period of students and their teacher

The mosque became the first learning environment developed for the learning process. In the mosque the student reads books, attends lessons, places to meet scholars, and gets knowledge. Some of the greatest scholars of Islam learned in such a way and taught their students this way as well. All four founders of the Muslim schools of law – Imams Abu Hanifa, Malik, Shafi'i, and Ibn Hanbal – gained their immense knowledge by sitting in gatherings with other scholars (usually in the mosques) to discuss and learn Islamic law.

Some schools throughout the Muslim world continue this tradition of informal education. At the three holiest sites of Islam – the Haram in Makkah, Masjid al-Nabawi in Madinah, and Masjid al-Aqsa in Jerusalem – scholars regularly sit and give lectures in the mosque that are open to anyone who would like to join and benefit from their knowledge. However, as time went on, Muslims began to build formal institutions dedicated to education.

The tradition of *madrasas* and other classical forms of Islamic education continues until today, although in a much more diminshed form. The defining factor for this was the encroachment of European powers on Muslim lands throughout the 1800s. In the Ottoman Empire, for example, French secularist advisors to the sultans advocated a complete reform of the educational system to remove religion from the curriculum and only teach secular sciences. Public schools thus began to teach a European curriculum based on European books in place of the traditional fields of knowledge that had been taught for hundreds of years. Although Islamic *madrasas* continued

to exist, without government support they lost much of their relevance in the modern Muslim world[63].

Based on this review of the content of Islamic education, the following topics are usually taught in educational institutions that focus primarily on Islamic education. Such curricula may exist in exclusively Islamic education institutions, or in institutions that offer a strong dose of Islamic education combined with a general education curriculum:

1. Quranic Interpretation (Tafsir): This subject includes reviews of the classic interpretations of the Quran according to several early scholars such as Ibn Kathir, El- Tabari, and Ibn Taymiyya. In some institutions, the interpretations provided by contemporary scholars such as Sayed Qutb and Mawdudi may also be included.
2. Prophet's Sayings and Practices (Hadith): This subject addresses the processes used to ensure the authenticity of stories and statements related to the Prophet Mohammed, and review of the collections compiled by earlier scholars such as Bukhari and Muslim.
3. Islamic Jurisprudence (Fiqh): This subject includes the methodologies used by various scholars, especially those representing the major four schools of jurisprudence in Sunni Islam (Shaf'i, Hanafi, Malki, and Hanbali), and their rulings on a variety of subjects, usually cataloged under categories such as prayer, marriage, divorce, charity, and jihad. Islamic Basic Beliefs ('Aqaid): This subject focuses on the fundamental Islamic beliefs such as unity of God, existence of angels and Satan, Day of Judgment, heaven, and hell.
4. Arabic Language: As Arabic is the language of the Quran; almost all educational institutions that focus on Islamic education provide education in the Arabic language. Proficiency in Arabic is usually regarded highly in such institutions.
5. Islamic Rituals: This subject deals with how Muslims should perform their rituals such as prayer, fasting, and pilgrimage to Mecca. Fiqh books include elaborate volumes on those subjects.
6. Islamic History: This subject focuses primarily on Islamic history from the time of Prophet Mohammed to the present.
7. Islamic Manners and Values: This subject includes focused education especially for children on proper Islamic manners as preached and practiced in the formative era of Islam; an era regarded by most Islamic scholars as a golden age from which many positive lessons and models may be drawn. In educational institutions that

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[63]http://lostislamichistory.com/education/

offer primarily a general education curriculum, the subject of religion usually includes elements of Islamic manners and values[64].

Madrasahs become one of the educational models held and owned by private educational institutions or under state ministries. Madrasas have a more complex religious content when compared to public schools. Only Pesantren Education Institution can exceed the religious scholarship given to the students. Madrasa has the same identic as school, just different on religious content.

Indonesian Madrassas provide education at three levels: primary, lower secondary and upper secondary. These schools teach the national education curriculum and use extended hours in which to teach basic Islamic education and principles. Students who graduate from the Upper Secondary level of accredited Madrassas are qualified to enter a regular university. The great majority of the Madrassas are privately owned and operated while others operate under the Ministry of Religion. Madrassas are less expensive than public secondary schools and provide access to basic education in rural and urban low-income communities. Hence, they widen access to basic education through more affordable schooling as well as supplying Islamic teaching to those parents and students interested in receiving it[65].

By burying deep into their texts, Zaman is able to show how the madrasas themselves accept certain notions of modernity which enhances their authority[66]Both liberal as well as right wing commentators assume that madrasas are the same across India and that they reproduce a monolithic Muslim identity which is antithetical to other religious traditions as well as secularism[67]

It is against this ideological backdrop that students of the madrasa take to their daily practice. This is not to say that students are passive recipients of madrasa ideology, but that their practice makes sense only in relation to the aforementioned objectives of the madrasa. In their routine, through teaching, learning and other allied processes, madrasa students actively reproduce this ideological construction of the madrasa of which they are themselves part. In the process of this ideological construction,

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[64]Sayyed Farooq Shah, Safdar Rehman Ghazi, Miraj-ud-Din, Saqib Shahzad , Irfan Ullah, *Quality and Features of Education in the Muslim World*, 2015, Horizon Research Publishing, p.2

[65]UzmaAnzar, Islamic Education A Brief History of Madrassas With Comments on Curricula and Current Pedagogical Practices, 2003, p.10

[66]Ibid.,p.8,

[67]Ibid.,p.4

students, who come from different social and cultural backgrounds, acquire a common identity of being members of the community of Ahl-I SunnatwaJama'at, which in their understanding translates as being true Muslim. For such an identity to take root, the madrasa adopts three related strategies which I have called the *dars*, the non-*dars*and the performance[68].

While the debate over the modernization of madrasas continues, there are several madrasas in India initiating change to bring them in tune with modern times. Some recent reform efforts have focused on modernizing the teachings on offer at madrasas. This modernization includes the addition of computer proficiency and English language classes, which strengthen employment potential for students outside of the religious sector. However, the introduction of computer skills at many Deoband-type madrasas is focused only on equipping them with functional literacy and not enabling them to engage with the modern technological revolution[69].

Visionaries like Sir Syed Ahmed Khan and his votaries like Vastanvi were quick to understand the need for a modern education to meet the challenges being encountered by the community[70]

4.3 The Dens of Terror Toward Madrasas; Case of Indonesia and India Madrasas

The growth of radical seeds in Indian and Indonesian madrassas can not be separated from the context of the Afghan war (1979-1989). Many Muslims encounter jihad to Afghanistan. Under the Taliban the politicization of madrasahs has peaked. These developments positioned the madrasa at the heart of the Cold War between the United States and the Soviet Union. The resistance parties and their international supporters transformed madrasas into centres of religious extremism, in order to train and supply new generations of jihadists (religious fighters), in the fight against the Soviet army and the pro-Soviet government of Afghanistan. The Taliban are testament to the depth and extent of politicization of, and radicalism in, madrasa education. By March 2002, when the fi rst post-Taliban academic year started, Sunni madrasas in Afghanistan were already diverted from their traditional educational mandate and character, which once upon a time, as stated by Ghawthie, aimed to educate faithful individuals, equipped with a fi rm understanding of religion and religious obligations, basic life skills and a moral character compatible with the norms and demands of society[71] In contrast, madrasas throughout the 1980s

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[68]*Arshad Alam*, Making Muslims :Identity and difference in Indian Madrasas, p.48
[69]https://thediplomat.com/2017/03/indias-emerging-modern-madrasas/
[70]Ibid.,
[71]Ghawthie, 1968, p. 4.

and the 1990s taught children how to use weapons and guns, kill Russian and government soldiers, and view them as infi dels, and developed in them a narrow understanding of religion and Islam[72]

The building of a stable and moderate, and above all, United States- and Western-friendly state constituted the broader post-Taliban political context. Th is could only take place with the defeat of the military and ideological control of the Taliban.

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It is true that madrasas were used for violence and terrorism in Afghanistan and Pakistan during the years of the anti-Soviet war and the subsequent civil war in the 1980s and 1990s. However, it also needs to be acknowledged that madrasa education in this part of the world entered this phase of its history through political manipulation and intentionally designed processes[75]

Most of the literature on madrasas concur that its students tend towards terrorism when they cannot find jobs aft er graduation. According to Malik, 'Th e fact is, that limited market and job opportunities for the *'ulama* have led to a growing radicalization, as the increasing number of sectarian or communal outbreaks exemplify'. One solution is to include modern subjects into the madrasa curriculum, to improve graduates' employment prospects[76]

4.4 Black, Grey or White; Contrasting Curricula For Muslim Identities

Whether or not this concept is applied is a question that rises amid the growing number of Islamic schools in new trends not only increasing the problem of school management, ie coordination between the two ministries,

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[72]Baiza, 2013, pp. 149–55.

[73]Ghawthie, 1968 , p. 4)

[74](Baiza, 2013 , pp. 149–55)

[75] Yiaha Baiza, Madrasa Education Reform in Afghanistan, 2002–13: A Critique, hal 82

[76] Ibid., 101

but also the more fundamental issue: that is. Islamic curriculum, or more precisely, Islamic knowledge which includes the process of contextualizing secular knowledge.

The dichotomy of religious and non-religious schools is now getting a new form characterized by several Islamic educational institutions that seek to bridge the gap between so-called religious and non-religious knowledge. Al-Azhar schools, for example, have begun to reconcile various branches of knowledge with the teachings of religion (Islam). For example, the school tries to make connections between topics in Biology with the teachings of Islam.

Discussions about the Islamic curriculum can not be separated from the continuing discourse on Islamic knowledge. In general, there are two positions among Muslims about the problem of Islamic knowledge. The first is the view of those who believe that knowledge is not neutral, and that the development of science and technology causes many scientists and ordinary people not to believe in God. For many Muslim scholars, it shows that it is possible, even necessary, to build the way Islam approaches scientific knowledge. It is believed that this approach will not only safeguard the faith of scientists, but more importantly prove that Islam is not a simple religion that deals only with rituals and laws. The second is the view that knowledge must be left neutral and objective.

Over half of Indian Muslim students attend a regular government or private school, in which subjects are taught either in Hindi, English or a local language (Telugu or Tamil for example). The others attend one of three types of schools serving Muslim children (though not every type is available in every community):

Residential madaris, day (non-residential) madaris, and Urdu-medium government schools. Children enrolled in a government school often also attend a maktab for a daily lesson in reciting the Qur'an before or after their school sessions. Maktabs are usually small rooms within or attached to a mosque. Residential madaris are large boarding facilities where the major focus is the high-level study of Islam. Graduates of these madaris become Alim (equivalent to a B.A in Islamic Studies) and Fazil (M.A equivalent and the highest degree from a madrasah). The ultimate objective for most students attending these madaris is to become spiritual leaders for their communities. Residential madaris cater to less than 5 percent of the Muslim population in India and most students who attend these schools belong to poor families.

A day madrasah teaches literacy and numeracy along the lines prescribed by the Indian government, though the curriculum may not be in full compliance with the state curricula. These madaris are community

based and operate on funds collected by the community. Most teachers have an Alim or Fazil degree but no formal teaching credential from the Ministry of Education. Parents generally send their children to these madaris to gain basic grounding in their religion and to get a better education than that provided by nearby government schools, where quality is perceived to be very low. A general estimate is that about 10 percent of the Muslim children residing in rural and urban area slums attend day madaris.

Data on the number of madaris in India and number of children attending them is elusive. Estimates range from 8 thousand to 40 thousand madaris. Following general demographic patterns, while the largest numbers of madaris are in northern and western regions, they are found throughout the country. With limited access to good quality public schools, coupled with increasing identity pride and communal prejudices, poor Northern Indian Muslims tend to find refuge and comfort either in madaris or in the Urdu-medium schools that serve Muslim communities. This is especially true for parents of Muslim girls who believe that their daughters will be safer in an Urdu-medium school

For Indonesian Muslims, formal education is assumed as the best way to provide knowledge and skills for a better future. Muslims are also cautious that such knowledge and skills include religious education. With this content will help the younger generation of Islam Because religion remains an important aspect of their lives, they believe that religious education will provide young people with values and beliefs that can help them cope with an increasingly globalized and secular society.

This tendency is easily captured from the wriggling of Islamic schools that escape the pesantren or the model of Madrasah Education developed by the Ministry of Religious Affairs. By reason of the quality of education and the simplicity or practicality of the religious instruction offered by the school. Such schools, moreover, not only replace the old form of religious school, but also become an alternative for those who are not satisfied with public schools.

The growing trend of Islamic schools does not mean killing pesantren and madrasah. As a symbol of Islamic education institutions these two Islamic Education Institutions will continue to exist. At least for two reasons. Firstly, there are concerns that some Muslims believe about the lack of institutions that train young Muslims to become religious scholars. Therefore, pesantren remains the best alternative for those who believe in the importance of school with "heavy" religious teachings. Second, the ability of the Islamic Education Institute to reformulate educational institutions in accordance with government regulations and community demands. Third, in terms of the costs of these two types of institutions

continue to provide cheap education for low-income Muslim families. Fourth, due to the limited places available in secondary and secondary schools of Islamic Students.

The biggest challenge for both types of institutions is how they accommodate the growing demands of society given their limited human resources and limited funds, as most of them are not publicly funded. The alternative given is to organize a boarding school-based education. Planning lessons from morning until late at night. Or another way to use is to extend school time but not boarding

The development of contemporary democratization characterized by a centralized management paradigm to decentralization has had a major impact on the education system as reflected in the latest legislation. First, local governments (districts) have more authority to manage schools in their areas. Second, the principal has more authority to organize the school by involving school committee members under regulation prepared by the ministry. In addition to impacting the governance of this policy gives more space to all stakeholders to contextualize the curriculum created by the central government. Nevertheless, these changes do not nullify the war of the central government. Following the example of Canada, this policy maintains central government authority to control public policy in education.

In the perspective of Islamic Education, the policy of decentralization and paradigm shifts in Islamic schools will also have a significant impact on shifting the role of government. There are two important issues related to the role of government in this case. The first is the management of Islamic educational institutions, and the second is the role of the central government after decentralization. Recent education laws provide more authority for school leaders to independently manage their schools compared to what is permitted by law especially in the Act (Article 51, point 1) and interpretation of this law. This law clearly shows the political will of the government to give school management more authority to manage the classroom and the school environment itself. Although more time is needed to see whether part of this law has been implemented, at least there are clear rules that support the independence and autonomy of the principal.

The 2004 curriculum design encourages more advanced autonomy. The curriculum adopts the idea of a competency-based curriculum. Although the curriculum is designed by the government, schools and teachers get more opportunities in developing and teaching school subjects. This gap is possible because the government's design only regulates the set of competencies that students must achieve according to their level.

School autonomy provides another gap in the freedom of managing religious teaching. Islamic schools in principle refer to the Education Ministry-oriented schools with a combination of more religious instruction offerings than

Democracy

The question of the relationship between Islam and democracy is a question that often arises when discussing the existence of Islam in a modern social and political context. There are at least two different positions among Muslims regarding the above issues. The first would say that Islam is relevant to democracy. The basic argument for this is that the idea of democracy promoting equality, justice and freedom is also a blend of Islamic teachings. Secondly, believe that democracy is not an Islamic system. According to this view, the Islamic system should be based on the teachings of the Qur'an and Hadith. Democracy does not exist in the Qur'an nor in the Hadith. Moreover, the notion of liberty in the context of liberal democracy differs from the teachings of Islam. The arguments and counterarguments of these two distinct groups may continue, indicating whether Islam fits into democracy.

Those who maintain that Islam can exist in a democratic society can further state that a large number of Muslims now live in democratic Western countries. These Muslims can discover how this system can benefit them as Muslim practitioners. This is because, although democracy is not a perfect system, it provides equal rights and opportunities for people of different religious and ethnic backgrounds. Therefore, accepting democracy is the best attitude that Muslims can offer the world to co-exist with others. Conversely, imposing the Islamic system in the context of a plural society, like the second opinion, is not a workable idea, as other community groups will also promote their own systems. Moreover, those who support this opinion will argue that, in fact, the seeds of democracy have been planted during the early period of Islam when Muslims must find a successor to the prophet as community leader. It is this argument that unites the founders of the Indonesian nation to live in a country that accommodates different believers and treats them equally. Hence, democracy is one of the principles of Pancasila.

Although democracy is widely accepted as a social and political system of Indonesia, there are still a number of challenges and obstacles in its application. One important issue in the discussion of Islam and democracy is the position of citizens as religious people. How to be a citizen who upholds democratic values and at the same time becomes a good Muslim. Of course, a pro-democracy Muslim, will easily answer that is

possible given the fact that Indonesian Muslims have lived in a "democratic" state for many years. The fact is, however, there are a number of challenges that must be faced to make democratic societies, as well as the many challenges that must be faced in becoming a good Muslim.

The challenge for Islamic schools is to continue promoting the idea of democracy to society, not only through textbooks and lectures, but more importantly, through their concrete actions in handling students and society. Issues such as teacher and student rights, Muslim and non-Muslim relations, decision-making in the school context, and student-teacher relationships are among the most important issues that Islamic schools should consider when promoting the idea of democracy.

Gender Equity

The issue of equality between men and women is one of the most controversial issues in the field of religion, including Islam. The question is not because religion considers women the same as men, but also on how religious rules have different effects on men and women. I believe that the majority of Muslims agree that Islam respects women and men alike if they are asked about the position of women in Islam. As a general rule, most Muslims will suggest the fact that Islam is revealed when society does not respect women and it comes to change that. One of the most commonly cited examples in this case is inheritance. Prior to the arrival of Islam, women had no right to receive any inheritance from their deceased husbands or parents. Later, Islam came and changed the convention by giving women the right to share inheritance with other family members, although a woman's right is worth only half of a man. The question in this case is whether the decision to give women the right to inherit the wealth of a deceased family member is the last. Muslim Sorne will say yes, this is the last status of women's right of inheritance as is clearly stated in the Qur'an. Other Muslims will say that this is not the last status, which remains an issue of scrutiny, not the idea that women accept half the proportion of important men, but rather, the idea of respecting women to be understood. Therefore, the improvement of the status of women beginning in the early period of Islam should continue to be promoted until they are equal to men.

As in the case of inheritance, the status of women in education, especially Islamic education, is equally problematic. The early development of Islamic education in Indonesia shows that girls do not benefit from the right to be educated like boys do. Most pesantrens have no place for girls in their early existence. Therefore, women are not important figures in the early history of Islamic education in Indonesia. The most prominent woman who played an important role in breaking the ice was Rangkayo Rahmah

AI-Yunusiah who led the formation of the first female Islamic schools (Madrasah Diniyah Puteri) in Padang Panjang, West Sumatra in 1923 (Yunus, 1992, p.68). This school provides an opportunity for Muslim girls, especially in West Sumatra, to study both Islamic and secular knowledge. However, such schools did not appear in different parts of the country during the early modemization of Islamic schools.

Modemization of Islamic education after the country's independence also has an impact on Muslim women's access to education. Some pesantren began to open a pesantren for girls, and laid the madrassah and even started a joint education, an educational practice that many considered inappropriate in the early development of Islamic education. This development has enabled Indonesian Muslim women to receive an equal education with their male counterparts.

Because women's access to education in many ways depends on their religious and socio-active position, the public's perception of women's social role is one of the determinants of women's educational rights. Fortunatedevelopment shows that the Indonesian Muslim view of women is considered more moderate than Muslims in other Muslim countries. Hassan (2002, p 179) reports that comparing them with their Pakistani, Egyptian and Kazakhstani counterparts, Indonesian Muslims have a more modern view of female roi in sociallife. This shows that Indonesian Muslims are more tolerant of the idea of women playing the same role as men in both family and society.

It is not surprising that Indonesians know that Indonesian Muslim society respects women more than other Muslim countries. One example is the acceptance of a female president by Muslim Indonesia. Although Indonesia's experience of having a female leader is not unique, it reflects the idea that women can take a leadership role in Indonesian society. This fact, however, can not be taken for granted. The political fact that Indonesia has been led by a female president does not mean that an Indonesian Muslim shares the same view of the matter. In fact, when Megawati's party first won the election, a number of politicians prevented him from presidency by stating that it was against Islamic principles to have female leaders. As a result, Abdurrahman Wahid was elected president. Only after MPs see Wahid for not being mam

CHAPTER V
CONCLUSION

the Islamic educational system in Indonesia has been described as "among the most open and innovative in the world" for the willingness of Indonesian Muslim educators to go beyond religious studies to offer marketable skills and general education. Tan argue that most Islamic schools in Indonesia reflect an educative tradition: the inclusion of modern 'secular' (non-religious) subjects, the adoption of student-centred pedagogies, and the provision of a variety of student activities.

In case of curriculum's reformation in Indonesia, the contemporary of madrasas can not be separated from the major reform in Madrasas in 1975. It was the first preliminary step towards integrating the two systems of education in Indonesia. The all students in Muslim schools should receive a general elementary education of at least six years in addition to their religious studies. It was known as the "Three Ministers' Joint Agreement" (SKB Tiga Menteri

In India, the issue of madrasas reform has crucial implications for Muslim education. It also related to the nature of Muslim leadership and for community agendas. The syllabus employed at the Indian madrassas went through a process of gradual transformation over time, corresponding with the changing needs of the state. Until the early sixteenth century, the focus of the madrassas was essentially on fiqh, the details of Islamic jurisprudence.

The paved away in reforming madrasas is not easy. They faced with increasing opposition from militant Hindu groups and large sections of the Indian press and the suspicion of the state, Indian madrasas have had to deal with charges of lending support to radical Islamist movements in Kashmir, Pakistan and Afghanistan, many of whose activists are madrasa students. On the whole, the Indian madrasas have responded by denying any links with these movements, stressing instead their "secular" and "patriotic" credentials, pointing out the great role of the ulema in the freedom movement against the British, opposing the "two-nation" theory of the Muslim League, and preaching harmony between Hindus and Muslims.

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