

## Existentialism in the Development of Islamic Education Institutions: A Portrait of Excellent School Development of Yapita Primary School Surabaya

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### Abstract

This paper describes the development efforts of Islamic educational institution in order to maintain its existence in the midst of competition between educational institutions with various backgrounds of social religious organization communities that surround and underlie them. Yapita Primary School is a portrait of Islamic educational institution that is undergoing the process of development in the hope of becoming one of the best and excellent schools in Surabaya. It has undergone four (4) changes in its development process gradually, they are: First, the *Traditional – isolative* model that only held Islamic education. The second is the *Synthesis* model which is the implementation of *Traditional-Isolative* model with a little general education additions. Third, it brought a balanced education between *Traditional – Isolative* and general education model. Fourth, it integrates two *Traditional-isolative* models and *Western-Modern* model into a curriculum structure and enriched it with *Student Talent-Interest Development* and the excellent characteristics. Changes become necessity to be done so that its existence is still needed and sought by the community in the midst of the similar educational institutions emergence in the vicinity, among others; SD Luqman al-Hakim Hidayatullah Primary School, Muhammadiyah 26 Primary School, and al-Uswah Islamic Primary School.

**Keywords:** Development of Islamic Education, Excellent School, Existentialism

## **A. Introduction**

Existentialism is one of the schools of philosophy that emphasizes the existence of human. In the field of education, in particular, the philosophy of existentialism assumes that learners are not the same as other objects, such as robots that are easily driven by machines and not also an educational object that is easily driven by the education system, Learners should not be able to do the learning process activities if it is instructed by the teacher. For existentialism, learners must be themselves; they have to be able to find the value in them through the freedom of following the learning process which is in accordance with their characteristics, talents and interests (Ekawati, 2015).

The author has not found researches that describes about the practical implementation of existentialism in Islamic education development; however, theoretically it is explained that the purpose of Islamic education, that is to make learners as perfect beings who are able to become *khalifah* (successor) on earth and as a servant of Allah who always run His message, seems to be expected to encourage learners to exist and find their value (Ekawati, 2015).

Producing a generation that exists by having excellent competence in spiritual, social, academic and skill aspect, as expected in Islamic education goals, requires serious efforts undertaken by educational institutions. Educational institutions that make these efforts are commonly called "*sekolah unggul*" (excellent schools).

Excellent schools, in the development of Islamic education, can be realized in various Islamic education programs and practices; which according to Muhaimin (2003) that Islamic education when viewed from educational programs and practices are grouped into four, namely: First, *pondok pesantren* (Islamic boarding school) education; second, *madrasah* education; third, regular education with Islamic nuance; fourth, religion lessons held in public schools. Furthermore, Muhaimin added the fifth which is the Islamic education in the family or in worship place, *majlis ta'lim*, or non-formal institutions.

Excellent schools are schools that are developed to achieve excellent in the educational output (Depdikbud, 1993). It means that the excellent schools are grown not as the conventional schools that developed so far. The schools so far tend to provide standard treatments to all learners and pay less attention to the differences among individual learners; in terms of ability, talent and interests. The potentials possessed by learners are ignored and only following the program prepared by the school. Schools also provide very little opportunity for the development of the abilities, talents, and interests of each learner.

At this time, Yapita primary school is a general educational institution with Islamic nuances since 1949. More than half a century, Yapita primary school is the oldest among other four levels of education (kindergarten, elementary, junior high and high school) under the Islamic Education Foundation *Tarbiyatul Aula*. Being aware of the rapid progress of society due to the flow of globalization, Yapita primary school responded to these changes by transforming the education system into excellent school, since the 2003-2004 academic year. The motto that becomes the school's movement of change is "*Siap Bersaing di Dunia Global*" (Ready to Compete in the Global World).

Yapita primary school effort in becoming an excellent school starts with attempts to improve the quality of human resources, curriculum integration, the quality of

learning, and gradually improve the quality of facilities and infrastructure. What makes Yapita primary school interesting is that this school departs from a regular, traditional school, and is only favored by the lower middle class, yet it bravely to stand out and turning into *school with excellent concept* in the hope that it will be in demand by all levels of society, with the aim of improving the quality of the graduates to become competitive and high-spirited people.

In addition, another interesting aspect of the Yapita Elementary School is that this school, which is a regular school with Islamic nuances, combines four curriculum designed with local uniqueness; it is a combination between the Ministry of Religious Affairs curriculum, the Ministry of Education and Culture curriculum, *LP. Ma'arif* curriculum and *Madrasah Diniyyah* curriculum which is emphasized on the mastery of literature of al-Qur'an, *pegon* (Indonesian but written in Arabic), Arabic and practical worship.

With the uniqueness found in this school, Yapita primary school is suitable to be the object of research on existentialism in Islamic education with the formulation of the problem as follows; how the existentialism of the development of Yapita excellent school which is derived from several aspects, what was done by Yapita primary school in the process of institutional development into an excellent school and why Yapita primary school made an effort to change from regular school to excellent school or at least insightful even though it has already become a famous school.

## **B. Literature Review**

### **1. Existentialism**

The philosophy of existentialism was born in order to give a new thought that is different from previous philosophical theories, especially in the ideas of human being. As an example, materialism sees that principally human is an object, their position is no different from other materials or objects like: stone, grass, etc. Meanwhile; idealism, as another example, only sees human as a subject that controls objects. Both of these philosophies put forward one aspect of human being. In accordance to that case, existential was born to reveal the existence of human being as a whole; that is human consists of physical aspects that are in the material world and internal and spiritual potential that is at the level of ideas (Mahmuda, 2009). Existentialism focuses on the idea of human existence or human way to exist in the world. According to him, the way people exist in the world is different from the way things do. The existence of human beings in the world is able to give meaning to humans and other objects. Meanwhile, objects are not aware of their existence in this world. Therefore, existentialism distinguishes the term how things exist and how human exist. For the existence of things, existentialism uses the term "occur" whereas for human existence uses the term "exist" (Dagun, 1990).

The philosophy of existentialism is often associated with two figures, Soren A. Kierkegaard (1813-1855) and Friedrich Nietzsche (1844-1900) and the most famous figure in the philosophy of existentialism is Jean Paul Sartre, a French philosopher while other figures of this philosophy are Albert Camus, Karl Jaspers, Martin Heidegger, Gabriel Marcel (Angeles, 1981).

Angeles (1981) classifies some of the main characteristics into seven: first, the existence precedes the essence; second, truth is subjective; third, nature does not

prepare moral rules, moral principle is the result of human construction as the accountability for their actions; fourth, individual actions are unpredictable; fifth, every individual has the freedom to wish for his wholeness intact; sixth, individuals cannot help but just make choices; seventh, individual can perfectly become something aside his/her existence.

Moreover, the seven characteristics written by Angeles (1981) in his book entitled *Dictionary of Philosophy* summaries some basic ideas of existentialism which is initiated by some existentialism philosophers. The meaning of the seven characteristics above are: First, the existence of the Latin word "existere", "ex" means out and "sitere" means to make stands. Existence means what exists, what has qualities, what is experienced. The essence emphasizes the "what" of something and existence emphasizes the "thing" of something perfect. So the difference is in its perfection that makes something as existent (Dagun, 1990). Human who exists is the human who wants to move from a possibility to a reality. He is able to actualize his freedom in all actions to make decisions that can determine his life. Therefore, human existence in three levels, namely aesthetic existence (involving art), ethical existence (related to spiritual thought) and religious existence (Dagun, 1990).

Second, according to existentialism, truth is human subjectivity, it cannot be attained abstractly, it is experienced within us. Third, one of the existentialist figures Friedrich Nietzsche argues that the moral displayed by humans is coming from within the human, not the derivation from the outside or the others. The human individual must create moral values for himself (Dagun, 1990). Fourth, Nietzsche was an atheistic existentialism figure; he very openly displays his atheist concept in his idea of morality or ethics. According to him, morality consists of two types; they are slave morality and master morality. He opposed the concept of slave morality since for him the slave morality is developed by Christians who taught that Christian doctrine give people promises about the life of the world and the hereafter which leads to the weak confines. The ideal human is a human with master morality; it is the individual who has a deep understanding that comes from within. Religion, morals, and norms that already exist will only permeate the society. Therefore, a concept of "immoralism" which rejects all existing morality; the real morality is the value that actually arises from within the individual, so that this individual will be the master of his own creation (Dagun, 1990).

Fifth, human has the freedom in shaping himself in accordance with his will and his behavior to carry out his life. Human is able to determine how his life through his courage, his nobility and through the integrated rules encountered in his life so that he is able to form a society (Dagun, 1990).

Sixth, human cannot create himself, human is thrown into existence and bears the risk of his situation and he must be accountable for his chosen existence (Dagun, 1990). Seventh; through existence, a human is able to interpret his existence in the world through various efforts by actualizing the ability possessed to achieve human existence that makes his life toward perfection and meaningfulness.

When adopting Existentialism in the development of education, it requires the realization of the personality of learners who are excellent in the physical, spiritual and intellectual aspects in line with the functions and objectives of national education as stipulated in the Law of the Republic of Indonesia no. 20 Year 2003 on National Education System. The main objectives of Islamic education include the purpose of

physical development, spiritual development and mental development which is classified by Saleh Abdullah as physical-material, spiritual-spiritual and mental-emotional terms. In addition, to produce excellent learners, the three aspects must be developed in an integrated and comprehensive as initiated in the concept of existentialism (Roqib, 2009).

In existentialists view, education is not a factory that produces people as robots which do something only when being ordered, lacks creativity, innovation and high critical power so that human existence is meaningless. Education by existentialists is a process that is organized in order to empower and improve the quality of all potential learners so that they can provide meaningful benefits for their own, others and the world at large (Rukiyati, 2009).

The curriculum design in the concept of existentialism has to be flexible, in accordance with the needs of the educational unit level and the characteristics of the learners. In applying the learning methodology, the existentialist design various learning methods, not limited to one method, learners have the opportunity to choose the learning method according to their desires and learning styles. Learning method is designed to be child and environment friendly, without any violence in learning process. Learners are given the freedom to construct their knowledge with various material choices according to their abilities. Therefore, existentialists reject the equation of curriculum and teaching methods for learners who have different characteristics and needs (Rukiyati, 2009).

## **2. The Islamic Education Development Model**

According to Muhaimin (2003), the model of Islamic education development in Indonesia from the time before its independence until now are divided into two types; they are: Traditional-Isolative and Synthesis models. The Traditional-Isolative Model is a model of Islamic educational development aimed only at producing religious scholars and it does not accept western thought. It purely conserves and develops the religious scholarship. General scholarship is not studied at all in the Traditional-Isolative model. In Indonesia, this first model can be encounter in the practice of Islamic education in traditional *pondok pesantren* (Islamic boarding school). The second model is the synthesis model. It is a model of Islamic education development that combines the old concept of Islamic education with the western educational concept. It is developed with various patterns; they are: first, the synthesis education model that is held with the curriculum content that prioritizes the Islamic scholarship but the pattern of the teaching follows the western education; that is classical teaching. Secondly, the pattern of Islamic education development that prioritizes religious materials that are packed through religious studies, but also limitedly studying general materials that are packed through general lessons. Third, the model of Islamic education designed to balance religious study and general study. Fourth, the pattern of gubernemen study coupled with some religious subjects.

## **3. Excellent School**

Excellent schools have an attempt to give new formulas to learners so they can develop their potential optimally and always feel challenged to keep learning. Excellent school students are expected to have more capabilities compared with students in other

schools, although the inputs have the same competencies but the output is expected to have more. To achieve the expected benefits, all components in the organization of education should be directed to the achievement of the vision, mission, and objectives that have been formulated by excellent schools or schools that call themselves excellent, by maximizing all the potential possessed by students, all members of the school, and schools' stakeholders.

In general, the purpose of an excellent school is as to the national educational goals as set forth in the Law of the Republic of Indonesia Number 20 of 2003 on National Education System Chapter II article 3 (Ministry of National Education, 2003):

“National Education aims to develop the potential of learners to become human beings who believe and cautious to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens”

Furthermore, excellent schools are specifically aimed at producing educational output that has advantages in the following matters: (a) Faith and devotion to God Almighty; (b) high nationalism and patriotism; (c) Extensive knowledge of science and technology; (d) High motivation and commitment in achieving accomplishment and excellent; (e) Social sensitivity and leadership; and (f) High discipline supported by excellent physical condition ”.

From the special purpose of the excellent school above, it can be seen how big the responsibility is borne by schools that want to produce excellent human beings who are not only competitive in the free market but also have physical, psychic, and spiritual strength.

Schools must be able to ensure that all components of education; ranging from learners, educators, curriculum, learning process, and other components it has; should be developed maximally. In its development so far, there are at least three models of superior school development: special schools, special classes, and special treatment. The second and third models can be done by almost all schools in Indonesia, although with certain consequences, such as the incidence of social jealousy in one institution due to uneven management and treatment of learners in the learning process. While the first model can only be done by schools that are deliberately set up to prepare learners who are more capable in order to be able to improve their ability optimally, or regular schools who are eager to change the previous education system to be better, more qualified, and superior. Mutohir (1997) called this model as excellent school. According to him, there are two models that need to be developed, they are: model of excellent school which has superior quality ranging from inputs, teachers, learning process, infrastructure and facilities. This model use input-approach. While the second model is the schools that have students with ordinary quality and then processed them in a superior manner - this second model uses a process approach.

While the model developed by the Ministry of Education and Culture tends emphasis on the first model which applied the input approach with these features (Depdikbud, 1993):

- a. Input with tight selection covering three things.
- b. Facilities and infrastructure that support the fulfillment of learning needs, talents, and interests of students, both curricular and extra-curricular activities.

- c. A conducive learning environment
- d. Teachers who are qualified
- e. The curriculum is enriched
- f. Extended learning time span
- g. The learning process is accountable
- h. Coaching leadership skills
- i. School is projected as agent of excellence

According to Moedjiarto (2002), there are three types of excellent schools: first, schools that emphasize more on the excellence of the input. Second, schools that emphasis more on the excellence of learning facilities. Third, schools that emphasis more on positive learning climate. These three types are similar to those that mentioned by Mutohir (1997) above. It is only that Mutohir divides it into two types, the *first* called the input approach, while the *second* and the *third* are called process approaches. Still according to Moedjiarto (2002), a truly excellent school is a school capable of processing ordinary or even low quality students, becoming high-quality graduates, or at least in accordance with the national standards. Therefore, he proposed an excellent school model with the following characteristics:

- a. Positive school climate
  - b. A school planning system that involves the entire school members
  - c. High expectations of academic achievement
  - d. Effective monitoring of student progress
  - e. Teacher effectiveness
  - f. Instructional leadership that is oriented towards academic achievement
  - g. Involving parents in school activities actively.
  - h. High opportunities, responsibilities, and participation of students at school
  - i. Rewards and incentives at school, based on success
  - j. Good regulation and discipline at school
  - k. Implementation of a clear curriculum
- (Moedjiarto, 2002)

Moedjiarto's statement, which telling that excellent school is a school capable of managing ordinary inputs to be extraordinary, higher or equal to other schools with higher inputs and facilities, is quite interesting to observe for there are schools whose inputs are strictly unfiltered, but their graduates are able to compete with "excellent" schools because they are managed by an excellent process. According to Mujtahid in his article entitled "*Pengembangan Madrasah dan Sekolah Islam Unggulan*" (The Development of Madrasahs and Excellent Islamic Schools), Islamic schools or excellent *Madrasahs* are Islamic educational institutions that have excellent and effective components, cultures and climates, reflected in the human resources (educators, staffs and students), infrastructures, as well as other supporting facilities to produce graduates capable of mastering science and technology skillfully, possessing spiritual robustness (faith and / or Islam), and having noble personality (Mujtahid, 2011).

Another reality suggests there is an excellent school that evolved through the evolutionary system. The school departs from a regular school and develops into an excellent school using process approach, then turns itself into an excellent school using

input approach. There are also schools that evolved through the evolutionary system, as described above, but remain in the process approach and still accommodate the usual inputs. This is what seems to be developed by SD Yapita Surabaya.

### **C. Research Methodology**

The method used in this research is descriptive-analysis, survey model (Ary, 1992). In this model, the data obtained will be presented as is and actually, then analyzed in accordance with the purpose of this study. The data were obtained by survey, either directly or indirectly. The direct survey was conducted during the authorship program, while the indirect one was conducted through interviews with school members.

The data of this study were obtained from two sources, primary and secondary. Primary data obtained from the questionnaire and direct interviews with the Yapita primary school's academic community, including with the Headmaster, homeroom teachers, teachers, staffs, and also the board of the foundation, as well as direct observations of the author during the accompaniment program in Yapita primary school since 2003 until now. Meanwhile, secondary data was obtained from the writings related to the concept of excellent schools and existentialism.

The technique of data collection begins by spreading the questionnaire to the headmaster, educators and education personnel and interviewing the headmaster of Yapita primary school, to get the general description of Yapita primary school and obtain preliminary data on its excellence. After that the author read the writings about excellent school. Then the author sorted the data that can be used as prove for Yapita primary school's excellence. As an analytical material of this paper, the author looks for writings related to the study of excellent schools and existentialism.

### **D. Findings**

#### **1. Pattern of Excellent School Development of Yapita Primary School**

Based on the results of interviews to one member of the YAPITA Foundation (Tarbiyatul Aulad Islamic Education Foundation) it is explained that the Yapita primary school was established in 1949. This school was initiated by KH.Nur Fadlil and continued by his son-in-law, KH. M. Ali Marzuki. Yapita primary school has experienced four educational updates. At first, this educational institution has *surau* education system with pure religious science as the field of study. afterwards, it turned into a *madrasah* with the name of *madrasah* Tarbiyatul Aulad known as MTA. The madrasah is growing rapidly and since 1986 MTA has been incorporated in the form of a foundation led by KH. Ali Marzuki, KH. Abd. Syakur, KH. Hasyim Rowie, KH. Sholeh Mahmud, and KH. Drs. Djalaluddin, M.Pd.I. Furthermore, MTA is transformed into SD Yapita (Yapita primary school) by maintaining its *madrasah* characteristic, by implementing three curriculum and evaluation systems, i.e. Ministry of Religious Affairs (now Ministry of Religious Affairs), department of Education and Culture (now Ministry of Education and Culture), and LP. Ma'arif.

In the development, there is a new regulation which says that educational institution is not allowed to be under two government agencies at once. Therefore, Yapita primary school had to choose between the Ministry of Religious Affairs and the Ministry of Education and Culture. Seeing that the public interest tended to be siding



with primary school (SD) instead of *Madrasah Ibtidaiyah* (MI), then 1 Yapita primary school chose to be stand under the Department of Education and Culture, until now.

In 2003-2004, Yapita primary school began to answer the demands of globalization and competition in the world of education by changing the education system into an excellent school. Many things done by the foundation, the committee, teachers, staffs, parents and the society to make changes to the education system, including:

**a. Heading to a Positive School Climate**

Based on the Yapita primary school’s Headmaster statement about the form of change towards positive school climate can be shown by the existence of a stakeholder involvement in the planning of education program in Yapita primary school. The headmaster states:

*Before Yapita primary school changed to excellent school, the school and the foundation never form a school committee, but after becoming excellent school, a school committee was formed and it consists of parents, society, educational figures and teachers.*

Similarly, a statement expressed by one of the homeroom teachers that “the school committee in Yapita primary school was formed since the school becoming an excellent school”. In addition to the above description, the example of school climate change in Yapita primary school is also can be seen with a sense of belonging and honesty in the school atmosphere.

In accordance with the statement of one of the teachers, the concrete form of the sense of belonging embodied by the school is “the existence of the annual *istighosah* night activity which held in turns at the house of the staffs and educators”.

Meanwhile, a form of honesty that is reflected at school according to the statement of one the teachers (Hj.Faridah) is in every activity, the committee should prepare a report of it. There are several other points that show a positive climate that materialized in Yapita primary school since it has transformed into a excellent primary school. The following is the data of 21 respondents consisting of teachers, educational staffs and parents. They stated that of the four positive school climate indicators, Yapita primary school climate is 100% positive.

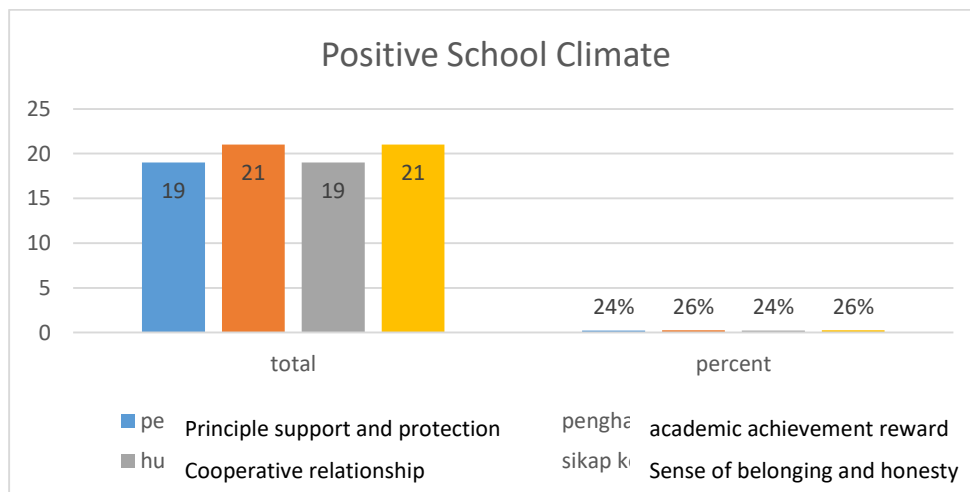
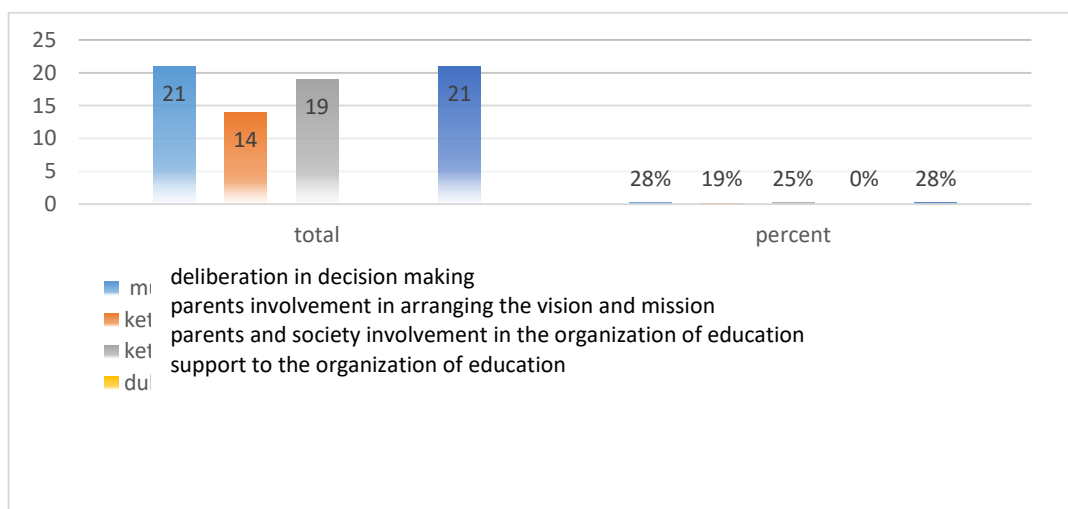


Figure 1: Positive School Climate

**b. School members Involvement in Planning**

Efforts made by Yapita primary school in the provision of excellent school is the involvement of school members in planning the school programs. As one of the homeroom teachers stated that “the involvement of the school members to make decisions through deliberations are usually done at monthly meetings and working meeting every semester”. Similarly, another respondent stated that “the involvement of the school community is manifested in the involvement of the school members in monthly and working meetings”.

In addition to the form of participation in meetings and working meetings, the involvement of school members in the planning activity is by doing socialization of the program to the parents through meetings in the beginning of the year, midterm meeting and semester end meetings. As said by one of the parents of Yapita primary school students in the interview.



**Figure 2. School members Involvement in Planning Activity**

The above chart explained that from 21 respondents who filled the questionnaire stated that the school involves the school members in decision making. 14 respondents agree that parents are involved in developing the mission and vision; Furthermore, 19 respondents stated that parents and community were involved in the education program; while 21 respondents stated that the school program was approved by the parents.

**c. Expectations on Academic Achievement**

One of the indicators of the innovation conducted by Yapita primary school in the development of excellent school is the high expectation of the academic community to the students and teachers’ achievements. Based on the statement of one of the homeroom teachers who have already taught for 31 years confirmed that:

*Before Yapita primary school turns into excellent school, there are no teachers who follow the competitions outside the school, not even at the sub-district level. However, after Yapita primary school became an excellent school, the headmaster demanded teachers to join competitions and it is proven that some of them won in the excellent teacher competitions.*

In addition to the teachers who are required to follow competitions, this teacher also explained that:

*When Yapita primary school becomes an excellent school, the students often follow competitions at sub-district and also the city level and the school get many champions, among them are ananda Ukasyah Muhammad who won tartil al-Qur'an at the city competition. Ananda Hanif, a third grader who won for POR at the city level of competition, and many more achievements obtained by teachers and students of Yapita primary school.*

The teacher's statement above was corroborated by data obtained through questionnaire. All respondents (21 respondents) stated that the school had high achievement expectation when Yapita primary school turned into an excellent school. Here is a chart of the data.

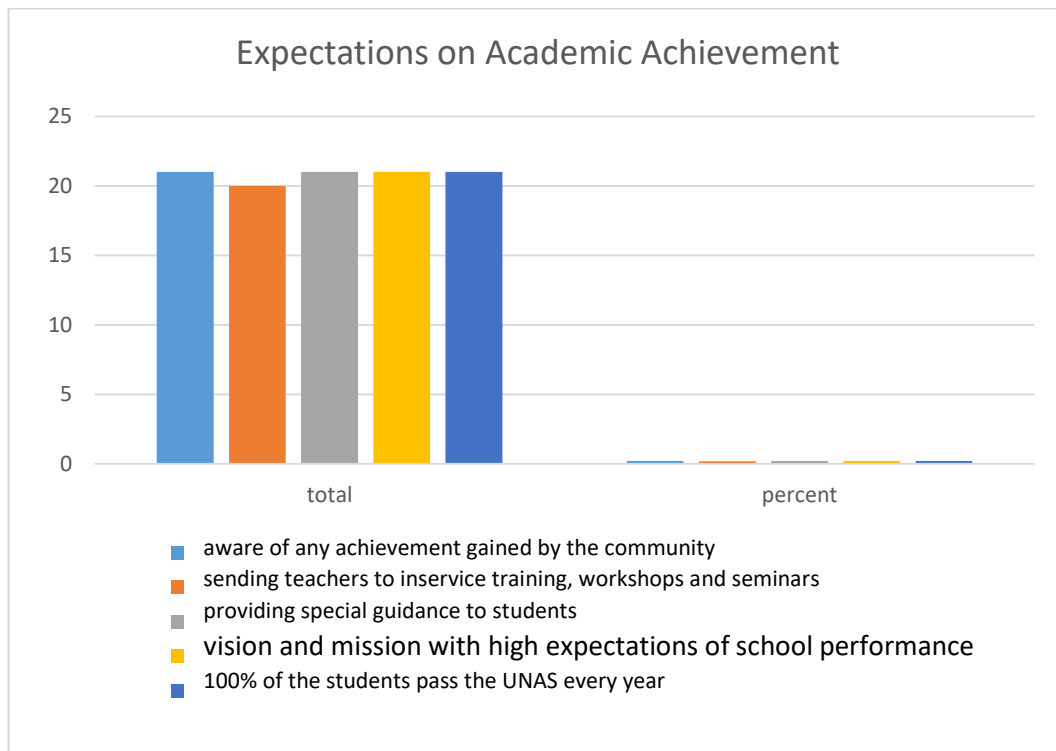


Figure 3: Expectation on Academic Achievement

#### d. Teacher Effectiveness

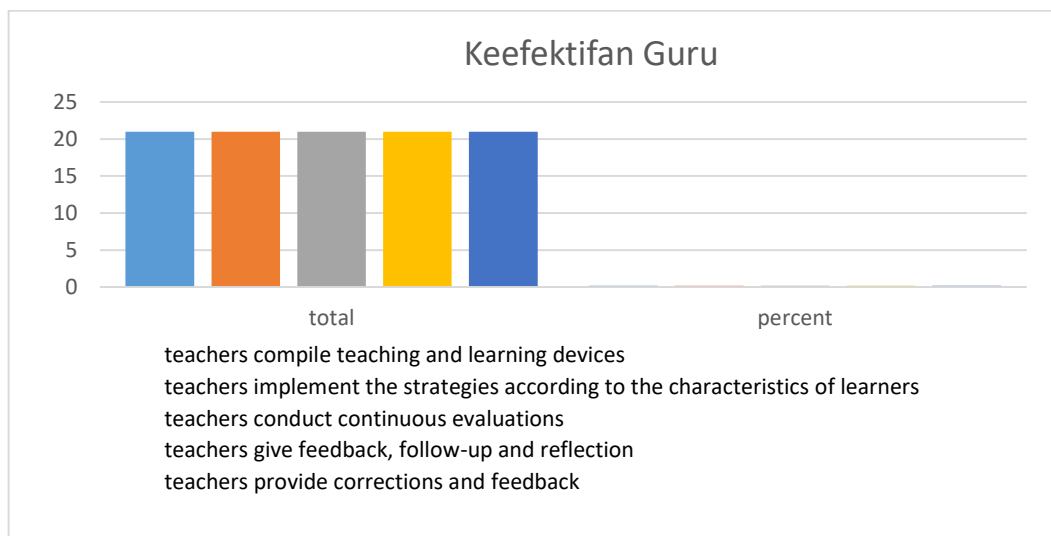
One of the indicators that Yapita is an excellent school is this school has the high effectiveness of the teachers. Based on interviews with the headmaster, the teachers in

this school are required to have high effectiveness in the learning process. According to the headmaster,

*All teachers are required to compile instructional devices and media before they teach. Teachers are required to update their knowledge related to learning strategies; they also need to conduct learning process in accordance with the characteristics of the students and continuous assessment.*

In addition to the effectiveness above, the headmaster said that teachers are also eager to pursue post-graduate studies when Yapita primary school becomes an excellent school.

Based on the statement in the questionnaire filled by the teacher, it is explained that before Yapita primary school became an excellent school, the teachers commonly use the lecture strategy in teaching the students; however, after becoming an excellent school, the teachers are often sent to join workshops. This leads to the variation of the teaching strategy used by the teachers. The data of 21 respondents shows that all respondents stated that teachers have effectiveness in the learning process.



**Figure 4: Teacher Effectiveness**

#### **e. Integrated Curriculum Design**

SD Yapita is a public school with Islamic nuance with a combination of several curriculums. The blend of curriculum is designed to address the competency-based curriculum policy which in its implementation requires the school members to design the curriculum according to local needs. So Yapita excellent primary school's curriculum pattern of development integrates 4 curriculums: curriculum of Department of Education and Culture, curriculum of Ministry of Religious Affairs, curriculum of LP. Ma'arif, and curriculum of Madrasah Diniyah. The integration of the curriculum can be seen in the curriculum design applied in Yapita primary school which is illustrated in Yapita primary school curriculum structure:

**Table 1: Diknas (ministry of education) Curriculum Yapita primary school**

DIKNAS SUBJECTS		LEARNING TIME ALLOCATION PER WEEK			
		I	II	IV	V
<b>group A</b>					
1	Religion and manner education	4	4	4	4
2	Pancasila and Citizenship Education	5	5	5	5
3	Bahasa Indonesia	8	9	7	7
4	Mathematics	5	6	6	6
5	Natural Sciences	-	-	3	3
6	Social Sciences	-	-	3	3
<b>Group B</b>					
1	Arts and Culture	4	4	5	5
2	Physical Education, Sport and Health	4	4	4	4
Total Allocation per week		30	32	36	36
Extracurricular		2	2	2	2

 = Integrated thematic learning

**Table 2: Ma'arif and Kemenag (Ministry of Religious Affairs) Curriculum Yapita primary school**

MA'ARIF & KEMENAG CURRICULUM		LEARNING TIME ALLOCATION PER WEEK			
		I	II	IV	V
1	Aqidah Akhlaq	2	2	1	1
2	Alqur'an Hadist	1	1	1	1
3	Fiqih	2	2	2	2
4	SKI	-	-	1	1
5	Ke-NU-an (NU's)	-	-	1	1
6	Bahasa Arab (Arabic)	2	2	2	2
Total		7	7	8	8
MADRASAH DINIYAH CURRICULUM		ALOKASI WAKTU BELAJAR PERMINGGU			
		I-II	II-III	IV-V	VI
1	<i>Baca, Tulis, Hafal al-Qur'an dan Hadis</i> (Read, Write, Memorize the Qur'an and Hadith)	1	1	1	2
2	Ibadah Praktis (Practical worship)	1	1	1	1
Total		2	2	2	3

In the application of ma'arif and madrasah diniyah curriculum, the learning process does not use printed books with Indonesian writing but students take notes using *pegon* writing. Moreover; for the higher grade students, the guidebook also printed in *pegon*. This characteristic is rarely found in other primary schools.

The madrasah diniyah learning curriculum (read, write, memorize the Qur'an and Hadith) is taught every day before the lesson begins. For the Qur'an reading, the students have to do it by using Qiro'ati Method.

Besides the structure of the curriculum described above, there are also extracurricular activities conducted every Sunday. On Sundays students only pray, listen to dhuha lecture and do extracurricular activities. Here are the extracurricular activities:

**Table 3: Extracurricular Curriculum Yapita Primary School**

Jenis Kegiatan	Time Allocation / Week		
	Grade I & II	Grade III & IV	Grade V & VI
Qasidah Rebana	4	4	4
Musik Islami (Islamic music)	4	4	4
Paduan Suara (Choir)	4	4	4
Seni Baca al-Qur'an (al-Qur'an recitation art)	-	4	4
Seni Kaligrafi (Calligraphy)	-	-	4
Seni Bela Diri/Pencak Silat (Martial Arts / Pencak Silat)	4	4	4
Seni Lukis (painting)	4	4	4
Seni Peran & Puisi (Act & Poetry)	4	4	4
Pramuka (scout)	4	4	4

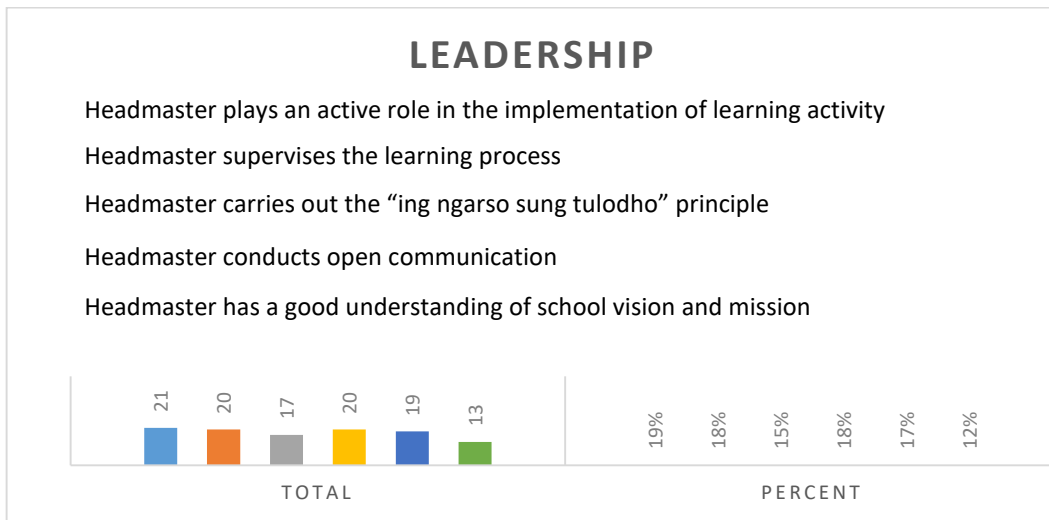
By combining the curriculum of Diknas (now: Dikbud), LP.Ma'arif, Ministry of Religious Affairs and Madrasah Diniyah, which is also supplemented with the enrichment of local content curriculum and extracurricular activities that accommodate various talents of student interest, Yapita primary school has a great opportunity to realize its goal as stated in the vision and mission of the school as well as reaching the target that has been proclaimed together by Yapita school members.

Yapita's rich curriculum composition brings logical consequences: 1) Extended learning time, 2) high potential input need to be developed, 3) Teachers must meet qualification and competency standards, 4) adequate facilities and infrastructures should be provided, 5) Conducive learning environment, 6) active, fun, and accountable teaching and learning process.

**f. Fulfilment of Facilities and Infrastructures**

Based on the observation, Yapita excellent primary school has a 3-story building equipped with adequate classrooms for the sustainability of the learning process. In addition to the classrooms, the library has interesting design to improve literacy programs. Moreover, there are also teachers' room, computer labs, school medical room, toilets, canteens, school cooperative, sports fields and props to make learning activity more interesting.

**g. Leadership**

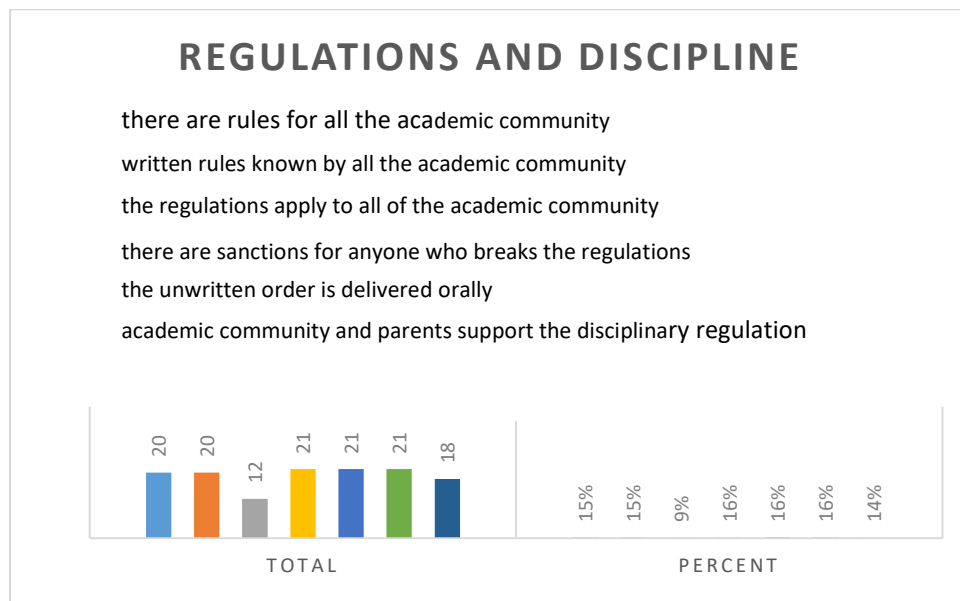


**Figure 5: Headmaster Leadership**

Based on the data obtained from the questionnaire filled by teachers and parents, it shows that the headmaster of Yapita primary school has the competence in accordance with the demands of the society. In addition, the 21 respondents also said that the headmaster plays an active role in the implementation of learning process. The concrete example of the headmaster’s involvement according to the statement of two classroom teachers is “the headmaster actively supervises the learning process and become the role model in maintaining cleanliness”.

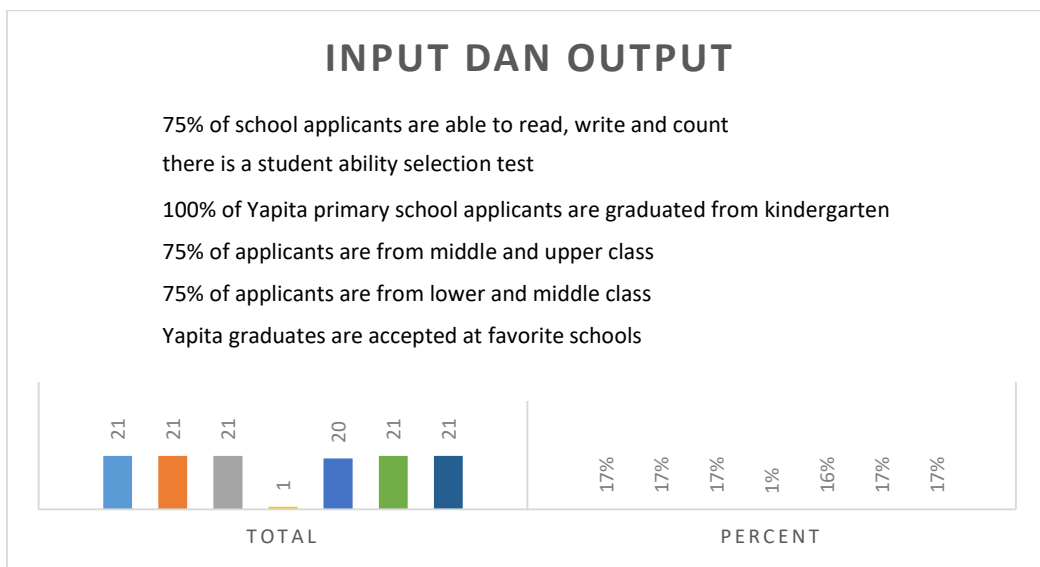
**h. Regulations and Discipline**

The headmaster and one of the teachers said that “regulations and discipline are the most important aspects of developing an excellent school”. In upholding the discipline of the academic community, there are written and unwritten regulations in Yapita primary school which spread through habituation and role modeling. All respondents (20 respondents) said that all of the academicians and parents support discipline and regulations, only 1 respondent simply stated “no”. It proves that discipline and regulations are upheld in Yapita primary school. Below is a chart that based on 21 respondents.



**Figure 6: Regulations and Discipline**

**i. Input and output**



**Figure 7: Input and Output of Yapita primary school**

Based on above chart, Yapita primary school becomes the excellent school not because of the expensive school fees, since according to the data, only 1 respondent who states that the input of Yapita primary school are from middle class society. Moreover, 20 respondents said that the input of SD Yapita come from lower class. It shows that



the excellences of Yapita primary school are not accompanied by the expensive cost since the students of this school are from lower middle class society.

The excellences of Yapita primary school can be seen from the ability of the input of the school that is eligible to study at primary level. This is based on the data that 21 respondents stated that the input of Yapita school are able to do *calistung* (read, write and count).

Learners' *Calistung* ability is tested in the entrance selection test. In addition to excellence in inputs, Yapita primary school also has an excellent output, as 21 respondents stated that the outputs of Yapita primary school are accepted at favorite school. In addition, Yapita primary school graduates have advantages in literacy and rote recitation of the Qur'an and worship practices. For graduates, it is mandatory to conduct an Al-Qur'an graduation first before their school graduation; learners do the reading and memorizing al-Qur'an test and they also have a worship practice test. Another advantage of being Yapita's students is each year 100% of the students pass the national and school exams.

## **E. Discussion**

Yapita primary school's educational development pattern follows the pattern of Islamic education development in Indonesia, which according to Muhaimin (2003), there are two patterns of development of Islamic education, namely: *Traditional-Isolative* model and *Synthesis*. *Traditional-Isolative* model which only organizes Islamic religious education is aiming to produce religious leaders who are expert in the religious knowledge only. Even the religious knowledge is derived from the classical Islamic education criteria and do not want to open themselves to the influence of new thinking. This model of education was once applied in Yapita when it was still employed the *surau* model at the beginning of its establishment, in the period of KH Nur Fadlil leadership. However, it gradually changed and turns to the synthesis model.

The Synthesis Model provides an education that tries to reconcile between Western and Traditional-Isolative models. This model, in its development, has a variety of colors. First, the educational institutions that run the education with the Western pattern, yet the religious content is more prominent. Second, the educational institutions which have Western pattern education with some Islamic religious knowledge addition. The third is the educational institutions with Traditional-Isolative method but has a little bit of general science addition in the learning process. The religious content is more prominent. The fourth is educational institutions that provide education by integrating the two models equally, with Traditional-Isolative and Western (Colonial) (Muhaimin, 2003).

The synthesis model with its variations has also been experienced by Yapita primary school. However, only two of four models have ever been implemented in this school. It started with the Traditional-Isolatif as described above, Yapita primary school has gradually changed the pattern of development. The first synthesis model was done by adding a little general learning material. This pattern was used in KH Ali Marzuki period as the madrasah's leader. The second synthesis method was done by giving Islamic religious education and general education in balance. This method was applied on the period after KH Ali Marzuki leadership.

Nowadays, the second synthesis pattern is not only develop as a combination between the Traditional-Isolative and Western models, but those two models are also integrated into a curriculum structure and enriched with *Student Talent-interest Development* through extracurricular programs and other educational support programs.

Responding to the presence of competency-based curriculum policy which in its implementation requires school members to be technologically literate, especially computer literate, Yapita primary school quickly reorganize its administration system into computer based system, although it is limited to local network.

By seeing the development pattern of Yapita primary school above, it can be inferred that this school tends to make an effort to maintain its existence in facing the competition between the educational institutions that are around. Many primary schools that offer various advantages can be easily found in the surrounding area. Ranging from an *integral school* that become the jargon of Luqman Hakim primary school which belongs to the Hidayatullah foundation, an *integrated school* that become the jargon of al-Uswah primary school, *full day school* which become the jargon of al-Azhar, Muhammadiyah 26, and SD Petra 5 primary schools. The schools which causing traffic jam at Jalan Arif Rahman Hakim, although they have only been established in recently.

In addition, geographically, Yapita primary school is located in a place surrounded by middle class to upper class people. To conquer the market, Yapita primary school needs to have the jargon that will become the identity of the institution. For without it, Yapita primary school which is only known by the natives around the institution, precisely in the Keputih region, that are consisted of middle to lower class people, will not be able to spread its wings to be trusted by urban society who are commonly come from middle and upper class people. if this happens, Yapita primary school will be slumped on the routine of basic education that does not have nothing to do with the efforts of improving the quality. It is because the effort to improve the quality of education is closely related to the operational costs of the schools which getting higher. On the other hand, Yapita primary school is a private school that has to finance the operational needs on its own. The only hope is the donations from surrounding communities and the school users. Therefore, converting from regular school into excellent school is a necessity that has to be done by Yapita primary school so it can attract the attention of middle and upper class people who live in the school environment, both in their capacity as observers of education and as users of education services of Yapita primary school.

In Psychology, the development effort which motivated by a strong desire to maintain the existence and self-meaning in the midst of the society are included into the existentialist way of life (Morris, 1966). This philosophy emerges from one of the philosophical schools that depart from the idea that human as the makers and determinants of thought and everything that circulates in the environment of his life. These existentialists believe that human has a potential existential capacity in his life. Their notion that is very bold, surprising, and inviting controversy is human beings regarded as creators and healers for themselves. Therefore, a human has to dare to confront and overcome the fear of himself, others and even death. The implication of this thought is they do not believe in God and rejects the existence of God. Existentialism which tends to be atheistic was spearheaded by Barth, Tillich, and Bultmann. This atheistic existentialism was further developed by Sartre and Heidegger.

In subsequent developments, existentialism does not only lead to the atheistic, nor orthodox, there was an existentialism led by Soren Abby Kierkegaard, who firmly believes that the existence of God is incarnate in Jesus Christ. The existence of God is so far from human existence. God's existence cannot be reached by limited human mind (Lukito, 2006).

In the education world, existentialism is a view that tries to see and treat learners from all aspects of their life (Morris, 1966). Yapita primary school seems to be so in treating learners. This can be seen from the education program held. From the educational program as described in the previous explanation, at least the Yapita primary school sees its students from the aspects of religion, sociology, and psychology.

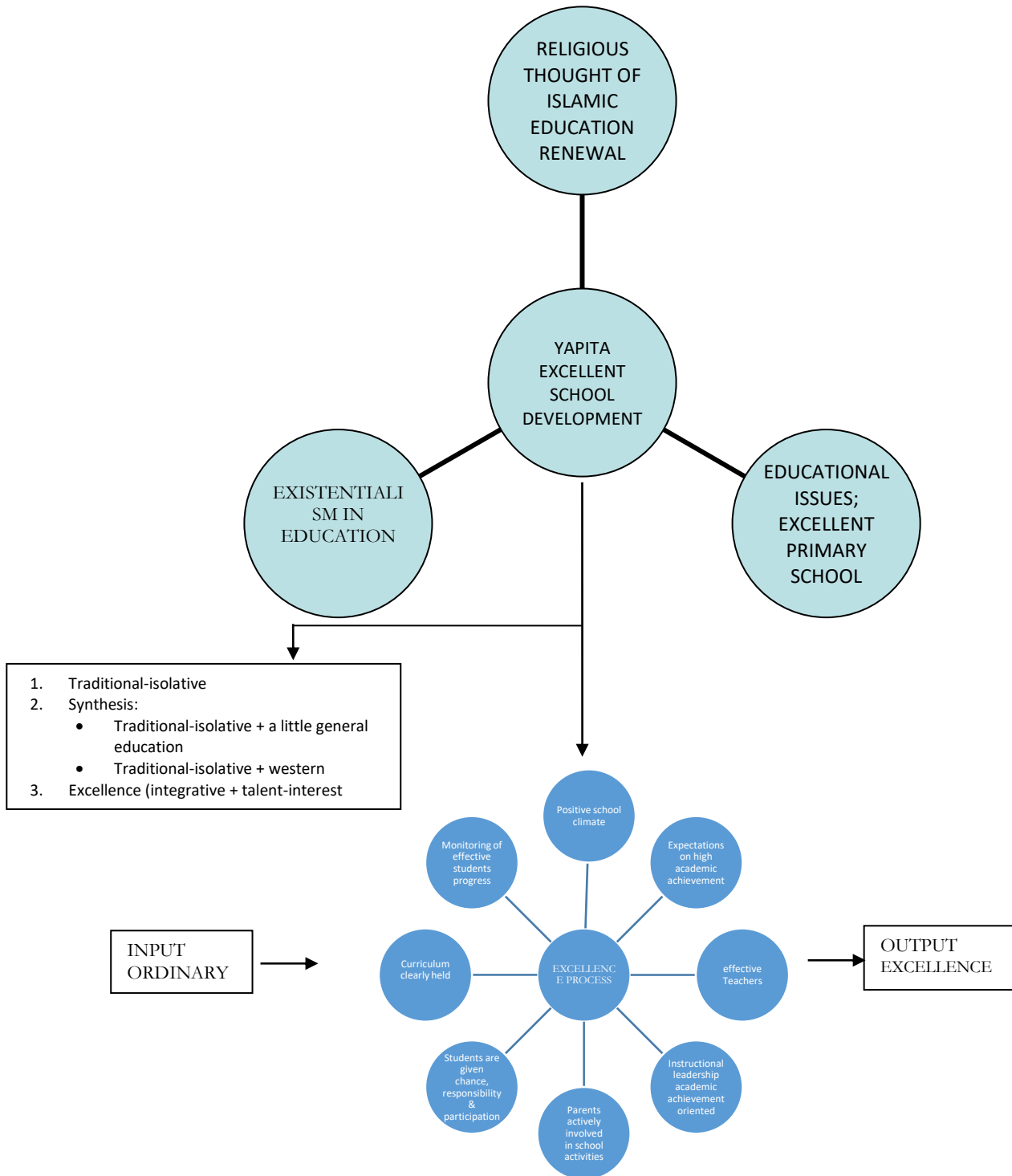
From the religious aspect, Yapita primary school program tries to treat students as religious people. The treatment can be seen from the significant portion of religious education, Al Qur'an up to ten hours per week by integrating the *Qiraati* program into the school curriculum, al-Hadith two hours a week, al-Islam four hours a week, daily worshipping in schools, as well as other activities that support the formation of character as a religious man.

From the sociology aspect, the Yapita primary school program tries to treat students as social beings by providing them with how they live in their families, schools, communities and countries. This material spreads throughout the subjects, especially Social Knowledge, Language (Bahasa Indonesia, Native language, Arabic, and English). It also teaches about how they treat, utilize, and manage the natural potential around them. This material is contained in the Science subject; Information, Communication and Technology (ICT), and Crafts and Arts (*Kertakes*).

From the psychology aspect, Yapita primary school program tries to treat students as human beings who have psychological potential that must be developed. The psychological potential, according to Gardner, has at least eight types of intelligence: linguistic, mathematical, visual / spatial, musical, naturalist, interpersonal, intrapersonal, and physical (Dryden & Vos, 2000).

Linguistic intelligence is formed by providing bahasa Indonesia, Native language, Arabic, and English subjects, with interrelated material content. Mathematical and logical intelligence is built on mathematics and science. Visual / spatial intelligence is built through ICT learning, Crafts, fine arts, painting (extra). Musical intelligence is built through the learning of music (in *Kertakes* subject and extra Islamic music bands), choirs, Qur'anic recitals, *qasida rebana*, and contemporary music. Naturalist, interpersonal, and intrapersonal intelligence is form through out-bond activities, which include: self-conscious and environment conscious, caring for zakat, caring for natural disaster victims, conscious of *shadaqah*, likes to give infaq, Ramadan achievement, echoes of maulid Nabi, Cinta tanah air, clean with faith, and watering plants, ukhuwah roads, visits to community leaders and scouts. Physical intelligence is formed through the learning of Physical Education and Health (*Penjaskes*) and pencak silat extracurricular.

When viewed from Yapita primary school's tips in improving the quality of the output that always innovate in various fields, it can be stated explicitly that this school is a school with excellence insight (Depdikbud, 1993; Mutohir, 1997) though it should continue to be developed to be an excellent school. Below is a chart of Yapita primary school's development pattern to be an excellent school:



## **F. Conclusion**

The excellent school model developed by Yapita primary school experienced four (4) gradual changes. First, the Traditional-Isolative model that only holds Islamic education. Second, a synthesis model which is the implementation of *Traditional-Isolative* model with few general education additions. Third, it brought a balanced education between *Traditional – Isolative* and general education model. Fourth, it integrates two *Traditional-isolative* models and *Western-Modern* model into an integrated curriculum structure between curriculum of Department of Education and Culture, curriculum of Ministry of Religious Affairs, curriculum of LP. Ma'arif, and curriculum of Madrasah Diniyah and enriched it with *Student Talent-Interest Development*.

This curriculum design is the excellence of Yapita primary school and is supported by other aspects of excellence: positive climate, adequate infrastructure, principal leadership, inputs and outputs, stakeholder engagement, discipline and worthy of pride academic achievement of teachers and learners. As Moedjiarto (2002) pointed out that the characteristics of the school are excellence if the school climate criteria are positive, the school planning system involving all school members, high expectations of academic achievement, effective monitoring on students' progress, teacher effectiveness, instructional leadership with academic achievement oriented, parents involvement in school activities actively, high opportunities, responsibilities, and student participation at school, rewards and incentives at schools which based on success, good regulations and discipline in schools, the implementation of a clear curriculum.

Changes made by Yapita primary school, which make it an excellent school and became one of the excellent primary schools in Surabaya, is driven by a strong desire to maintain self-existence and enhance the excellence of Islamic educational institutions, in order to compete with other educational institutions, both managed by the government and private who of course have different vision and mission.

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