

## ISLAMIC EDUCATION MODEL IN MADRASAH IN THE PERSPECTIVE OF ISLAMIC EDUCATION PHILOSOPHY

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**Abstract:** *Madrasah* is an Islamic educational institution that is unique in Indonesia. On this fact, this study tries to explore the philosophical foundation of the existing system in *madrasah*. This research is a literature review. Data analysis uses a descriptive analysis method and philosophical approach. This study results concluded that the Islamic education system in *madrasah* has three philosophical foundations, namely ontology, epistemology, and axiology. The ontology dimension shows the existence of *madrasah* as *tafaqqub fi al-din* to instill the principles of *akidah ahlak*. In terms of epistemology, *madrasah* prioritize religiosity as a scientific development. In the axiological dimension, Islamic education aims to develop people who are oriented towards the afterlife.

**Keywords:** Madrasah, Islamic Education, Philosophy of Islamic Education

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### A. Introduction

*Madrasah*, as Islamic educational institutions, have a unique character and are different from other educational institutions. The primary pillar of the establishment of a *madrasah*'s is the religious and spiritual motivation of the Muslim community to play a role in education. Therefore, *madrasah* are mostly found in remote and rural areas. Another characteristic in *madrasah* that is difficult to find in other institutions is the selfless work ethic. Herein lies the uniqueness of the *madrasah*, which makes it different from public schools. Although educational observers view this work ethic, *madrasah* are handled with improper management. This results in the backwardness of the *madrasah* and the low quality of education.<sup>1</sup>

In this globalization era, according to Malik Fadjar in "*Madrasah dan Tantangan Modernitas*,"<sup>2</sup> also Imam Suprayogo inside, "*Quo Vadis Madrasah: Gagasan, Aksi dan Solusi Pembangunan Madrasah*,"<sup>3</sup> *Madrasah* education is faced with internal and external problems, such as inadequate quality and quantity of teachers, minimal physical facilities and infrastructure, and non-professional management of education, as well as the low quality of student input, generally from the lower middle class.

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<sup>1</sup> Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Jakarta: Prenadamedia Group, 2017), 191.

<sup>2</sup> Malik Fadjar, *Madrasah Dan Tantangan Modernitas* (Bandung: Mizan, 1999), 35.

<sup>3</sup> Imam Suprayogo, *Quo Vadis Madrasah: Gagasan, Aksi Dan Solusi Pembangunan Madrasah* (Yogyakarta: Hikayat, 2007), 91-101.

The opinion of Malik Fajar and Imam Suprayogo can be said to be an outsider to *madrasah*, which is not always acceptable to *madrasah* actors. For *madrasah* actors to establish a *madrasah* cukum, they have several rooms (buildings), several people who are willing to teach, and students who are willing to learn. The views of these experts appear to be philosophical reflections, experiences, and analysis result of documents, literature, or other written data and are not the field studies results.<sup>4</sup>

Thats statement is debatable, is it true that A. Malik Fajar and Suprayogo are outsiders? A. Malik Fajar was the Minister of National Education for the 2001–2004 period and the Minister of Religion for the 1998–1999 period. Meanwhile, Imam Suprayogo is the former rector of the Islamic University of Maulana Malik Ibrahim Malang. Of course they are experienced figures when it comes to madrasahs. Regardless of all that madrasah are truly diverse. Not all madrasah are bad, unmanaged, and have other negative stigma. Several madrasah have made achievements not only in the field of tafaqquh fi al din, but also in other fields. Many madrasah have very complete, modern, and international quality infrastructure. However, some of them have very limited resources.<sup>5</sup>

Therefore, what is the philosophical foundation of Madrasah so that it can have unique characteristics and play a lot in Islamic education? Thus, this study seeks to trace the philosophical roots of the Islamic education system in Madrasah. This research is a research library type using a philosophical approach. Sources of data are obtained from literature, such as journal articles and books. Then the data were analyzed using content analysis. What is new in this research is the philosophical system that can build madrasah institutions in Indonesia. This can be used as a stepping stone for later research related to madrasah. Besides that, it can also be used for the development of other school institutions.

## B. Result and Discussion

### 1. History of Madrasah

Initially, education in *madrasah* rests on a legal basis established, interpreted, and preserved by experts in the Islamic sciences field. In the case of the *madrasah* organization, priority is given in the education curriculum to influential figures and all their supporting fields. On the other hand, fields that are based on rational sciences (science) have received little attention. The main objective of establishing *madrasah* was to offer teaching in "the science of law (*fiqh*)". In the eleventh century, *Nizamiyah madrasah* was founded solely for training fiqh experts (known as *fakih*). In this institution, students from disadvantaged groups obtain scholarships and facilities from the state. Like Abu Hamid al-Ghazali and

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<sup>4</sup> Junaedi, *Paradigma Baru Filsafat Pendidikan Islam*.

<sup>5</sup> Aji Sofanudin et al., "Quality-Oriented Management of Educational Innovation at Madrasah Ibtidaiyah," *Journal of Education and Practice* 7, no. 27 (2016): 179.

his brother, Ahmad al-Ghazali is an example of gifted students in Nizamiyah from the underprivileged class..<sup>6</sup>

Among these *madrasas*, there are separate *madrasah* and teachers for each of the four Sunni schools (*mezhep*). There is also a *madrasah* where several schools of law or, sometimes even the four schools, are taught. At the first *Nizamiyah madrasah*, classes were offered in the subjects of *fiqh* and Arabic, such as morphology (*sarf*) and syntax (*nahiv*), but there is no clear information on whether rational science was also taught there (science). Then, in the thirteenth century, in Egypt and Damascus, apart from *fiqh* madrasah, separate *madrasah* such as Madrasah al-hadis, Madrasah al-tafsir.<sup>7</sup>

According to other sources, madrasa in its development always adapts to the development of science. In the early days, the sciences taught in madrasah were very dominant al-'ilm al-naqliyah, namely knowledge related to the Koran such as tafsir, qiraat, hadith, ushul fiqh and others. In subsequent developments, especially during the Abbasid caliphate, madrasah had taught al-'Aqliyah ilm such as philosophy, mathematics, medicine and others. Why is the madrasah curriculum inclined only to Islamic sciences? In the early days, the primary need for Muslims was Islamic da'wah, so the target of the madrasa was to prioritize adult education. When there were more and more Muslims, the goals of this institution were adjusted accordingly.<sup>8</sup> In addition, the knowledge taught in madrasah is also strengthened by general knowledge to face the challenges of the times.<sup>9</sup>

History records that the education system in the Islamic world began with the creation of a mosque education circle or assembly. The methods of teaching in classical times were very similar to Aristotle's, with the teacher sitting at the front surrounded by students, who were arranged according to the importance or longevity of the study. The education system is commonly referred to as Halqha.<sup>10</sup> Also, there are santri associations, which are very active in Southeast Asia. They involve scholars from the Southeast Asian region. In Southeast Asia, Islamic boarding schools have become centers of study to study Islamic sciences, especially *fiqh*, *faith*, and *Sufi*.<sup>11</sup>

Madrasah or Islamic schools first entered Indonesia in the late 18th century brought by Middle East alumni. They want to reform Islamic education by adopting reforms at Cairo's Al-Azhar University, offering a curriculum that provides general lessons in addition to religious studies as its

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<sup>6</sup> Ahmad Syalabi, *Tarikh Al-Tarbiyah Al-Islamiyyah* (Cairo: Maktabah al-Anjilu, 1960), 249.

<sup>7</sup> Ekmeleddin Ihsanoglu, "The Madrasas of the Ottoman Empire," *FSTC Limited*, 2004, 2.

<sup>8</sup> Muhammad Nasir, "Kurikulum Madrasah: Studi Perbandingan Madrasah Di Asia," *Nadwa* 9, no. 2 (2015): 146, <https://doi.org/10.21580/nw.2015.9.2.524>.

<sup>9</sup> Syed Mahbubul Alam Al-Hasani, "Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century," *Asian Journal of Education and Social Studies* 3, no. 2 (2019): 2, <https://doi.org/10.9734/AJESS/2019/42932>.

<sup>10</sup> Eric Hilgendrof, "Islamic Education: History and Tendency," *Peabody Journal of Education* 78, no. 2 (2003): 66.

<sup>11</sup> Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools In Indonesia and Larger Southeast Asian Region," *Journal of Indonesian Islam* 4, no. 1 (2010): 4.

primary mission. This offer responds to the number of schools established by the Dutch with the European education system. If Dutch schools were specifically for children from noble families and Dutch government officials, then madrasas were present to provide education for poor families at that time.<sup>12</sup>

As these schools became popular, to maintain the sanctity of mosques, they should be entities that have been removed (on site) from the mosque. Thus, this learning environment becomes centered under the concept of *madrasah*, which means a flexible place to give lessons. Mosque schools are required to advance students through the Qur'an to provide a complete understanding of the fundamental issues of values and morality; these institutions are not intended to challenge students in their pursuit of higher analytical thinking.<sup>13</sup>

Lukens Bull also argues that in the Islamic world there are several forms of traditional educational institutions. In many parts of the world, schools that teach religious subjects, including recitation of the Qur'an, *tafsir*, *hadith*, and Islamic jurisprudence (*fiqh*), are called *madrasah*, although the term in modern arabic can refer to any school. In Southeast Asia, they are called various kinds; *pondok*, *pondok pesantren*, and *pesantren*.<sup>14</sup>

## 2. Islamic Education in Madrasah

The word madrasah comes from "*darasa*" which means learning. This word is then tashrifed in the form of eating isim (a word that refers to a place) to become a madrasah which means a place to study for students at low and high levels (TK, SD / MI, SMP / MTS / SMU / MA) or high level (University).<sup>15</sup> It can also change to mudarrisun isim fail from the word darrasa (mazid tasdid) which means teacher. Other meanings of "*darasa*" are being erased, disappearing traces, making obsolete, training and studying.<sup>16</sup> Meanwhile, according to Jonathan Berkeley in "The Transmission of Knowledge in Medieval Cairo, A Social History of Islamic Education", the term "*madrasah*" is related to midrash or midrasha in the Hebrew language, which was used to refer to a traditional learning

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<sup>12</sup> Kusaeri, "The Portrait of Madrasah Aliyah in Indonesia: A Critical Evaluation of the Mathematics Score in the National Examination," *Journal of Physics: Conference Series* 1028, no. 1 (2018): 2, <https://doi.org/10.1088/1742-6596/1028/1/012126>.

<sup>13</sup> Hilgendrof, "Islamic Education: History and Tendency."

<sup>14</sup> Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools In Indonesia and Larger Southeast Asian Region."

<sup>15</sup> Ahmad Salim, "The Madrasa Resistance Against Radicalism," *Nadwa* 13, no. 2 (2020): 317, <https://doi.org/10.21580/nw.2019.13.2.5173>.

<sup>16</sup> Sarah Ashraf, *Religious Education and Training Provided by Madrassas in the Afghanistan-Pakistan Boundary Area* (Swindon: Arts and Humanities Research Council, 2012); Ahmad Syar'i, A Akrim, and Hamdanah, "The Development of Madrasa Education in Indonesia," *Revista Argentina de Clínica Psicológica* 29, no. 4 (2020): 513, <https://doi.org/10.24205/03276716.2020.858>.

institution for the teachings of the Torah in medieval times. The term *midrash* itself is closely related to radicalism in Judaism, which means learned *nukui*, place of study, or home to study the Torah.<sup>17</sup>

Based on the meaning of the *madrasah*, it is known that the term *madrasah* is a place to educate students, eliminate ignorance, or eradicate their ignorance and train their skills according to their talents, interests, and abilities. Not only schools in a simple meaning, but *madrasah* can also be interpreted as houses, palaces, kuttabs, mosques, libraries, mosques, and other places. Even a mother can be categorized as *al-madrasah al-ula* (beginner *madrasah*).<sup>18</sup> According to Fadjar, *madrasah* terminologically means a place or vehicle for children to experience the learning process. This means that, in *madrasah*, a child goes through a directed, guided, and controlled learning process.<sup>19</sup>

In general, madrasah status is personal; *Madrasahs* are sometimes private institutions that lack many aspects. For example, madrasah school teachers do not have sufficient income, book availability is uncertain, and the number of facilities may be low in general. About the situation, the new definition of the *madrasah* is a public school that has Islamic characteristics. The lessons that have this unique characteristic are quite numerous; as a result, this study became a particular aspect of the students. *Madrasah* students attend two types of exams, namely the *Madrasah* Exam and the National Exam. However, the community only counts the quality of madrasah graduates based on their National Examination result. They do not consider other achievements of madrasah students, such as student achievement in intellectual and spiritual intelligence.<sup>20</sup>

The reason is that madrasah schools were deemed inadequate for a long period. As a result, general primary school students have uncertainty and distrust when they have to compete with *madrasah* schools which are always experiencing weakness, disparity, and marginalization. This gap may be one of the reasons why school *madrasahs* are labeled as second-class institutions because the operationalization of school *madrasah* is in a low condition. However, madrasah schools are educational institutions closer to the lower class community because most of these schools are located in villages.

*Madrasah* observers are often unfair in comparing madrasah schools and general schools. Nowadays, people are starting to forget the essence of madrasah schools to teach high religious and noble values so that their students are not trapped in the underworld. The phenomena found in the field show that *madrasah* school students, ranging from *madrasah ibtidaiya*, *madrasah tsanawiyah* to *madrasah aliyah*, do not perform worse adolescent bad behavior. This aspect may be one of the strengths of

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<sup>17</sup> Jonathan Proter Berkeley, *The Transmission of Knowledge in Medieval Cairo: A Social History of Islamic Education* (New Jersey: Princeton University Press, 1992), 7.

<sup>18</sup> Nasir, "Kurikulum Madrasah: Studi Perbandingan Madrasah Di Asia."

<sup>19</sup> A. Malik Fajar, *Madrasah Dan Tantangan Modernitas* (Bandung: Mizan, 1999), 18.

<sup>20</sup> Dwi Istiyani, Zamroni, and Suharsimi Arikunto, "A Model of Madrasah Ibtidaiya Quality Evaluation," *REiD: Research and Evaluation in Education* 3, no. 1 (2017): 30.

*madrasah* compared to conventional schools. In other words, *madrasa* students have a characteristic called *al-akblaq-al karimah*.<sup>21</sup>

### 3. Ontology Side

Islamic religious education in madrasas is called *fi al-din in madrasahs*, namely sincere efforts to understand or deepen religious teachings and practice them in everyday life. Also, *tafaqqub fi al-din* can be understood as an effort to understand the teachings of Islam, which consist of aspects of the Qur'an, hadith, jurisprudence, faith, morality, history of Islamic culture, as well as other sciences that support the understanding of the teachings. Islam is like Arabic.

Three concepts are necessary to understand Islam, namely Islam, Iman, and Ihsan. The three concepts are in fact interrelated with each other and are a unity that can not stand alone. That is, Islam is not valid without faith, and faith is not perfect without *ihsan*. On the other hand, *ihsan* is impossible without faith, and faith is also not possible without Islam first. Thus, the three concepts are interrelated and cannot run alone. *Tafaqqub fi al-din* in the current context can be seen as one of the strategies to combat all the impacts caused by globalization. The Muslim community will inevitably have to face the influence of globalization. Thus, Islamic education in *madrasahs* has a role in giving knowledge, attitudes, and skills to learners in terms of Islamic sciences.<sup>22</sup>

Also, advances in information technology have led to a flood of information, including the case of religious streams (theology). Transnational streams that were previously unknown to the public became known and attracted them. These values flow very profusely into the cultural area, which is very difficult to contain. This phenomenon can threaten the old traditions that have existed in society so far.

*Tafaqqub fi al-din in madrasahs* has five main functions, namely: the function of development, improvement, prevention, habituation, and function of preservation.

1. The function of development. The function of development. Increase the faith and piety of students who are applied starting from the family environment. Learning Islamic sciences in a *madrasah* in Indonesia serves to create Indonesian people who believe and have faith in Allah. Islamic science comprehension does not only make a person have extensive knowledge of their religious knowledge, but they also have awareness in religion.
2. The function of improvement. The learning of Islamic sciences, serves to straighten out the interpretation and practice of the Islamic religion from the influence of teachings from outside that are incorrect or deviant, which can lead to diverting faith.

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<sup>21</sup> Istiyani, Zamroni, and Arikunto, "A Model of Madrasa Ibtidaiya Quality Evaluation."

<sup>22</sup> Junaedi, *Paradigma Baru Filsafat Pendidikan Islam*.

Correct religious understanding will be able to function as a tool to ward off deviant sects that can destroy faith.

3. Preventive function. Ward off negative things from the environment or other cultures that endanger and hinder the development of faith and piety in Indonesian Muslims. The learning of Islamic sciences serves as a filter or deterrent from the influence of foreign cultures, especially the negative western or eastern cultures that are flowing profusely into the world of Muslim culture in this global era. This function is useful for countering the negative impacts of globalization which are currently difficult to contain.
4. Habitual function, namely making the values of al-Qur'an and al hadith as guidance and guidelines for students in everyday life. Habitual function. Making the values of the Koran and al hadith as guidelines and directions in everyday life. Learning Islamic sciences (*tafaqqub fi al-din*) has a function to form the habit of students to live by referring to the Quran and the hadith.
5. Preservation function. Passing Islamic values (*abl al-sunnah wa al-jama'ah*) to the students. Students are also taught to love their homeland.<sup>23</sup>

Thus, Islamic education has a very strategic role in providing correct and precise understanding. Teaching Islamic values from an early age is an important thing. Conversely, a wrong understanding of religion will result in behavior that deviates from the Qur'an and Hadith as well as deviates from the human side.

#### 4. Epistemology Side

Substantively, there are different viewpoints between KTSP (2006) and KBK (2004 and 2013). The Education Unit Level Curriculum is more based on mastery of the material, while the Competency-Based Curriculum is based on the formation of core abilities that students must have, including life skills. In the context of madrasah, life competence has its own identity, especially for pesantren-based madrasah. Integration between *madrasah/pesantren* and communities that have a history and character of *pondok/pesantren* (in the global language is a boarding school) pesantren must be the basis for the formation of a globalization-based madrasah curriculum.<sup>24</sup>

The presence of this institution (madrasah) as an Islamic educational institution is motivated by the spirit emergence of reforming Islamic education in Indonesia. Madrasah as educational institutions that emerged after pesantren and schools adopted the pesantren and school systems. Madrasahs in Indonesia have the same class system as public schools, namely Madrasah Ibtidaiyah with the same 6 years of learning as Elementary Schools, Madrasah Tsanawiyah (MTs) the same as Junior High Schools (SMP) with a study period of three years, and Madrasah Aliyah both public and private the same as Senior High School (SMA) with a study period of three years.

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<sup>23</sup> Junaedi.

<sup>24</sup> Muhammad Thoyib, "Respon Madrasah Terhadap Globalisasi," *JJP XXVII*, no. 1 (2013): 119.

In terms of dynamics and development, madrasah in Indonesia after independence are divided into three phases, namely:

1. Around the years 1945-1974, madrasah emphasized their educational material on religious knowledge and a little general science. At this time, madrasahs were only located within the Ministry of Religion of the Republic of Indonesia.
2. In 1975-1990, three ministerial Joint Decrees (SKB) were introduced. This was important to improve the quality of madrasahs. Some of the contents of this Joint Decree (SKB) are that madrasah certificates are the same as general school certificates, madrasah graduates can continue their education to a higher level, and madrasah students can continue to public schools at the same level. With the implementation of these three ministerial regulations, the existence of madrasahs as Islamic educational institutions is getting steadily and stronger. This will also have an impact on the increase in general knowledge taught in madrasahs, as well as improved physical facilities and infrastructure. Madrasah graduated students also feel the civic effect of the certificate that is converted to the equivalent of a public school certificate in general.<sup>25</sup>

The enactment of Law No. 2 of 1989 concerning the National Education System states that madrasah is a school that is characterized by the Islamic religion. Thus, the curriculum is a school curriculum plus a religious science curriculum as its hallmark. Islamic education is implemented to produce skills based on specific competencies. In this phase, Islamic education is combined with general education, which focuses on the developmental aspects of students, including cognitive, affective, and psychomotor.

According to Mulyasa, the quality and competitive value of a curriculum must still refer to curriculum principles that are based on various aspects, both individual, social, and nationality. In the language of the author, these are referred to as quality curriculum principles, namely;

1. Faith, values, and manners. This principle is adhered to and upheld by the community and affects the attitude and meaning of life.
2. Strengthen national integrity. Strengthen national integrity. Curriculum development must pay attention to strengthening the nation's integrity through education that provides Indonesia's pluralistic society comprehension and civilization progress in the multicultural and multilingual world order.
3. Ethics, logic, aesthetics, and kinesthetics balance. Curriculum development also needs to pay attention to the balance of students' learning experiences between ethics, logic, aesthetics, and kinesthetic.
4. Equal opportunity. Curriculum development must provide a place that empowers all students to acquire knowledge, skills, and attitudes that need to be prioritized in curriculum development.

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<sup>25</sup> Nasir, "Kurikulum Madrasah: Studi Perbandingan Madrasah Di Asia."



5. Information and knowledge technology age. The curriculum needs to develop thinking and learning skills by accessing, selecting, and assessing knowledge to cope with rapidly changing and uncertain situations, which are important competencies in facing the age of science and information technology.
6. Life skills development. Curriculum development by incorporating elements of skills to support life so that students have adaptive, cooperative, and competitive skills, attitudes, and behaviors in facing the challenges and demands of everyday life effectively.
7. Lifelong learning. Education takes place throughout human life to develop, increase awareness, and always learn to understand the world that is always changing in various fields. Therefore, lifeskill-based curriculum development needs to pay attention to lifelong learning abilities that can be done through formal and non-formal education.
8. Child-centered with a continuous and comprehensive assessment. Lifeskill curriculum development must strive to empower students to learn, cooperate and assess themselves to be able to build their understanding and knowledge.
9. A comprehensive approach and partnerships. Lifeskill curriculum development with strengthening curriculum management must consider all learning experiences that are designed on an ongoing basis.<sup>26</sup>

Islamic education is developed according to the needs of each school level. Furthermore, facing the challenges of a pluralistic and complex society with different cultural backgrounds, Islamic education also pays attention to this diversity by providing culture-based education. In its current development, Islamic education also emphasizes character education.

## 5. Axiology Side

The Islamic education paradigm offers a conceptual framework of the ideal human image. Islam has its point of view in interpreting humans, and it also has a way of approaching the human soul that is different from the view of Western materialism. Anthropologically, each nation has a unique understanding of human nature. Islam also provides a special concept about humans. Akhlaq (morals or morals) is part of Islamic education which has its teaching model for students.<sup>27</sup>

The word akhlaq refers to sources of Islamic teachings that recognize the truth of revelation. The set of values developed in morality is living harmony in horizontal communication between humans and vertical communication with God (Khaliq or Creator). Simply put, it is a good relationship between fellow humans and God. Morals and ethics relate to efforts to manage individual interactions for better communication in social life, while morality studies more detail for individuals to maintain

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<sup>26</sup> Mulyasa., *Kurikulum Berbasis Kompetensi: Konsep, Karakteristik Dan Implementasi* (Bandung: Rosdakarya, 2004), 34.

<sup>27</sup> Imam Sutomo, "Modification of Character Education into Akhlaq Education for the Global Community Life," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 293.

spiritual purification (tazkiya al-nafs).<sup>28</sup> Thus, moral values are ethics that are oriented towards an afterlife. The following is a mapping of the philosophical foundations of Islamic Education in Madrasah.

Table 1. Philosophical Basis of Islamic Education Model in Madrasah

Dimensi	Madrasah
Ontologi	As a resistance to the establishment of public educational institutions made in the Netherlands .
	The existence of madrasah is driven by religious motives from the santri or local rural communities.
Epistemologi	Islamic sciences as the main curriculum and general science as an additional curriculum.
	Learning emphasizes the indoctrination approach
Aksiologi	The legacy of religious values to students in order to become good human beings, salde, and pious. (religious and moral)
	Being a perfect human being to gain security in this world and the hereafter is more important than being a smart person.

### C. Conclusion

Based on the description above, it can be concluded that: the Islamic education system in madrasah has three philosophical foundations, ontology, epistemology, and axiology. The ontology dimension shows the existence of madrasah as tafaqquh fi al-din to instill the principles of akidah akhlak. In terms of epistemology, madrasah prioritize religiosity as scientific development. in the axiological dimension of Islamic education that is achieved aims to build human beings who are oriented towards the hereafter.

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<sup>28</sup> Sutomo, "Modification of Character Education into Akhlaq Education for the Global Community Life."

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