

GLOBAL CIVILIZATION MADRASAH BASED ON MOSQUES: ISTIQLAL JAKARTA MADRASAH STUDY

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ABSTRACT

Mosques are places of worship for Muslims. However, the function of mosques is not limited to just being a place of worship, but also as a center of learning, especially in religious education. During the time of Rasulullah SAW, mosques had various functions such as places of worship (prayers), centers for education, teaching, justice, economic empowerment of the people, information centers, military training and government. This research aims to: Describe the role of the Istiqlal Mosque as the main center in the development of Islamic education. Analyzing the Istiqlal Madrasah education program which integrates the values of Islamic education and science and technology. The research results show that Madrasah Istiqlal Jakarta functions as a mosque-based madrasah that supports global civilization. This madrasah is not only a religious educational institution, but also a center for character and intellectual development for the young generation of Muslims who are ready to contribute to the development of a just and prosperous global civilization. Istiqlal Madrasah has several unique characteristics that differentiate it from traditional madrasas, namely: Integrated Curriculum, Innovative Learning Approach, Islamic Character Development, and Openness to the World.

Keywords: Mosque, Global Civilization, Istiqlal Madrasah

ABSTRAK

Masjid adalah tempat ibadah bagi umat Islam. Namun, fungsi masjid tidak terbatas hanya sebagai tempat ibadah, melainkan juga sebagai pusat pembelajaran, terutama dalam pendidikan agama. Pada masa Rasulullah SAW, masjid memiliki berbagai fungsi seperti tempat ibadah (shalat), pusat pendidikan, pengajaran, peradilan, pemberdayaan ekonomi umat, pusat informasi, pelatihan militer, dan pemerintahan. Penelitian ini bertujuan untuk: Mendeskripsikan peran Masjid Istiqlal sebagai pusat utama dalam pengembangan pendidikan Islam. Menganalisis program pendidikan Madrasah Istiqlal yang mengintegrasikan nilai-nilai pendidikan Islam dan sains teknologi. Hasil penelitian menunjukkan bahwa Madrasah Istiqlal Jakarta berfungsi sebagai madrasah berbasis masjid yang mendukung peradaban global. Madrasah ini tidak hanya menjadi lembaga pendidikan agama, tetapi juga menjadi pusat pengembangan karakter dan intelektual generasi muda Muslim yang siap berkontribusi dalam pembangunan peradaban global yang adil dan sejahtera. Madrasah Istiqlal memiliki beberapa karakteristik unik yang membedakannya dari madrasah tradisional, yaitu: Kurikulum Terintegrasi, Pendekatan Pembelajaran Inovatif, Pengembangan Karakter Islami, dan Keterbukaan terhadap Dunia.

Kata Kunci: Mesjid, Peradaban Global, Madrasah Istiqlal

1. INTRODUCTION

As a Muslim, it is important to study Islamic education in order to develop potential in religious aspects. However, in Indonesia, Islamic education is often only considered a "characteristic" of religion-based education. (Amrulloh & Ariyanti, 2023) Prof. Dr. Omar Mohammad At-Toumi Asy-Syaibany explained that Islamic education is a process of changing individual behavior in personal life, society and the surrounding environment,

through teaching as a fundamental activity and an important profession among other professions in society (Hidayat, 2016).

The word “based” consists of the elements “ber” and “basis,” where “basis” means basis, principal, base, or element. In the context of this research, "based" is defined as something that is based on a principle. According to the Popular Scientific Dictionary, a mosque is a place of worship for Muslims. However, in this context, mosques not only function as places of worship, but also as learning facilities, especially in the context of religious education to achieve the goals of religious education. During the time of Rasulullah SAW, mosques had various functions, namely: 1) places of worship (prayer); 2) education and teaching center; 3) justice center; 4) center for economic empowerment of the people; 5) information center; and 6) military and government training centers.

According to Abdehf, the function of the mosque as implemented during the time of the Prophet SAW should continue to be maintained as a universal function. Mosques should not only be places of worship, but also play a role in culture and education, as well as public services in the health and social fields. The Encyclopedia of Islamic Law explains that in the past, mosques played a role in social activities such as da'wah and education, and had political functions as centers of government, state administration and places for political negotiations. The mosque is considered an ideal location for educational activities, because by making it an educational institution, it will be seen that the Islamic sunnah is implemented, the elimination of heresy, the development of God's laws, and the elimination of socio-economic stratification in education. Thus, mosques are the second institution after family educational institutions in forming personality and understanding of religion (Amrulloh & Ariyanti, 2023).

By establishing an educational institution in a mosque, it will be seen that the sunnahs of Islam are alive, eliminating all heresy, developing God's laws, and eliminating the stratification of socio-economic status in education. Thus, the main function of a mosque is not only as a place of worship. However, the main function of the mosque is also as a place of education. In relation to madrasas, Madrasas have played an important role in Islamic education in Indonesia. Mosque-based madrasas have played an important role in Islamic education for centuries. Despite experiencing ups and downs, madrasas still exist and continue to develop to this day. Madrasas in Indonesia are currently facing various challenges, but also have many opportunities to develop in the future.

In an era of globalization full of competition, madrasas are required to equip their students with various skills and knowledge, so that they are ready to compete in the various

fields they choose. This is important to do so that madrasah graduates are not left behind by public school graduates in competing for roles and opportunities in nation building (Aisyah, 2016). The National Education System Law categorizes madrasahs as public schools, so that madrasah graduates have the right to continue their education at state universities, both in the field of social sciences graduates to contribute in various fields and advance the nation.

Madrasah Istiqlal, as a mosque-based madrasah located in Jakarta, has great potential to become a madrasah for global civilization. To make this happen, an in-depth study needs to be carried out with a focus on several aspects including: curriculum aspects, learning approaches, and culture and superior madrasah programs. This research focuses on Madrasah Istiqlal Jakarta as an example of an Islamic educational institution that integrates religious values and science and technology. This research aims to: Analyze the Istiqlal Madrasah curriculum in integrating religious values and science and technology. Evaluate the learning approach used at Madrasah Istiqlal to achieve this integration. Examining the culture and superior programs of Istiqlal Madrasah in supporting the integration of religious values and science and technology.

2. LITERATUR REVIEW

The Existence of Mosques as Learning Centers

Etymologically, the word "mosque" means a place of prostration (Glasse, 2002). According to Quraish Shihab, the term prostration has several meanings. First, prostration can be interpreted as a form of recognition and respect for the other party, such as the prostration of the angels to Adam mentioned in Surat al-Baqarah [2] verse 30. Second, prostration reflects the awareness of one's own error as well as acknowledgment of the truth of the other party, such as the prostration of the Pharaoh's sorcerers after Moses showed miracles and defeated their magic, as stated in QS Thaha [20] verse 20. Thirdly, prostrating means following and adapting to God's decrees or sunatullah, such as the prostration of stars and plants, as mentioned in QS ar-Rahman [55] verse 6. Relating the meaning of the mosque as a place of prostration, we can understand that prostration in this context includes acknowledgment of God's greatness, respect for Him, acknowledgment of one's mistakes, and submission to all the rules of Allah SWT. (Darojat & Wahyudiana, 2014)

In syara' terms, a mosque is a building used as a place of worship for Muslims, especially for congregational prayer (Islam, 2000). The Qur'an states that the construction of a mosque must be based on the motive of piety, as stated in QS at-Taubah [9] verse 108.

Motives that conflict with this goal, such as those aimed at destroying Islam from within or dividing the people, is prohibited according to QS at-Taubah [9] verse 107. Likewise, personal, economic or ideological motives that are contrary to piety are also prohibited. During the time of Rasul SAW, mosques had various functions. M. Quraish Shihab explained that mosques play a role in various aspects, including: as a place of worship (prayer), a place for consultation and communication regarding economic, social and cultural issues, a place for education, a place for providing social assistance, a place for military training, a place for treatment, hall and place to receive guests, place to hold prisoners, place for peace and dispute resolution, as well as center for religious information and defense (Shihab, 1996).

Mosques not only function for worship, especially prayer with all the activities that accompany it, but also have social roles such as education, recitation and other social activities. Apart from that, mosques also have a political function as the center of government, state administration, and a place for various political deliberations. Based on various existing opinions and formal references, the functions of mosques generally include: (Rumina, 2016)

- a. This function is the main function of the mosque. In accordance with the message from the previous verse (QS an-Nur: 36-37), the mosque is a place to remember Allah. As its basic function, the mosque acts as a location for carrying out various formal religious rituals, such as the five daily prayers, Friday prayers, as well as tarawih and Eid prayers.
- b. The social function of the mosque starts from the implementation of congregational prayers and the payment of zakat, which forms the basis of the formation of a solid Islamic community. One of the wisdom of congregational prayer is to connect each individual Muslim with others, instilling a strong sense of attachment based on the principle of monotheism, not based on symbols of groups or other interests. Thus, the mosque functions as a base in forming the *wahidah* community in the context of monotheism (Islam). The concept of the social function of this mosque has been exemplified by the Prophet in the formation of the Muslim community in Medina. The Prophet started from the Quba mosque and made it a center of pilgrimage for Muslims at that time, even he lived in one of the rooms in Quba. In the midst of an increasingly competitive and pluralistic society, this is a new hope to build an ideal community based on holiness. This is also a challenge to reconstruct the social function of the mosque in order to bring the congregation closer together in a community perspective.

- c. **Economic Functions** A society that does not have activities is considered a society that is not developing. One important activity in this case is muamalah (economic) activities. When the mosque functions as a base for the formation of a community that grows and develops based on the concept of monotheism, then every activity in the mosque becomes an integral part of efforts to reconstruct its role and function. One of these functions is to make the mosque a center for community economic development. However, there are challenges in the form of myths that consider mosques only as places to carry out formal ritual worship and close the possibility of the concept of worship in a broader context (ghayr mahdloh). The question is whether this myth will hinder the implementation of a more comprehensive concept of a monotheistic society? Mistakes in understanding and interpreting texts that are considered final can result in divisions within the Muslim community based on certain groups or interests. Therefore, it is very important to restore the role of mosques as centers of cultural growth and social activities based on monotheism.
- d. The educational function of mosques can be divided into two main types. First, education through habituation. This habit involves implementation
- e. formal ritual activities in congregation with consistency with the provisions of time and applicable laws, as a form of basic education in forming a monotheistic community. Second, mosques can function as a means of conveying Islamic teachings through ulama. History shows that in the golden age of Islam, mosques became centers of education, such as Bait al-Hikmah in the al-Mamun era or al-Azhar University which was founded by the Fatimids and still exists today, which was originally also a mosque
- f. The missionary function of mosques is closely related to the educational function, but its scope is broader. The missionary function includes all religious activities involving the transmission, transformation and internalization of Islamic teachings to form a society based on Islamic principles. Philosophically, da'wah means making the best effort in words and actions to make humans better in accordance with Islamic teachings. In Islamic history, the Prophet Muhammad SAW made the Quba Mosque the center of his preaching. From there, he not only fostered the people internally but also sent his friends to spread the message of Islam to various corners of the world.

In the mosque, Muslims learn Islam with the Prophet Muhammad SAW. When they faced questions about the teachings of Islam, Prophet Muhammad became the main source to

answer their questions.(Baharuddin & Umiarso, 2011). Islamic education in mosques is unique because it uses the halaqah (circle) system. In this system, the sheikh usually sits near a wall or pillar of the mosque, while the students sit in a circle in front of him with their knees touching. This approach not only includes intellectual aspects but also touches the emotional and spiritual dimensions of students. In halaqah, students with greater knowledge sit closer to the sheikh, while students with lower knowledge sit further away, seeking to improve their position in the circle through effort and hard work.

In the context of the development of Islamic education in Indonesia, mosques have played a very significant role since the beginning of the spread of Islam. The Muslim traders who came to Indonesia brought their religion along with their profession, and they usually lived in groups in various places, which later developed into trading centers. Around these trade centers, they built simple mosques as places for prayer and daily religious activities. Apart from trading activities, religious activities carried out by Muslim traders also attracted the attention of the local community. This was the beginning of the systematic introduction of Islam which began to spread in various places in Indonesia.

There are several aspects that reflect the values of moral, social education, as well as the cultivation of time management discipline in the Islamic education system in mosques, namely (Rumina, 2016):

- a. Teaching staff at mosques are individuals who do not expect compensation for their services, do not have special specifications in teaching skills, education is not their main job, and they are not appointed by any party.
- b. The subjects taught mainly focused on knowledge originating from the Koran and al-Sunnah, but over time, other fields of study such as tafsir, fiqh, kalam, Arabic and literature also began to be taught.
- c. Students or learners are people who want to study Islam, without age restrictions, come from various circles, and there is no discrimination.
- d. The teaching system used is the halaqah system.
- d. The teaching methods applied include two main methods, namely the bandongan method and the sorogan method.
- e. There is no specific time set for the educational process at the mosque, but usually educational activities are carried out in the afternoon or evening, because this time does not interfere with daily activities and the participants have sufficient free time.

3. METHOD

This research focuses on Madrasah Istiqlal Jakarta as an example of an Islamic educational institution that integrates religious values and science and technology. This research uses quantitative methods to research Madrasah Istiqlal Jakarta. Quantitative methods are used to collect data from samples or populations through research instruments to answer research objectives. The aim of this research is: To describe the role of the Istiqlal Mosque as the main base in the development of Islamic education. Analyzing the Istiqlal Madrasah education program as an educational institution that integrates the values of Islamic education and science and technology.

In data collection techniques, the author uses two methods, namely:

- 1) Carried out by means of participant observation. In this technique, the researcher is directly involved in the activities carried out by the research object. Researchers can act as observers, actors, or a combination of both. Participant observation techniques can provide deeper and richer data about the behavior and interactions of research objects.
- 2) Documentation Study

Documentation study is a method commonly used in qualitative research. This technique involves collecting data from various types of documents, such as books, journal articles, newspapers, official reports, archives, and personal notes. The steps in the documentation study method are as follows:

- a. Determine the type of document that is relevant to the research focus. Researchers need to select documents that contain the information needed to answer research questions.
- b. Search and collect documents. Researchers can search for documents in libraries, archives, museums, the internet, and other sources.
- c. Read and analyze documents. Researchers need to read documents carefully and note down relevant information. Researchers also need to analyze the information to identify patterns, themes, and meaning.

4. RESULT AND DISCUSSION

4.1 The Role of Madrasas in Islamic Education Institutions in the Era of Global Civilization

Madrasahs as Islamic educational institutions began to be established and developed in the Islamic world around the 5th century AH or the 10th and 11th centuries AD. Madrasahs were first founded by the people of Naisabur, but their spread is better known through the efforts of Nizham al Mulk, minister of the Seljuq Kingdom. , who founded the Nizhamiyah Madrasah in 1065 AD. Gibb and Kramers noted that after the founding of the Nizhamiyah Madrasah, the largest madrasah was founded by Sholahuddin Al-Ayyubi. At that time, Islam had experienced extensive development in various sciences with various schools or schools of thought and thought. The sciences taught in madrasas include not only sciences related to the Qur'an and Hadith, such as the sciences of the Qur'an, Hadith, Fiqh, Kalam Science, and Sufism, but also philosophy, astronomy, medicine. , mathematics, as well as various fields of natural and social sciences.(Nasr, 1986).

According to Muhaimin in Enung K. Rukiyati, the presence of madrasas as Islamic educational institutions is based on several backgrounds, including (Rukiati & H, 2006):

- a. As a manifestation and realization of reform in the Islamic education system.
- b. Efforts to improve the education system so that graduates have the same opportunities as public schools, such as in terms of equal employment opportunities and obtaining diplomas.
- c. There is a mental attitude among several groups of Muslims, especially Islamic boarding school students, who are impressed with the Western education system as a modern education model resulting from acculturation.

In the early days of the development of Islamic education, there were two types of educational and teaching institutions. First, Kuttab, which functions to teach children writing skills, reading the Koran, and the basics of the Islamic religion, so it is basic level education. Second, mosques that hold halaqah provide further education about various sciences at that time.

Halaqahs in mosques gave birth to great scholars in various fields of Islamic religious knowledge and became the forerunners to the emergence of schools or schools of thought. schools of science, known as "Madrasas." Through this halaqah, scholars from various schools of thought developed their teachings. Various branches of science that developed at that time were taught in mosques, which functioned as the main educational and teaching

institutions in the Islamic world. The birth of madrasas in the Islamic world is basically an effort to develop and perfect these zawiyahs, in order to accommodate the growth and development of science and the increasing number of students.

Madrasas as Islamic educational institutions have significant strategic potential in the era of modern civilization. This potential comes from internal and external factors of Muslims. For example, in Indonesia, Muslims are the majority and have deep connections with Islamic educational institutions (Hafid et al., 2022).

Apart from that, Islamic educational institutions have a long history and have been proven to exist from the pre-independence era to the reform era. This institution is able to survive sustainably even though it does not receive full financial support from the government. Plus, in terms of quantity, the number of Islamic educational institutions in this country is so large that they can accommodate many students. Apart from that, there are also adequate experts and human resources available (Sutrisno & Suyatno, 2015).

Madrasas initially emerged from the teaching and education of the Islamic religion through the recitation of the Koran and books carried out in homes, surau, mosques, Islamic boarding schools and other places. Over time, madrasahs have experienced changes in their institutional form, subject matter (curriculum), methods and organizational structure. As Islamic educational institutions, madrasas function to connect the old system with the new system, by maintaining old values that are still relevant and adopting new things in science, technology and economics that are beneficial for the lives of Muslims. (Nizar, 2009).

The government is trying to increase the competitiveness of madrasas in the global arena and modern civilization through the Ministry of Religion in various ways, including the following: (Umar, 2016).

- a. State Madrasah
- b. Madrasah compulsory education (MWB)
- c. Madrasas and schools at Islamic boarding schools
- d. Madrasah with boarding system
- e. Religious madrasas
- f. Madrasah skills program
- g. Model madrasah
- h. Integrated Madrasah.

The emergence of various forms or models of madrasas developed by the Ministry of Religion shows efforts to develop and reform madrasas so that they can meet the needs and

demands of this era of modern civilization. The hope is that madrasa graduates can compete with public schools and meet the needs of today's society. Of course, madrasa reform requires careful thought and implementation, because apart from wanting to maintain traditions such as the strong teaching of religious subjects in the madrasa environment, it is also necessary to develop general subjects to face the demands of the times.

Challenges that continue to change and always demand harder efforts mean that education must immediately carry out reforms so as not to be left behind by other fields. At least, there are two main aspects that need to be reformed, namely education management and academic culture (Sutrisno & Suyatno, 2015). This emphasizes how important it is to reform madrasas so that they can compete and meet the needs and demands of this era of modern civilization.

4.1.1 Istiqlal Madrasah as a Mosque-Based Institution

Currently, Madrasas as Islamic educational institutions have an important role in educating the younger generation of Muslims. In the modern era which is full of challenges and changes, madrasas need to adapt and innovate to remain relevant and contribute to building an advanced society with noble morals.

Mosque-based madrasas, which are often referred to as madrasah diniyah or TPA, are Islamic educational institutions that use mosques as places of learning. Mosque-based madrasas generally have the following characteristics: Integrated with a mosque, focus on Islamic religious education, such as reading and memorizing the Koran, studying hadith, and basic fiqh, study time is usually held outside prayer times, such as in the afternoon or evening, teachers are usually taught by ustaz or ustazah who have good religious knowledge.

In its development, madrasahs have developed educational methods and concepts that aim to prepare the young generation of Muslims who not only have in-depth religious knowledge, but also have the ability to contribute to building a just and prosperous global civilization.

Table 1. Characteristics of Mosque-Based Madrasas and Global Civilization Madrasas

Mosque Based Madrasah	Global Civilization Madrasah
Integrated with the Mosque	Integrated curriculum: MPG combines Islamic religious education with general education, science, technology and life skills.

Curriculum: Focus on Islamic religious education, such as reading and memorizing the Koran, studying hadith, and basic fiqh	Innovative learning approach: MPG uses active and participatory learning methods, thereby encouraging students to think critically and creatively.
Study time: Usually held outside prayer times, such as in the afternoon or evening.	Character development: MPG focuses on developing an Islamic character that is moderate, tolerant and has a sense of global responsibility
Instructor: Usually taught by ustaz or ustazah who have good religious knowledge.	Openness to the world: MPG prepares students to interact with the global world and contribute to building peace and justice.

Source: Istiqlal Madrasah Jakarta Office

Madrasah Istiqlal, a mosque-based madrasa in Jakarta, has great potential to become a madrasa for global civilization. This can be achieved through in-depth studies that focus on several aspects, namely:

- 1) Curriculum:
 - a. Developing a curriculum that combines strong Islamic religious education with quality general education that is relevant to current developments.
 - b. Implementation of a curriculum oriented towards character development and 21st century skills, such as critical, creative, communicative and collaborative thinking.
- 2) Learning Approach
 - a. Application of innovative and active learning methods, such as project-based learning, problem-based learning, and collaborative learning.
 - b. Utilization of information and communication technology (ICT) in the learning process.
 - c. Development of mosque-based learning to instill religious values and strong character in students.
- 3) Excellent Culture and Programs:
 - a. Instilling a madrasa culture based on Islamic values that rahmatan lil alamin, such as tolerance, peace and compassion.
 - b. Building a madrasah environment that is conducive and inspiring for students to develop and learn optimally.
 - c. Developing character and leadership development programs for students to prepare them to become future leaders.

- d. Organizing superior programs that focus on the integration of religious values and science and technology, such as the tahfidz Al Qur'an program, science olympiads, and robotics.

Madrasah Istiqlal is a madrasa or Islamic-based school located within the Istiqlal Mosque in Jakarta, Indonesia. Istiqlal Madrasah uses part of the building within the Istiqlal Mosque complex, providing education from Play Groups & Raudhatul Athfal (PAUD), Ibtidaiyah (SD), Tsanawiyah (SMP) and Aliyah (high school). The pillars of excellence at Istiqlal Madrasah are Akhlakul Karimah, Science, Language, Information and Technology, Nationalism (Al-Nur et al., n.d.).

Istiqlal Madrasah as a one-roof Madrasah began with the implementation of the Islamic Kindergarten/Raudhatul Athfal on July 26 1999 at the direction of the Chairman of the Istiqlal Mosque Management Executive Board at that time, Drs. H. Mubarak, M.Si. The implementation of the Istiqlal Islamic Kindergarten was determined by decree Number: 14/SK/BPPMI/VII/2001, with the person in charge being Mrs. Hj. Nibras OR. Salim (general chairman of BPTKI at that time), which in subsequent developments was called early childhood education (PAUD). The number of students in the first year is 4 (four) people. On July 1 2004, at the request of POMG (now the School Committee), an Islamic Primary School was held, which at that time used the term group C, considering that at that time there were no educational standards as determined by the government. The number of students in the first year was 8 (eight) people.

On July 1 2007, based on the decision of the Indonesian Minister of Religion, Dr. H. Muhammad Maftuh Basyuni, an educational institution located at the Istiqlal Mosque which was previously under the supervision of the Indonesian Ministry of National Education, changed its status to being under the supervision of the Indonesian Ministry of Religion with the name Madrasah Istiqlal Jakarta. At the same time, under the instructions of the Minister of Religion, the Istiqlal Tsanawiyah Madrasah was organized with a total of 2 (two) students in the first year. On July 1 2012, MA was established, and on July 1 2023, IBS was held.

Table. 2 Education Level Programs

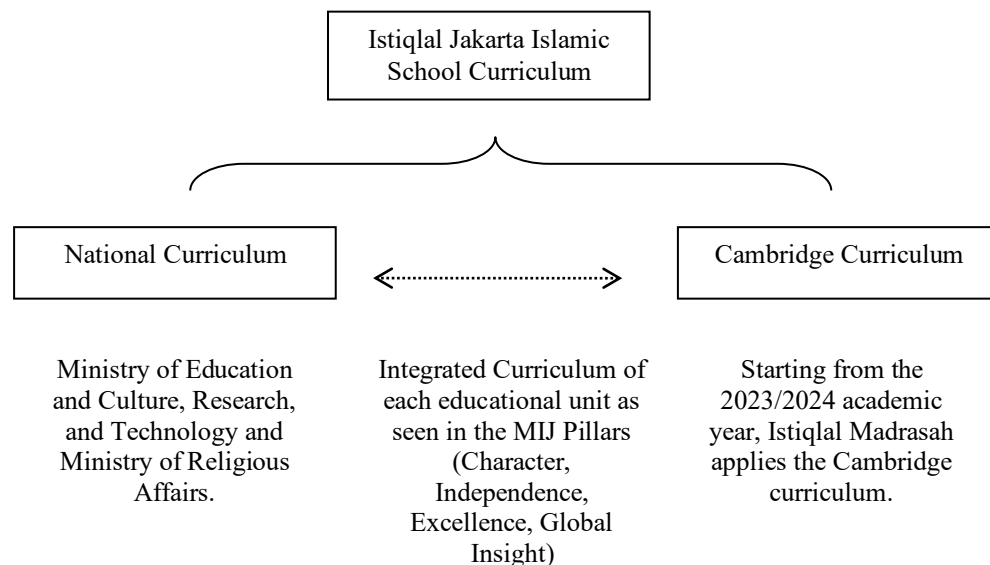
Istiqlal Madrasah Jakarta Education Level	Program
Raudhatul Atfal	<ul style="list-style-type: none"> · Instilling the values of Religious Life · Character education and example of the Prophet Muhammad SAW · The National Curriculum has a central approach containing STEAM and Loose Parts · Parent and community based schools · Instilling National and cultural Values
Madrasah Ibtidaiyah	<ul style="list-style-type: none"> · Cambridge Curriculum · Al-Qur'an · Science · Language · Study Visit · Tahfidz AL-Qur'an · Tahsin Tilawati Method · Qur'anic Camp · English Camp
Madrasah Tsanawiyah	<ul style="list-style-type: none"> · Cambridge Curriculum · Student Research · Exhibition · Social and Science Camp · Specialized Class · Tahsin and Tahfidz Qur'an · Islamic Habitual Activity · Student Training Program · Muslim Character Building · English Camp
senior High School	<ul style="list-style-type: none"> · Cambridge Curriculum · Research Program · Boarding School · Al-Qur'an (Tahsin & Tahfidz) · Multimedia · Language · English Camp · Akbar Ramadhan Islamic Boarding School

In terms of institutions, Madrasah Istiqlal has become one of the first mosque-based Islamic education centers to combine the National Curriculum and Cambridge International Education. Madrasah missions include: Practicing the values of religious life based on Faith, Islam and Ihsan, Improving professional, effective, efficient and accountable madrasah management. Improving excellent service to madrasah residents and the community. Implementing the program *bilingual* (bilingual), science, information and technology .

Increasing graduates who can compete at regional, provincial, national and international levels.

Istiqlal Madrasah is committed to becoming a center of excellence for Islamic education that produces graduates who are able to contribute positively to the progress of the nation and religion. Based on the basis of the formation and vision and mission of the madrasah, it shows that the Istiqlal madrasah has integrated mosque-based education into the openness of global civilization.

Picture 1. Istiqlal Jakarta Islamic School Curriculum



Source: Istiqlal Madrasah Jakarta Office

In terms of curriculum, Madrasah Istiqlal implements three curricula, including: Madrasah Istiqlal uses the National Curriculum issued by the Ministry of Education and Culture, Research and Technology and the Ministry of Religion. Istiqlal Madrasah starting from the 2023/2024 academic year applies the Cambridge Curriculum for classes I, VII, & X. Registered School ID177. Cambridge Curriculum is an international curriculum adopted in many countries. The Cambridge curriculum emphasizes the development of critical thinking and problem solving skills. The Cambridge curriculum also provides students with opportunities to learn English. Curriculum with integration of each education unit which can be seen in the MIJ pillars (Character, Independence, Excellence, Global Insight). Based on these three curricula, it shows that Istiqlal Madrasahs combine Islamic religious education with general education, science, technology and life skills.

In terms of learning approach, Madrasah Istiqlal Jakarta Learning Approach: Integrating Islamic Values and Technology, this can be seen from

implementation of national, international and integrated curricula. The following are some key elements of the learning approach at Madrasah Istiqlal:

1) Islamic Values Based Approach

- a. Instilling Akhlakul Karimah: Madrasah Istiqlal instills Islamic values such as honesty, discipline, responsibility and love for others in every lesson and school activity.
- b. Learning the Quran and Hadith: Understanding the Quran and Hadith is the main foundation in education at Istiqlal Madrasah. Students are taught to memorize, understand, and practice Islamic values in their daily lives.

2) Science and Technology Based Approach

- a. Strong Science Curriculum: Madrasah Istiqlal implements a quality science curriculum to prepare students to face the challenges of the modern era. Students are taught various scientific concepts and theories with creative and innovative methods.
- b. Utilization of Technology: Istiqlal Madrasah utilizes information and communication technology (ICT) in the learning process. Students use a variety of digital devices to study, complete assignments, and collaborate with friends.

3) Language Based Approach

- a. Arabic and English Learning: Istiqlal Madrasah emphasizes the importance of language skills in the global era. Students are taught Arabic and English in a communicative and fun method.
- b. Effective Indonesian Language Teaching: Indonesian as the national language receives special attention at Madrasah Istiqlal. Students are taught to communicate well and understand various texts in Indonesian.

4) Character-Based Approach. Formation of Islamic Character: Madrasah Istiqlal focuses on developing an Islamic character that is moderate, tolerant and has a sense of global responsibility. Students are taught to respect differences, be critical, and be able to solve problems well.

5) Collaboration and Creativity Based Approach

- a. Project Based Learning: Madrasah Istiqlal encourages students to learn through collaborative and creative projects. Students work together in teams to complete assignments, solve problems, and produce innovative work.

- b. Creativity Development: Madrasah Istiqlal provides space and opportunities for students to develop their creativity, whether through art, music, science or technology.
- 6) Active Learning Based Approach
 - a. Varied Learning Methods: Istiqlal Madrasah uses various interesting and interactive learning methods, such as discussions, presentations, field studies and simulations.
 - b. Continuous Assessment: Madrasah Istiqlal implements a continuous and comprehensive assessment system to measure overall student development.

The learning approach applied at Madrasah Istiqlal Jakarta shows the madrasa's commitment to producing a young generation of Muslims who have noble character, are intelligent, and are able to adapt to current developments.

5. KESIMPULAN

Madrasah Istiqlal Jakarta was established as a mosque-based global civilization madrasah. This madrasah is not only a religious educational institution, but also a center for developing the character and intellect of the young generation of Muslims who are ready to contribute to building a just and prosperous global civilization. Istiqlal Madrasah has several characteristics that differentiate it from traditional madrasahs, namely:

- 1) Integrated Curriculum: Madrasah Istiqlal combines Islamic religious education with general education, science, technology and life skills.
- 2) Innovative Learning Approach: Madrasah Istiqlal uses active and participatory learning methods, thereby encouraging students to think critically and creatively.
- 3) Islamic Character Development: Istiqlal Madrasah focuses on developing an Islamic character that is moderate, tolerant and has a sense of global responsibility.
- 4) Openness to the World: Madrasah Istiqlal prepares students to interact with the global world and contribute to building peace and justice.

Madrasah Istiqlal Jakarta shows its commitment to producing a young generation of Muslims who not only have in-depth religious knowledge, but also have superior intellectual abilities and character to contribute to building a harmonious and prosperous global civilization.

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