



MADRASA AS A RECEPTACLE FOR FOSTERING ISLAMIC FAITH

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Abstract: Today, the development of Madrasa Aliyah Laboratory (MAL) which is under the auspices of the State Islamic University (UIN SU) North Sumatra is still not a pillar of Islamic aqeedah planting institution. This is a challenge, as well as an opportunity to get answers to these problems. This type of qualitative research was carried out by describing the development, transformation process, and the important role of MAL in UIN SU. The data collection techniques were documentation, survey, and interviews. The data were analyzed by the concept of Miles & Huberman. The findings obtained that MAL is a very strategic place to instill Islamic aqeedah and in the same time is a place for lecturers to explore new ideas related to emerging technologies in the world of education, especially Islamic Education.

Keyword: Islamic Education, Islamic Aqeedah, Transformation.

INTRODUCTION

Education is an attempt to grow human life through an institution, school or Madrasah. Education can not only take place in classes or schools, but can also occur in the family environment and surrounding environment. Therefore education is an important thing in one's life to establish and build mindsets in thinking, interacting and communicating with the surrounding environment.

The beginning of a person gets an education from birth to closing the age, it can be understood simply that education is the foundation in shaping human characters to engage in interactions and mutual relations with the environment. About. But in fact many people are not yet familiar about the implied meaning of education itself. Without them realizing that early education is the most important thing for the child to build and shape the children's skills and talents. In other words, many people generally in the world and especially in Indonesia are still blind to the meaning of education and education function itself.

Islam has its own perspective on the subject of education. This perspective not only affects the educational process but how the orientation of education should be achieved. Orientation that directs students to find out the essential meaning in carrying out formal Islamic Education practices. Students who understand science critically are students who already understand knowledge and make use of it.

Historically, Islamic education has experienced how to survive in the current strong modernization contestation without losing its identity as a school or madrasah or pesantren or even all three including and representing one term in order to represent general education and religious education. While in terms of tangible form is an effort to reform the Islamic education system in response to the challenges of colonialism and christian expansion. Including the dichotomism between schools that adhere to religious subjects and madrassas who still adopt the Dutch education system.

The recognition of Islamic educational institutions as part of the National education system is an opportunity and a challenge. As an opportunity, because the existence of Islamic educational institutions has been recognized legally, so that its existence is determined by the quality of graduates produced and the extent to which the graduates' exebility can be accepted by the community and can continue at a higher level of education. As a challenge, because currently the national education system is confronted with the issue of the importance of standardizing the quality of education in the global era, so Islamic educational institutions as part of the National Education system are required to respond to this condition.

Looking at the activities of Islamic education in Indonesia, it can be seen that Islamic education has played many roles in the context of educating the life of the nation, apart from that there has also been a dynamic development of Islamic education in Indonesia. One of the most strategic in the dynamics is the inclusion of Islamic education in the national education system. This is divided into three things; first, education as an institution. Secondly, Islamic education as a subject. Thirdly, Islamic education as a value. Islamic education as an institution explicitly recognizes the existence of Islamic education institutions. Islamic education is recognized as a subject recognized by the existence of religious education as one of the subjects that must be given at the elementary level through tertiary education.

Basically, the Islamic education, especially MAL is not much different from the madrasah in general, because institutional, MAL is at the scope of the organization of the Ministry of Religion. The scope of PTKIN whose construction is done completely by the faculty of Tarbiyah. As a means of conducting research and development of student and lecturer education, this madrasah has two status, namely state and private. The presence of MAL is important in order to fulfill the main task of higher education of Islamic religion to implement education (Islamic aqeedah).



Islamic aqeedah in Islamic education is a moral appreciation of a Muslim (student). Islamic aqeedah from an Islamic perspective is like a root for a tree of wood. Muslims, if their faith is strong, then the strength of self as a Muslim is also strong so that he can become a believer who is pious, has good faith and has good character. The strength of the creed also makes Muslims strong and dynamic in bringing the torch of glory that is united so that it becomes a role model to all humanity. On the contrary, the weakness of this creed removes the series of Islamic beauty that is manifested in the people in various forms such as devotion to worship, morals, courtesy, and courtesy. Therefore, in the era that is unpredictable as it is today, Islamic aqeedah becomes relevant to the needs of Muslims to highlight the role of Islamic education with the Islamic aqeedah core in awakening the moral appreciation of students and Muslims.

ISLAMIC AQEEDAH

According to the language of the word, Islamic aqeedah comes from Arabic, namely *aqada*, *ya'qidu*, *ukdatan*, *wa'aqiyadatan*, which can be interpreted by binding or agreement. According to the term, faith is a point or basis of belief that must be held by those who believe in it. Based on the above understanding, then what is meant by Islamic creed are the points of belief that must be believed by the truth of every Muslim, both based on the proof of *naqli* and *aqli*. Islamic aqeedah is all that is determined in religious beliefs, in the form of issues of belief, knowledge, experience, and matters magical things that are explained in authentic texts.¹

The first part is called *Naaqidh*, which is an act that can invalidate and destroy aqeedah so that those who treat it become infidels and leave Islam. This part is also referred to as a voider or destroyer of aqeedah. Actions that invalidate aqeedah are deeds which can lead to apostasy, these actions are called *Nawaqidh* (plural forms of *Naaqidh*, meaning invalidator) This can take the form of words, actions, beliefs or doubts. A person can apostatize with the words he says or by the actions that he does and with the beliefs that are believed or doubts that haunt him. An apostate is leaving religion and leaving it. Islamic aqeedah is damaged because of beliefs in spirits or objects that can bring a fortune to its users.²

Islamic aqeedah is not formed easily because it is something solid in the heart that requires the understanding of thought that is confirmed by the “*naqliyyah*” and “*aqliyyah*”

¹ Mahmudi, M. (2019). Pendidikan Agama Islam dan Pendidikan Islam Tinjauan Epistemologi, Isi, dan Materi. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 2 (1), 89-105.

² Rouf, A. (2015). Transformasi Dan Inovasi Manajemen Pendidikan Islam. *Jurnal Kependidikan*, 3 (2), 138-162.

arguments which removes doubts. These postulates should be accepted with reason and full of willingness and calmness. Therefore, the teaching of aqeedah requires the use of easy language, examples and evidence that is easily understood, ideas that are pithy, and the use of verses of the Koran related to the headlines discussed to exclude the evidence of reason and give maximum impression to the mind. Islamic aqeedah education needs to be based on a clear understanding that can perceive emotions, feelings and souls (wujudan) without any doubt and doubt. For example, Rasulullah S.A.W. eliminating the impressions of beliefs, values, culture and understanding of jahiliyyah Arab heritage so as not to mix with the faith, values and culture paradigms of a believer's life³.

The teaching of the Islamic aqeedah is a very difficult subject in Islamic education. Therefore, the determined curriculum needs to be in accordance with students' thinking ability to understand the topics presented. The student rankings need to be introduced to the natural wonders of creation (al-kai'nat) Allah S.W.T. to prove the existence of Allah S.W.T. and His majesty and are full of perfection. When the upper middle rank (thanawi) of teaching needs to be cognitively hujjah (an-nadzar a'qli) and evidence logically (istidlal mantiqi) to synthesize monotheism "uluhiyyah" and "rububiyyah. The teaching Islamic aqeedah requires an approach to stimulate thinking and problem solving that is closely related to the reality of student life to maintain the welfare of the creed and avoid them hesitating, misunderstanding and influenced by elements of thought that contradict the Islamic aqeedah⁴.

It can be concluded that Islamic aqeedah is an understanding of the teachings of I'toqad inner, which in it teaches the oneness of Allah SWT who created, ruled and negated. It is hoped that the guidance for understanding monotheism can be used as a basis for realizing and implementing religious actions, namely faith that is manifested in deeds, namely the moral code of conduct (Aqeedah Akhlaq).

METHOD

This type of research is the qualitative, this research was written based on the results of studies of various relevant library materials, both in the form of books, journals,

³ Kasim, A. Y., & Tamuri, A. H. (2010). Pengetahuan pedagogikal kandungan (PPK) pengajaran akidah: Kajian kes guru cemerlang Pendidikan Islam. *Journal of Islamic and Arabic Education*, 2(2), 13-30.

⁴ Ali, M. M., Lubis, M. A., & Noh, M. A. C. (2018). Keberkesanan Pengajaran Kurikulum Akidah Dalam Pendidikan Islam Berasaskan Kemahiran Berfikir Analitikal Di Sekolah Menengah. *ASEAN Comparative Education Research Journal on Islam and Civilization (ACER-J)*, 2(1), 15-34.



articles and others related to the focus of the problem above. The data collected in this study are primary and secondary data that are textual in the form of views and thoughts that exist in the referred library material. In line with the method used, the appropriate data collection techniques to be used in this study are documentary techniques. The data collected through documents intended as library material. The data collected in this study were then analyzed using content analysis.

The study was conducted in the middle of the year's 2019 with the type is a qualitative approach with phenomenological research. According to Creswell that the phenomenological research focus on reporting what all participants have in common the experiences a phenomenon to a description of the universal essence.⁵ The phased of research designed begin with finding information. The finding information is done by searching articles related with google search engine via scholar.google.com, qualitative observations are not limited to measurement categorization (responses that have been predicted in advance). According to Denzin & Lincoln cites the opinion of Gardner, mentioning that qualitative observation is used to understand the background with different functions between objective, interactive interpretive, and grounded interpretative, qualitative observations are free to examine the concepts and categories of each event subsequently giving meaning to the research subject or observation, and visiting location in MAL UIN SU. The place of research is determined by aspects of affordability and ease of access.⁶

After the data was collected, the next steps to data analysis using the concept of Miles & Huberman. In their opinion, the researcher becomes a data collection instrument and performs data reduction by selecting data that is considered to represent the data set obtained at the time of conducting the research. The data have been inspected and there is a general considering of the field and the contexts of the key expertises under study, coding prepares or labeling the analysis with a conventional system to organize the data, unmasking and documenting additional links within and between concepts and experiences described in the data. This is not particularly the only a process of data analysis but of data reduction. The researchist or evaluator needs to summarize pages of

⁵ Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.

⁶ Denzin, N, K., & Lincoln, Y, S. (2009). *Handbook of Qualitative Research, 2nd editions*, New Delhi, Teller Road Thousand Oaks, California, USA: Sage Publication, Inc.

words to what is crucial.⁷ It can be understood that the data analysis procedures include data reducing activity, presenting data and making conclusions.

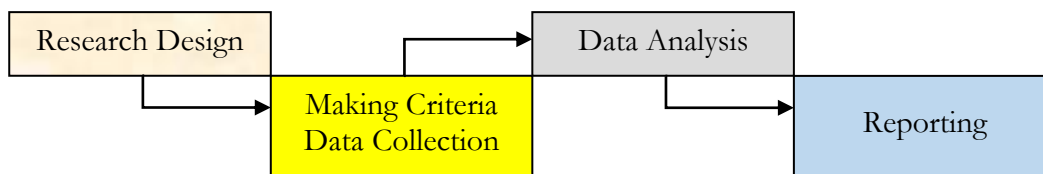


Figure 1. Stages in the Research

RESULTS AND DISCUSSION

Madrasah is one of the Islamic educational institutions that have a long standing in the world of education in Indonesia. Madrasa education is part of national education which has no small contribution in the development of national education or national education policy. Madrasa has made a very significant contribution in the intelligence process of the community and nation, especially in the context of expanding access and equitable education.⁸

Islamic aqeedah is not only lived and practiced if only taught, but must be educated through the education process. The prophet has invited people to believe and do good deeds and morality according to the teachings of Islam with various methods and approaches from one aspect we see that education Realizing Islam is more aimed at improving mental attitude that will manifest in deeds, both for one's own needs and other people.⁹ The other hand, Islamic religious education is not only theoretical, but also practical. That the teachings of Islam do not separate faith and good aqeedah. Therefore Islamic aqeedah (Islamic religious education) is both a faith education and charity education. Students, after finishing their education, can understand and practice the teachings of Islam and make it a way of life.¹⁰

⁷ Miles. M. B., & Huberman. A. M. (1994). *An Expanded Sourcebook: Qualitative Data Analysis, 2nd edition*. Sage: Thousand Oaks.

⁸ Hasan, A. M. (2019). Effect of psychotropic drugs in the development of reading comprehension skills among second grade students in the medium of Holly Quran and Islamic education. *Journal of Al-Frahedis Arts, (31)*, 476-510.

⁹ Huda, M. et.al (2020). Empowering Learning Ethics Culture in Islamic Education. *In Global Perspectives on Teaching and Learning Paths in Islamic Education*, 244-267.

¹⁰ Daulay, H. P., & Tobroni, T. (2017). Islamic Education In Indonesia: A Historical Analysis of Development and Dynamics. *British Journal of Education, 5(13)*, 109-126.



Discussion on Islamic aqeedah comes together with faith as one principle based on pillars of faith.¹¹ Islamic education must change its paradigm. Old norms and beliefs must be questioned. Islamic education which only emphasizes on the normative-theological dimension also will not contribute much in solving the empirical sociological problems that occur in the life of contemporary society. Therefore, Islamic education needs to provide touches of transformation for madrasah to implement quality management. By linking and dialoguing Islamic education with quality management, it is hoped that quality madrasah can be realized.¹²

The transformation process that is often mentioned in the management of Islamic educational institutions is now a transformation process seen from the other side. The desire to change management status from private to public is also very rarely discussed in several studies. Private management will look forward when in plain view the available facilities can be utilized by all students. Learning buildings and facilities in the classroom also serve as benchmarks for the community if they see that the privately run madrasah are progressing. However, it is very rare for a teacher to be a reference when they see the madrasah progressing, the madrasah also does not provide detailed information related to teachers who achievement.¹³ The traditional madrasah plays an important role as a mediator in disseminating Islamic education to the Muslim community.

The process of MAL transformation at UIN SU Medan can be seen from how many improvements or efforts to maintain accreditation each year. The following are the stages of the transformation process both in terms of status or accreditation of each madrasa. In 1994 obtained the organizer's permission from the North Sumatra Regional Office of the Ministry of Religion with letter Number.Wb/PP.03.2/1354/1994. In 1999 obtained recognized status from the Director General of Islamic Institutional Development with a letter Number: B/ E.IV/MA/0758/99. In 2006 obtained an accreditation B (good) by the Regional Office of the Ministry of Religion of North Sumatra Province with letter Number: 295/MA/2.75/2006. In 2009 obtained accreditation B by the National Accreditation Board for Schools/Madrasah (BAN-S / M) Number: MA.002819.

Issues or more accurately referred to as discourse on the transition of the status of MAL UIN SU Medan, private to state. Many things must be discussed if this is indeed the

¹¹ Alwi, E. et.al. (2017). Islamic Aqeedah Compliance Index for Human Development from Maqasid Perspectives. *International Journal of Academic Research in Business and Social Sciences*, 7(12), 1-12.

¹² Mukhtar, M., Anwar, K., & Kholilah, E. H. (2019). Benchmarking Head of Madrasah in Doing Madrasah Transformation in Jambi Province. *International Journal of Research-Granthaalayah*, 7(4), 281-299.

¹³ Al-Hasani, S. M. A. (2019). 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*, 1-9.

main target of this laboratory madrasah. "For the transition of MAL status, maybe a lot of things must be considered, one of which is the status of several teachers who have been "certified" to be a dilemma where to go later or what their business will be. Not to mention who is doing Program Profesi Guru (PPG) every year. Actually there are many positive and negative things. when MAL became a country, we tried our best to continue to maintain and even improve the quality of madrasas both in terms of management or in accordance with the laboratory madrasah".¹⁴

Indeed the implementation of education must be real and practiced systematically and has measurable goals. The urgency of the existence of the madrasa would be a separate measure for the manager. The nature of establishing educational institutions either managed by the state or the private sector must see benefits for the surrounding community. It cannot be denied that even very few madrasas that are managed privately are material oriented. The practice of educational capitalism in Indonesia is increasingly widespread. The times that are loaded with information and communication technology (ICT) have become a benchmark for upper middle class parents if they want to choose an educational institution for their children. Inversely proportional to the middle class people who are still considering finance if choosing a madrasa with complete facilities.

Speaking about the urgency of the existence of MAL UIN SU Medan, this madrasah gives many benefits and has its own assessment for the people in Medan, especially the community around the madrasah. It was established with no material orientation, making MAL attractive to the majority of the middle class. But now slowly lecturers and staff especially UIN SU are also sending their children to the madrasah. This proves that the community believes that there is something else seen from madrasah under the auspices of tertiary institutions. In fact the surrounding community still gives confidence to MAL UIN SU to educate their children in the religious field as well as science and technology education. That is very beneficial for parents and students. The location that is now in the campus environment makes students motivated to continue their studies to a higher level. Their growth and development process is getting better if they are always in an environment that supports them to increase their enthusiasm for learning.

"Intra organizations such as Boys Scouts, PMR, Paskibra, LKSM that focus on creativity and art, Dynamics Press Institute focus on journalism and literacy and many more Student Association (HMJ) involving madrasah when carrying out

¹⁴ Interview to Head Master Laboratorium UIN SU Medan, Zunidar, M.Pd Wednesday, 28/8/2019 Time 11.00 di Madrasah.



activities of course as guided madrasah. Faculties must participate and participate in these activities, usually they represent their friends in race activities. Why do we always follow ?, because the campus environment is very supportive of students' enthusiasm for learning and even getting to know and learn other sciences that support their lessons in class, besides that especially for MAL class XII they must try to interact directly with activities activities held by students, besides that, activities outside of campus are also often followed, especially Boys Scouts".¹⁵

The interview above illustrates that the activity that was followed was a form of support from the MAL, in addition to that students received additional learning motivation by participating in activities on campus. Their benefits when participating in activities on campus include: a). The quality of self-confidence is getting stronger, b). The quality of interactions is increasing, c). Systematic learning patterns, d). Increasing enthusiasm and motivation to learn in class

The benefits obtained by each student are benefits that become their reference in deep learning in class. The benefits that become their reference are to continue their studies to university. That spirit must be nurtured since they are still active in the learning process. The four benefits will be evenly obtained by every student of MAL UIN SU, because the events that are held faithfully for the month must always go down madrasah.

MAL UIN SU can also be used as a 'laboratory' for every lecturer to develop the latest learning model that has been designed by lecturers at the Faculty of Tarbiyah and Teacher Training (FITK), this should be of good use by every lecturer especially those who are in charge of a group of educational technology courses, develop strategies, media, and learning models and can be practiced by lecturers at MAL UIN SU. This adds to the motivation of lecturers as well as providing new stimulants for each student to learn by using different media or models. The Faculty is very supportive of these activities, as stated by the Dean of FITK; "MAL is a laboratory or place of practice for students of UIN SU when they want to complete a program from the faculty or Practicum Field (PPL). But it is very good and fully supported by the faculty if there are lecturers, especially from Tarbiyah, who want to develop a learning model in the madrasa. This is the real function of the laboratory, all elements can use and utilize the existence of this MAL".¹⁶

The function of the laboratory becomes useful if the surrounding human resources support the existence of the MAL UIN SU Medan. The creativity is also tested by the

¹⁵ Interview to Mr Hendra Kurniawan, M.PdI, WKM Student MAL UIN SU. Rabu, 28/8/2019

¹⁶ Interview to Mr Dr. Amiruddin Siahaan, M.Pd, Dean FITK UIN SU, 28/8/2019 Time 10.15

existence of laboratories around the human resource departmen. The Dean of Tarbiyah Faculty, hopes that the lecturers should actually take advantage of the situation around them.

The purpose of education is to worship Allah SWT Almighty. Thus, the main characteristic of Islamic education and that distinguishes it from education in general, is that Islamic education must be based on tawhid and oriented to the happiness/success of life in the world and the happiness of life in the after life. This is in tune with the concept of education applied in MAL UIN SU Medan, which has based on “Tauhid” as has been described in the discussion of creed and character education. From the first level, the students were taught by the nature of tauhid which is not merely enough to recite and memorize it, but they were taught with the conditions demanded from it, no meaning to anyone unless the conditions are met. Thus, it generated the deed as a part of their character.

The character building of students in each educational environment means the efforts made by the institution in the context of the formation of the character of students. The term is synonymous with coaching is the formation or development. Associated with educational institutions, now more encouraged the formation of the school culture¹⁷. One of the chosen school culture is a culture of noble character. From this came the term the formation of moral values in the school culture. The experience of Muhammad Arab community building to be human noble (civil society) takes that long.¹⁸ This construction is starting to build their beliefs for more than thirteen years, when the Prophet was living in Makkah. Furthermore, for more than ten years of Prophet continued formation of their character by teaching (Islamic education in law) to equip worship and their daily living.¹⁹ With the capital and the Islamic aqeedah and supported by exemplary attitude and behavior.

Thus, it can be seen clearly there is a close relationship between faiths discussed in the tawhid science with good deeds discussed in the moral science. The tauhid science appears in giving discussion to the moral science, and the moral science appears to provide elaboration and practice of the tauhid science. Tauhid without a noble character

¹⁷ Kamaruddin, S. A. (2012). Character education and students social behavior. *Journal of Education and Learning*, 6(4), 223-230.

¹⁸ Borba, M. (2008). *Membangun Kecerdasan Moral: Tujuh Kebajikan Utama Agar Anak Bermoral Tinggi*. Terjemahan oleh Lina Jusuf. Jakarta: PT. Gramedia Pustaka Utama.

¹⁹ Suresman, E. (2011). *Membangun Peserta Didik Berkarakter yang Baik. Dalam: Pendidikan Karakter: Nilai Inti Bagi Upaya Pembinaan Kepribadian Bangsa*, Editor: Dasim Budimansyah & Kokom Komalasari. Bandung: Universitas Pendidikan Indonesia Bandung Press.



will have no meaning and noble character without tauhid will not be firm. Besides, tauhid gives direction to character, and the character gives content to the direction. Herein, it lays the close relationship between tauhid and character in the formation of students character.

CONCLUSION

The presence of MAL UIN SU Medan is a general Islamic secondary education institution that is used as a forum to meet the demands of developing the Tarbiyah Faculty. In terms of Islamic education, MAL was initially controlled entirely by the Tarbiyah Faculty. However, in its implementation is autonomous under the leadership of the madrasah head. Broadly speaking, MAL UIN SU Medan, has quite disturbing obstacles which are divided into internal and external constraints. This internal constraint is in the form of funding, teacher mastery in the field of study, especially general subjects, poor variety of learning methods used, mastery of all teachers towards a comprehensive Islamic aqeedah, so as not to give birth to a partial interpretation and unable to translate Islamic transcendental messages into action, teacher interaction students who apply formal limited. The character education is important for the growth of a human individual as a whole and should be done early. But that does not mean if you do not accommodate basic education of character building, educational institutions also felt no need to conduct it. It is important for an educational institution to not only pay attention to the needs of the academic competence of students, but also the character development so that graduates become graduates who are prepared academically and good character..

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