Making Islamic University and Madrasah as Society's Primary Choice

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ABSTRACT: *Islamic university and Islamic-Based School (madrasah) in Indonesia can be the primary choice of society if adequately managed through the right strategic programs and efforts. This study used field and literature data. This study proved that since 1970 Islamic University and Madrasah became the choice of the upper-middle-class Muslim community. This situation can increase or decrease, depending on reliable teamwork that is willing to work with commitment and high moral responsibility.*

Perguruan Tinggi Islam dan Sekolah Berbasis Islam (madrasah) di Indonesia dapat menjadi pilihan utama masyarakat, jika dikelola dengan baik melalui program dan upaya strategis yang tepat. Penelitian ini menggunakan data lapangan dan literatur. Penelitian ini membuktikan bahwa sejak tahun 1970 Universitas Islam dan Madrasah menjadi pilihan masyarakat muslim kelas menengah ke atas. Keadaan ini dapat meningkat atau menurun, tergantung pada ketersediaan team work yang handal yang mau bekerja dengan komitmen dan tanggung jawab moral yang tinggi.

Keywords: *Islamic University, madrasah, primary choice*

I. INTRODUCTION

Seeing from the period of its growth and development, from the pre-independence era until now, Islamic University and Islamic School (Madrasah) has been increasing both in terms of quantity and quality. Therefore Islamic University and Islamic School have become society's primary choice.

Dynamically, Some Islamic universities and Islamic-based schools (Madrasah) were the choices of society in the past, but they are no longer the community's choice in the present. This phenomenon can be seen in several Islamic-based schools (Madrasah) in West Sumatra, such as the Adabiyah School founded by Abdullah Ahmad, Sumatera Tawalib, founded by Haji Abdul Karim Amroellah (Hamka), and Kulliyatul Mu'allimin which Mahmud Yunus founded. However, there are also Islamic universities and Islamic-based schools (*Madrasah*), which are still in demand by the society since its establishment, such as the Islamic University of Indonesia (UII) in Yogyakarta and an Islamic-based school (*Madrasah*), namely Darussalam Modern Islamic Boarding School, it is a pesantren (Islamic Boarding School) in Ponorogo Regency, East Java, Indonesia. Besides, there is a State Islamic University (PTAIN) in Yogyakarta, which was founded in 1956; the society ignored the state Academy of

Islamic Sciences (ADIA), which was founded in 1957; State Institute of Islamic Studies (IAIN), which was founded in the 1960s initially, but in subsequent development, it progressed and became one of society's choices.

The growth and development of Islamic University can also be seen in some of the Islamic universities established by various kinds of Public Organization (Ormas), such as Muhammadiyah, Nahdhatul Ulama, Jami'atul Khair, al-Washliyah, and Islamic universities under the auspices of the Foundation, which is not affiliated with Mass Organization's mention before. According to data accessed on Education Management Information System (Emis) of the Indonesian Ministry of Religious Affairs in 2019, there are currently 58 State Islamic Religious Institution (PTKIN) consisting of 17 State Islamic Universities (UIN), 34 State Institute of Islamic Studies (IAIN) and 7 State Islamic Colleges (STAIN). Meanwhile, there are 326 Private Islamic Religious Institutions (PTKIS), consisting of 73 Private Islamic Universities (UIS), 32 Private Institute of Islamic Studies (IAIS), and 213 Private Islamic Colleges (STIS). This is compared with 122 State University (PTN), 3.136 Private University (PTS), and the rest are religious universities under ministries or state institutions with the service system. If it is Combined, the total is 4.504 universities.

Similar growth and development have also occurred in Islamic-based schools (Madrasah). According to data accessed on Education Management Information System (Emis) of Indonesia Ministry of Religious Affairs in 2019, there are currently 401.062 State Islamic-based Schools consisting of 252.593 State Islamic Elementary School (MIN); 18.176 State Islamic Junior High School (MTsN), and 58.807 State Islamic Senior High School (MAN), with a total of 9.245.248 students, with the specification 1.240.000 students of Islamic Kindergarten (RA); 2.883.546 students of State Islamic Junior High School (MTsN), and 1.323.656 students of State Islamic Senior High School (MAN). This data does not include data from a Private Islamic based-school (madrasah), namely 29.842 students of Islamic Kindergarten (RA), 25.593 students of Islamic Elementary School (MI), 18.176 students of Islamic Junior High School (MTs), and 8.807 Islamic Senior High School (MA). The data shows that the highest number is in East Java with 20.027 schools, West Java with 15.332 schools, Central Java with 11.212 schools; West Nusa Tenggara with 2.878 schools; South Sulawesi with 2.585 schools, South Kalimantan with 1.378 schools, and West Kalimantan with 1.070 schools.

The number of public schools ranging from kindergarten to vocational senior high school is 400.000 schools. Kindergarten school is generally private school (1005), 95% of elementary school is a public school, 85% of junior high school is a public school, while for senior high school is 50% public school and 50% is a private school, for the percentage of vocational old high school is 95% private school, or if it is accumulated the number of state schools are 148.244 elementary schools, 38.960 junior high schools, 27.205 Senior High School and 13.710 Vocational Schools (Widiantoro & Yodi, 2020).

Those numbers contain the following meanings. *First*, in terms of number, public universities and public schools are far more than the number of Private Islamic Religious institutions and Islamic-based schools (Madrasah). This is because government support for public schools is more significant than government support for Islamic universities and Islamic-based schools. The mandate of the 1945 Constitution regarding the state's obligation to educate the nation's life seems to be answered by

providing general education. Meanwhile, religious education, which is under the coordination of the Ministry of Religious Affairs, mostly develops from the efforts and struggles of the society, which in the next stage will receive recognition from the government after the religious education institution has adjusted to the prevailing laws and regulations concerning national education. From one side, this situation can be considered less favourable due to its lack of support for religious education. Still, on the other hand, it will be beneficial because religious education is originated from society. The social, political, and other factors at the national level did not affect Islamic education. Second, from a financial perspective, it appears that public education will be more guaranteed to improve its quality because various needs that are wanted can be provided through the government budget. As for religious education, especially private ones, they must strive as much as possible to maintain schools' existence. Third, Islamic education, especially private ones, has far more opportunities to innovate and be creative in developing various programs because they are not too tied to government bureaucracy. Creating a local curriculum that contained local values will be more easily implemented in private Islamic education institutions.

II. METHOD

This type of research is library research, namely research that seeks to obtain data using literature sources. The data that is the center of this study is collected through variable data that relies on the writings, thoughts and opinions of figures and experts who talk about making Islamic Universities and Madrasahs the main choice of society.

III. RESULT AND DISCUSSION

Indonesian Islamic Education Institutions Become Options

Making Islamic Religious Institution (PTKI) and Islamic-based school the main choice for several reasons. First, there are many Islamic Religious Institution (PTI) and Islamic-based school in various regions that are already good and become society's primary choice, but the numbers are still small.

Azyumardi Azra, in his book entitled Freeing Islamic Education (Azra, 2000), said that there are more Indonesian students study in the Middle East, especially at al-Azhar University, Cairo. Meanwhile, on the other hand, even though this is not stated by Mona Abaza explicitly, as quoted by Azra in his book states that almost no students from the Middle East study at Indonesian universities. This is because the quality of Islamic Religious Institution (PTI) in Indonesia is not good and excellent. However, on the other hand, Azra also states in the latest development that there are many students from other countries who study Islam at Indonesia Islamic Religious Institution (PTI). In this section, Azra says that since the mid-1970s, the State Islamic Institute (IAIN) quality has improved with a distinctive learning approach to Islamic sciences. And since then, Abaza calls a "one-way flow", which slowly but surely begins to change. More and more international students from Malaysia, Singapore, Thailand, the Philippines, Bangladesh, Nigeria, Tanzania, Madagascar, and other countries study Islam in Indonesia, especially studying at State Islamic Institute (IAIN) around Indonesia. Furthermore, when the Postgraduate Program opened at Jakarta State Islamic Institute (IAIN) and Yogyakarta State Islamic Institute (IAIN) in the early 1980s, many international students continued their Islamic higher education

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e-ISSN: 2599-3046 (online) | Volume 4, Issue 2 | December 2020
p-ISSN: 2657-1781 (print)

in Indonesia. And since the late 1990s, students studied in Indonesia have come from the countries mentioned above and from several other countries such as Saudi Arabia, Syria, Morocco, Oman, and Algeria. They generally continued their education to get a doctoral degree. One of the graduates is the Ambassador of Syria at the United Nations, New York; and Indonesian diplomats at the United Nations, this doctoral graduate of Syarif Hidayatullah State Islamic University (UIN) Jakarta stated that the graduate was lucky and very proud to be able to learn about Islam in Indonesia which is relatively different from other countries, for example, the Middle East or even Western countries. This proves that learning about Islam in Indonesia is good. Second, the need to make Islamic Religious Institution (PTI) and Islam-based school as the primary choice is a theological, moral, historical, and philosophical responsibility of Islamic teachings. From any point of view, Islam is superior teaching. Unfortunately, Islamic education's advantages are still not fully visible, so Islamic education is not the primary choice. Related to this, we need a plan and excellent programs that must be implemented seriously, supported by commitment and responsibility.

Indicators of Indonesian Islamic Education Become a Reference

First, oriented in satisfying the community (social satisfaction) by graduating excellent graduates who needed, namely excellent in term of scientific insight, global ability, mastery in the field of Information and Technology (IT), has good work skill, and has entrepreneurial spirit based on good morals (*akhlaqul karimah*). To produce excellent graduates, it is necessary to apply strategic management combined with integrated quality management. In this connection, Islamic Universities and Islamic-based schools must make serious efforts to optimize strategic management implementation combined with integrated quality management. Suppose in the past and some in the present time, management education generally still uses management based on natural processes as fronted by Henry Fayoll by carrying out planning, organizing, actuating, controlling, monitoring, supervising, and evaluating then in strategic management. In that case, the function is simplified in three but implemented on a scientific basis. The three functions are strategic planning, strategic implementation, and strategic evaluating. In strategic planning or sometimes also called strategic formulating, the formulation of a vision, mission, goals, and objectives produced through a deep and scientific analysis of strengths, weaknesses, opportunity, and threat. Various components or aspects analyzed can be physical or non-physical (Purwanto, 2007). If the strength and weakness come from the internal institution, such as the quality and quantity of human resources, the quality, and quantity of infrastructure, the availability of land asset, control over technology, the level of community trust, and so on, then opportunity and threat come from outside or created by the environment or competitor, stakeholder, and other global influences. It is hoped that a strategic plan implemented can be produced through strategic planning and come out with the best, excellent, great, and credible result. And from that situation, it will come out as having a competitive advantage, which is the essence and main goal of strategic management. However, it is necessary to remember that strategic planning results will only be felt if implemented through the strategic implementing stage. Developing good quality strategic planning is not an easy thing. However, implementing strategic planning through strategic implementing was even more difficult (Ikhwan, 2018).

leaders of Islamic education institutions the main key to quality

In the strategic implementing stage, besides need effective leadership and courage to take calculated decisions, it also needs the support of superior human resources who can work in cohesive teamwork, sufficient financial support, superior work culture, and a conducive working environment (Purwanto, 2007). Likewise, the strategic evaluating stage requires seeing work results in an original, authentic, and actual way. For this reason, leaders or staff who are in strategic management can no longer be given abstract objectives. They must be given a target or objective that must be achieved and which is formulated in the Key Performance Indicators (IKU) or other indicators as found in the Strength, Weakness, Opportunity, and Threat (SWOT) Balanced Scorecard as initiated by Freddy Rangkuti (Rangkuti, 2017). The company usually uses comprehensive measurements that include four perspectives, namely finance, consumer, business / internal process, and growth learning.

Strategic Management is further strengthened by implementing Total Quality Management (TQM) to satisfy customers by providing good quality services. To realize this situation, Fandy Tjiptono & Anastasia Diana suggested the need to implement the principles and main elements in TQM (Tjiptono & Diana, 2001), which according to Hensier and Brunell in Scheuing and Christoper (Hensier & Brunell 1993), focus on four principles, namely customer satisfaction, respect for everyone, fact-based management, and continuous improvement.

Meanwhile, according to Goetsch and Davis, not only four principles but ten principles are existed, namely empathy and obsession with quality, scientific approach, long-term commitment, teamwork, continuous system improvement, education and training, controlled freedom, unity of purpose, employee involvement and empowerment (Goetsch and Davis, 1994). Meanwhile, Edward Sallis, in the book entitled Total Quality Management in Education: Education Quality Management, offers five main points in implementing integrated quality management, namely: 1) continuous improvement, 2) determining quality standards (quality assurance), 3) change of culture, 4) organizational change (upside-down organization); 5) maintaining relationships with customers (Sallis, 2006).

With the steps above, it is believed that Islamic universities and Islamic-based school will be the main choice because, with strategic management combined with integrated quality management, it will produce high competitiveness and satisfy customers. In this way, it will come out as the first choice of society. Several public and private universities, as well as public and private Islamic-based school that become the choice of the community or favourite Islamic educational institutions, are because they have implemented the principles of strategic management and integrated quality management, which are adjusted and developed by the internal and external conditions of the institution.

Second, it contributes to solving national problems. Abdul Mu'ti said that Indonesia was praised as a country with high religious tolerance in various world forums. People with a diversity of religions live in peace and harmony. Indonesia is often used as a model in which a predominantly Muslim country does not establish an Islamic state but is based on Pancasila ideology (Mu'ti & Khoiruddin, 2019). However, this image of Indonesia has recently been faced with various problems. Some problems faced by this nation is the emergence of radicalism and extremism in Islamic educational

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e-ISSN: 2599-3046 (online) | Volume 4, Issue 2 | December 2020
p-ISSN: 2657-1781 (print)

institutions, namely Islamic University and Islamic-based school. Research results from several trusted institutions have reported radicalism, intolerance, and extremism, which can lead to movements that disrupt the Republic of Indonesia's security, sovereignty, and resilience. Some students and lecturers agree to the implementation of Islamic law, the caliphate (*Khalifah*) government system, the giving of the nickname as an infidel (*kafir*), and the legalization (*halal*) of the blood of people who do not agree with Islam and use anarchist and radical methods in upholding the truth by using religious arguments or symbols. Azra, in his article "Radicalism in University," on Republika, Thursday, May 31: 7, for example, said that there are State University (PTN) lecturers and professors who support or provide justification on understanding and praxis which want to form radical da'wah (the act of inviting people to embrace Islam) or caliphate (*Khilafah*) system.

Simultaneously, this thought and praxis, both directly and by implication, reject the Republic of Indonesia's Unitary State (NKRI) and Pancasila ideology. In line with that, Abd Mu'ti also mentioned political violence with religious nuances such as difficulties in establishing places of worship, obstacles to the implementation of worship, provision of burial grounds, restrictions on marriages, etc. In the Executive Summary of his Professor of Islamic Education Inauguration Speech on Wednesday, September 2, 2020: 2, Abd. Mu'ti said that religious violence is a global phenomenon. The problem's roots are complex, ranging from identity, welfare, politics, and theology. The same thing happened in Indonesia. What needs serious attention is several research findings that religious intolerance in Indonesia is partly caused by educational factors, particularly Islamic religious education (PAI) (Ikhwan, 2014).

This situation needs to be resolved immediately. Because if it is not solved, it can create an image that Islamic Religious Institution (PTI) and Islamic-based school are places for radical people or terrorists. This situation can complicate efforts to make Islamic Religious Institution (PTI) and Islamic-based school the first choice. To solve this problem, Mu'ti, in his Professor inauguration Speech on September 2, 2020, offered a pluralistic Islamic Religious Education (PAI) model, as a reform of the Islamic Religious Education (PAI) system which is expected to form students with a pluralist spirit, namely understanding religious teachings and values in-depth, being devoted to worship, having noble character, and being tolerant and respecting, accepting, accommodating and cooperating with followers of different religions and beliefs. Students with pluralistic spirit are expected to be the pioneer in building a harmonious and peaceful community life amid a plurality of cultures, ethnicity, and religions based on the values of plurality in Islam. This effort can be strengthened by emphasizing the insight of Islamic religious education, which is in the style of *wasathiyah* (moderate), which characteristics according to Azra in the book entitled Relevansi Islam Wasathiyah, namely Islamic teachings that are *tawasuth* (middle), *tawazun* (balanced), *I'tidal* (fair), *tasamuh* (tolerant), *ishlah* (reformer), *ta'awun* (help each other/cooperation), *syura* (consultation), *muwathanah* (love of the motherland), *musawa* (equal) and *qudwah* (emulated) (Suyanta, 2018).

In this connection, Islamic teachings need to be linked to the importance of universal human ethos and global ethical principles and the vision of Islamic cosmopolitanism, as was the spirit of Ki Ahmad Dahlan struggle, which subsequently became the spirit of Muhammadiyah's work. In this regard, Mu'ti and Khoirudin in Positive Pluralism state that the Muhammadiyah movement is based on the view that truth and goodness are benefits for all people regardless of religion nation (Mu'ti & Khoiruddin, 2019).

The Qur'an is understood with a pure mind and heart and is practised with compassion. Thus, the advancement of civilization and science, technology, and arts is developed to protect world civilization and universal humanity. A pluralistic and moderate view of Islam can become social capital and strength to watch Indonesia. With such an Islamic perspective, respecting the national flag and singing the national anthem of Indonesia Raya is not "worshipping: nor "deifying" both of them. Therefore, according to Azra in his book entitled Menjaga Indonesia, every Indonesian Muslim-especially ulama-must thinks proportionally; it is not interesting to respect both of them in faith matters. In another book entitled Indonesia Last Azra said: it is a sacred duty for each and all citizens, especially the political, socio-cultural, and religious leadership elites, always to protect and care for Indonesia. One of the most important ways is to reinforce traditions and behaviours of mutual respect, accommodation, compromise, and tolerance. All of this is absolute in terms of existence regarding the integrity and unity of the Indonesian nation. On a more operational level, Abdul Mu'ti, in his Professor inauguration speech on Wednesday, September 2, 2020, offered a way to develop a pluralistic Islamic Religious Education (PAI) education model by carrying out four directions of reform (Azra, 2020).

First, policy reform towards a more inclusive Islamic Religious Education (PAI). *Second*, updating the learning approach to a more mindful, meaningful, and positive direction. A conservative approach contains two definitions and implications: (1) understanding, accepting, and accommodating students who have different manhaj (methodology) and madzhab (Islamic school of thought); (2) encouraging dialogic-critical learning in which the teacher facilitates and guides students to see problems from various perspectives, understands ikhtilaaf (disagreement) from its origins: the arguments, methods, and results of ijtihad (an Islamic legal term referring to independent reasoning in finding a solution to a legal question) and develops critical thinking that allows them to choose religious understanding independently and responsibly. The meaningful approach is characterized by actual and contextual learning where students find meaning from learning that answers questions, fulfil needs, and provides provisions in the present and future life. This will be achieved with a method and a pleasant learning atmosphere. Islamic Religious Education (PAI) learning, which has been in the style of teacher-centred, top-down, and doctoral which emphasizes students doing assignments and competing for high scores, and leads to uniformity, has been changed to be children centred where students have the opportunity to express opinions, share experiences, and have a dialogue with another student.

Third, encourage the growth and development of Islamic culture and civilization. Islamic education is not only in the text but must be understood contextually; not only in the form of potential, but also must be actual; not only emotional, but also must be rational, real, and factual; not only individual but also social, not only local, national and regional, but also global and universal. For this reason, Islamic education must encourage the birth of Islamic culture and civilization that frames people's lives. Islam can only be felt universally and globally if it is "grounded" and descended into the form of culture and society. This process is what Kuntowijoyo calls the objectification of Islam (Anwar, 2021). Namely, Islam which is no longer only in the text but has come down in context; Islam is no longer in logos, symbols, and other identities, but has historical, unified, sublime, and is involved in programs and actions that can be felt universally, namely across religion, ethnic, race, and so on. Islamic higher

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e-ISSN: 2599-3046 (online) | Volume 4, Issue 2 | December 2020
p-ISSN: 2657-1781 (print)

education and Islamic-based school (madrasah) must encourage the birth of Islamic culture and civilization. Islamic spirituality can be felt regarding transference, sincerity, brotherhood, togetherness, tolerance, empathy, sympathy, cooperation, etc. Namely, a model of culture and civilization that have been established in the prophetic period in Medina, an ideal life period, and many are enshrined in Qur'an (See for example al-Hashr, 59: 9; al-Fath, 48:29). Islamic Religious Institution (PTI) and Islamic-based school (madrasah) must encourage pluralistic, moderate, and humanist Islamic teachings to become a cognitive framework in carrying out various life activities.

Fourth, the Islamic Religious Institution (PTKI) and Islamic-based school must develop an integrated curriculum and learning process. Namely, the curriculum, which contains the sciences of religion, general science, philosophy, and humanities and various applications that are ontologically, epistemologically, and axiologically parallel; both the verse of Allah learned and equally needed by humans. Fourth, the advantages of Fourth, Islamic Religious Institution (PTI) and Islamic-based school should be in the field of religious knowledge and general science. As many as 17 Islamic Religious Institution (PTI), which now become universities, should not only change their status from institution to university, but also have to change their work ethic and culture, which are integrated and reflected in all components of their education, especially in aspects of graduate competency standards, curriculum, and teaching and learning processes. For Islamic Religious Institution (PTI), which has become a university, it must immediately open faculties and general study programs of equal quality, even exceeding the faculties and available study programs in the top State University (PTN). This is possible because Islamic Religious Institution (PTI) and Islamic-based school (madrasah) have rich and extensive capital, such as the majority of Indonesia's predominantly Muslim population, good teachings of the Qur'an and Hadith, long historical experience, and strong community beliefs. The problem lies in the ability to use it maximally, as happened in the classical era.

Fifth, the management and services of Islamic tertiary education institutions and Islamic-based schools that want to be the primary choice of society today must be IT-based. This is in line with the millennial era's demands for the 4.0 revolution, which is marked by IT use. Mastery of IT has now become one of the global competencies that everyone must-have. People who are successful today must not only be able to seize and create opportunities, and they must also be able to work quickly. IT can speed up the process and expand the reach, bring the distance closer, keep the nearer away, and the efficiency of time, effort, cost, etc. In connection with this, all educational management and service activities, starting from announcements, socialization, registration, administering exams, paying tuition fees or UKT, providing teaching materials, teaching and learning processes, etc. organized by Islamic Religious Institution (PTI) and Islamic-based school must be IT-based. Moreover, during the Covid 19 pandemic, where everyone had to do social distancing, the need for IT was even more urgent. According to a report (Editorial Kompas, Saturday, September 5, 2020: 6), it is said that entering 2020, the number of internet users in Indonesia has reached 175,4 million people, which means that internet penetration compared to the population has reached 64 per cent by calculating the total population of Indonesia that is 272,1 million. Likewise, as followed by CNBC on July 11, the results of a McKinsey survey stated that 34 per cent of Indonesians do online shopping for food more frequently, and 30 per cent do online shopping for household needs more

regularly. After getting used to it, 72 per cent of the population said they would buy necessities online even though Covid 19 had passed. Furthermore, the data presented by Facebook.com, as quoted by Azyumardi Azra in Freeing Islamic Education (Azra, 2020), of the 303 million users worldwide, 10,8 million them are in Indonesia. All of this indicates that the number of internet users in Indonesia increases, especially among the younger generation. The Internet is democratization and equity for other sources of knowledge and information. Thanks to the Internet, knowledge claimants can access various sources of learning-science and information. However, the Internet also has a positive impact as well as a negative impact. Those who see the Internet's benefits are greater than the disadvantages will use IT in teaching and learning activities or other festive activities. Meanwhile, those who know the Internet's negative impact are greater than the benefits will leave the Internet in learning activities, as the author encountered in research in several Islamic boarding schools in Indonesia last year (Syafe'i, 2017).

Azra said that the Internet could not help with positives activities but affect how we think, character, and behave, especially the younger generation. With real, unrestricted access to cyberspace, primarily through social networking sites such as Facebook, Twitter, and various blogs, our young people become the owners of a worldview and a more cosmopolitan character that guards them (Heriyudanta, 2016). However, this does not mean that young people will lose their Indonesian and regional roots. On the contrary, social networking sites and blogs can reinforce the character, sense, and spirit of nationalism. Meanwhile, the negative impact is at least in two ways: first, the use of time seems limitless. It can make our young people neglect other duties, obligations, and work, and thus they become "a social", or maybe also "anti-social." But this kind of symptom, which occurs only in a handful of young internet users, is not a general trend. Another negative impact is if young internet users access more sites that are not healthy for their psychological development. This is where a good response and attitude from parents, educators, and even cafe owners is needed. Related to this problem is the need for Islamic Religious Institution (PTI) and Islamic-based school (madrasah) to utilize IT based on morality as outlined in the provisions and code of ethics for its use in educational activities and other activities. It is important to emphasize this because there are some Islamic Religious Institution (PTI) and Islamic-based school (madrasah) have weak IT capabilities, even some of them are still not IT-based. The use of IT, for example, is only limited to the need for institutional profiles and student registration activities. Meanwhile, IT uses in preparing learning materials, research, and study activities are still not optimal. Learning Tafsir al-Qur'an, al-Hadith, Fiqh, and so on can be supported by IT's the existing system. Comparing activities in interpreting a verse or determining the degree of quality of ahadith should use IT.

Sixth, optimize the use of strengths and opportunities available. Some several potentials and strengths exist in a society that Islamic universities and Islamic-based schools can utilize. One of the strengths of Islamic-based schools and Universities is the majority of the population in Indonesia is Muslim. They have emotional, spiritual, moral ties and are responsible for the advancement of Islam. They can be directed to support and make Islamic universities and Islamic-based schools (Madrasah) society's first choice. But this can happen if they are not let down. Another strength is Muslims' experience in classical times (7th to 13th century AD) who had excelled in building religious sciences, general sciences, culture, and civilization as their legacy is still

found today, which can be used as a source of information and trigger energy for development. See HarunNasution, Islam DitinjaudariBerbagaiAspeknya Volume I (1997: 56-79). Various factors triggered the birth that brought the progress of Islam because it was supported by superior education, which was supported by the government and all levels of society with various professions, and internal factors in the form of the teachings of the Qur'an and al-Sunnah as well as external factors in the state of environment and atmosphere. Academic, pragmatic needs, economic progress, political stability, cultural assimilation, support from the authorities, and scientific traditions, in the form of rules of reading, writing, researching, scientific rihlah, munadzarah (arguing), freedom of thought, and so on (Nata, 2012). Muslims must have a sense of shame, have a significant and strong desire, and responsibility to bring back the Islamic world's glory. John L. Esposito has put forward this responsibility. Indonesia's Muslim community must play it because Indonesia is a country with an immense Muslim majority of the world's population. Islamic higher education and Islamic-based school (Madrasah) in Indonesia must be promoted and excelled, so they become the leading choice of society. Thus, the world's selection is education and culture, civilization, language, arts, and others that originated from Indonesia. The International Islamic University (UII) presence as initiated two years ago, and now in developing its infrastructure is continuing, and it is hoped that it can carry out those functions and responsibilities.

Seventh, another thing that needs to be done to make Islamic Religious Institution and Islamic-Based School the primary choice is overcoming their weakness and overcoming the threat confronting them. It is known that most of the Islamic universities and Islamic-Based School are private schools, and many are not yet accredited, and even though they are certified, their scores are still low. This accreditation's low results indicate the weakness in human resources, infrastructure, financing, management, and so on. Therefore before the 70s, the international people generally did not want to make Islamic Religious Institution (PTI) and Islamic-based School. By looking at these general conditions, Azra, in his book entitled Freeing Islamic Education, offers the idea of reforming Islamic education (Azra, 1992). This is possible in line with the various factors that influence it. The Muslim economy's improvement has also allowed the emergence of higher quality Islamic-Based Schools, Islamic schools, Islamic boarding schools, and private Islamic universities. In this way, those Islamic educational institutions have also improved their image-and sometimes even become symbols and social status. Many middle and upper-middle-class Muslims entrust their children to study at Islamic universities and Islamic-Based schools. Now, those who look at various State Islamic universities and private Islamic universities, at Islamic-Based School (Madrasah) and Islamic boarding schools become the society's choice not only from middle to lower-middle-class Muslim community but also from the middle and upper-middle Muslim culture, even from various countries in the world. There have been many students from the middle Muslim society from inside and outside of the country study in several State Islamic Universities, such as Syarif Hidayatullah State Islamic University (UIN) Jakarta, Sunan Kalijaga State Islamic University (UIN) Yogyakarta; Maulana Malik Ibrahim State Islamic University (UIN) Malang, and others. Likewise, those who study at some Islamic-Based Schools (Madrasah) such as in the Darussalam Gontor Ponorogo Islamic boarding school, the Islamic-Based School at the Nurul Iman Islamic Boarding School in East Java, and the Islamic-Based School at the Gintung Balaraja Modern Islamic Boarding School, Tangerang, Banten, are from middle Muslim society.

According to Moeflih Hasbullah in the book entitled Sejarah Sosial Intelektual Islam di Indonesia, those who have experienced mobilization from the lower class to the middle class due to educational transformation, social change, and rapid economic development in Indonesia in the New Order era (Hasbullah, 2012). Those educational institutions have also become the choice of students from abroad. In its further development, Islamic-Based School (needs to imitate Islamic schools' progress, which since the 1970s have been able to compete with the excellence of the favourite schools in the Catholic society.

Several famous Islamic schools have established, such as the al-Azhar Islamic School, which is located in the area of the al-Azhar Great Mosque, Kebayoran Baru, with branches in various cities; Madania Parung, al-Salam (Solo), Insan Cendekia High School (Serpong and Gorontalo), Athiroh High School (Makasar), Internat al-Kautsar (Sukabumi), and many more to be listed one by one. Slowly but surely, more and more middle and upper-class people - the rich and officials - are sending their children to schools have been mentioned before. However, educational philanthropism needs to be considered, so the relatively high costs of those good qualities and favourite schools are shared to provide opportunities for smart but poor children also to be able to have excellent achievement. Thus, good quality education can also be enjoyed by less fortunate children. Therefore, an excellent Islamic university, Islamic-Based School, Islamic boarding schools, and Islamic schools choose rich people and underprivileged people's choice.

Eighth, for Islamic Religious Institution and Islamic-Based School, become society's primary leading choice. It can also be done by answering the global community's needs in morals and spirituality. Modernization and globalization that occur today, as discussed by many experts, bring positive and adverse effects. Modernization and globalization, which initially marginalized and eliminated religion, have failed in offering a balanced development of life. They have succeeded in filling their brains with various knowledge (heard) and providing multiple skills to their senses (hand). Still, They have not succeeded in building their soul, moral, mental, spiritual, and noble character (heart). They have money, rank, position, technology, and so on, but their souls are empty. They become slaves to money and things that are hedonistic, materialistic, and individualistic. This situation's impact is that a pragmatic, transactional and corruptive attitude to life is rampant and entrenched, becoming a complicated problem to solve. The practice of money politics, buying and selling positions, bribery, drug trafficking, human traffic, prostitution, and human rights violations often occur. Situations and conditions like that cause anxiety for children. They are afraid that their children will fall into promiscuity, consume drugs, commit a crime, not practice religious orders, disobey their parents, and so on. Limitations accompany such parental worries in time, energy, thoughts, and parents' abilities to cope with them due to a life full of competition and not having enough time, energy, and ideas to overcome them. Such situations and conditions have provided opportunities for Islamic universities, Islamic-Based schools, and Islamic boarding schools to overcome them. The success of Islamic Religious Institution, Islamic-Based School, and Islamic boarding schools in overcoming this situation is the primary key for Islamic Religious Institution (PTI) and Islamic-based School to become the society's primary choice. From the results of observations and interviews that the author conducted randomly with parents of university students and parents of students about their motivational background for enrolling their children in Islamic Religious

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e-ISSN: 2599-3046 (online) | Volume 4, Issue 2 | December 2020
p-ISSN: 2657-1781 (print)

Institution (PTI), Islamic-Based School, and Islamic boarding schools, is in order their children are safe from the harmful and dangerous influences that occur as a result of modernization and globalization. In this connection according to Azra in the book entitled Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru (Azra, 2000). States that globalization today and in the future is affect and will affect the socio-cultural development of the Indonesian Muslim society in general, or Islamic education, including Islamic boarding School (*pesantren*) in particular. Globalization that originates from the Western country, as we have seen, appears in the character of political economy and technology science. In certain respects, the West's dominance and political hegemony may have "degenerated", particularly since the end, the Second World War, and the recent "Cold War". But the reign of Western economics and technological science remains unshaken.

Ninth, to carry out the various thoughts, ideas, and agendas, each Islamic Religious Institution (PTI) and Islamic-based school needs to prepare reliable teamwork and work with full commitment. They are people who, apart from having academic theoretical insight and field experience, are visionary, have big dreams, and make it right even though sometimes people don't like them, not because of their disgraceful morals, but because sometimes they disturb the comfort of people who have benefited from things that have been done so far. They are "crazy people" who are in the think tank team who are brave enough to carry out innovation, creativity, or new traditions (*bid'ah hasanah*)

IV. CONCLUSION

Based on the explanation above, there are several conclusions. Since the 1970s, many Islamic higher education and Islamic-based schools (Madrasah) in Indonesia have become the society's primary choice among the middle and upper-middle Muslim community, even organization from overseas. Middle-class Muslim culture, which succeeded in carrying out vertical mobility because of their involvement in the economic development process, needed superior and high-quality educational services during the New Order era. The educational needs that their children need have been partially answered by Islamic universities Islamic-based schools (Madrasah). However, compared to higher education and primary and secondary education organized by the Ministry of Education and Culture, Islamic Higher Education and Islamic-based schools (Madrasah) managed by the Ministry of Religious Affairs and Muslim society in Indonesia were still behind. There have been many public universities that have entered the World's Top 500, such as Indonesia University (UI), Gadjah Mada University (UGM), Bandung Institute of Technology (ITB), Bogor Agricultural University (IPB), and so on. However, there was no Islamic University had entered the Top 500 of the world. This situation requires Islamic universities and Islamic-based schools (madrasah) to work even more challenging.

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