



The Province of Jambi's Madrasah Education Development Strategy: Integrating Contemporary and Conventional Methods

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ABSTRACT

The purpose of this study is to investigate the roles and tactics madrasahs employ in addressing the problems of globalization and curriculum changes, as well as the dynamics of madrasahs in Jambi with an emphasis on social, cultural, and educational changes that take place. With an ethnographic approach, this study employs a qualitative methodology. Because it can give a detailed picture of daily routines, interpersonal relationships, and community culture in madrasahs, this approach was selected. Comprehensive interviews, document analysis, and participant observation were used to gather data. The study's findings demonstrated that proactive curriculum adaptation and sensible management techniques are essential for madrasahs to succeed in surviving and growing in the face of international competition. The parental support system and the role of teachers are the obstacles that must be addressed. To guarantee the caliber of education at madrasahs going forward, it is advised that educators undergo regular review and training.



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INTRODUCTION

In Jambi Province, madrasah education suffers a number of obstacles that compromise its efficacy and quality. In spite of their significant contribution to the integration of religious and general education, madrasahs in Jambi frequently struggle with a lack of finances, staff, and facilities. One major barrier to effective teaching and learning is a lack of facilities and infrastructure, such as comfortable classrooms and access to educational technologies. Furthermore, the majority of madrasah teachers continue to struggle to become more professional and competent educators, which has an effect on the caliber of instruction.

The situation is made worse by a restricted budget and the lack of assistance from local governments, which leads to differences between madrasahs and public schools in the area. Therefore, in order for madrasahs in the province of Jambi to compete and make the greatest possible contribution to the production of generations that are superior in both religious and intellectual aspects, more serious efforts must be made by all involved to improve the quality of madrasah education.

This makes it clear that Madrasahs have a significant impact on how students

develop as individuals. Parents who send their children to madrasahs believe that in addition to gaining broad knowledge (Science and Technology), these students would develop strong personalities and a strong religious commitment (Faith and Piety). Thus, Madrasahs have bright futures if we fully comprehend these parents' aspirations.

According to earlier research, Islamic educational establishments including Madrasahs and Islamic boarding schools have played a crucial part in Indonesia's educational growth. In addition, the number of Islamic boarding schools grew yearly, according to data from the Ministry of Religion's Research and Development Agency for Education and Training. This demonstrates the significance of Islamic madrasahs and boarding schools in Indonesian education and character development.

Institutionally, Islamic boarding schools, madrasahs, and religious institutes run by the Ministry of Religion are used to provide religious instruction (Amin & Rasmuin, 2019). Prior research has also emphasized the significance of madrasahs in character education for students (Nisak et al., 2024; Sari & Rochbani, 2024). Dakir's research indicates that Islamic boarding schools, as the most established Islamic educational establishments in Indonesia, have demonstrated their importance in society as both socio-religious and educational establishments. Islamic boarding schools impart ideals that are the foundation of social culture and have stood the test of time, creating a picture of moderate Islam education (Dakir & Anwar, 2020).

With a comparatively high number of institutions, Madrasahs, one of the major educational institutions in the national education system, play a vital role (Shofiyyah & Zaelani, 2024). A madrasah has to equip its students to compete in the many fields they pursue in order to survive in the highly competitive age of globalization and free trade (Abidin, 2020; Sari & Rochbani, 2024). The purpose of this step is to guarantee the long-term viability and survival of madrasahs, as well as to prevent graduates from these institutions from facing marginalization in society.

This is the core of the issue, which needs to be addressed by madrasah managers through a development strategy in order to prepare a robust institution for facing global competition and to ensure that madrasahs continue to exist in a stable and dynamic manner in support of educational development that is in line with the times (Amin & Rasmuin, 2019; Faizin, 2020). Using tactics that can aid in the madrasah's own advancement is one way. Naturally, the tactics employed are modified to fit the particular circumstances of every madrasah, since every madrasah has a distinct standing with regard to quality, human resource quality, and other auxiliary components.

According to the description, madrasahs are still frequently seen in some locations as Islamic educational institutions within daily life in the community. Madrasahs remain a significant educational institution, particularly in Jambi, where the community, particularly the younger generation, selects and acknowledges them for their efficaciousness in teaching. Thus, in order to address the challenges of modernization, the researcher plans to conduct a thorough analysis of this Madrasah education. This will involve updating the curriculum to reflect current developments and meet the needs of today's students in the digital age, as well as implementing creative and engaging teaching strategies.

METHOD

This study investigates the dynamics of madrasahs in Jambi using an anthropological approach and methodology. Principals, instructors, students, and parents of madrasahs were the subjects of this study, which was carried out in multiple madrasahs. Documentation, in-depth interviews, and non-participatory observation were used to gather data. Researchers who choose not to take part in madrasah activities can nonetheless observe social interactions and the learning process through non-participatory observation. Comprehensive interviews with different stakeholders yield a range of viewpoints regarding the execution of curricula and the obstacles encountered. Data from observations and interviews are supported by documentation such as curriculum and activity reports. Data reduction, data presentation through matrices and narratives, and conclusion-making through the identification of key themes and patterns were the methods used to carry out the data analysis.

To verify the accuracy of the results, data validation was done using three different sources and methodologies. The present study adheres to research ethics by safeguarding the anonymity of participants and getting agreement from both the madrasah and the participants themselves. This approach should offer deep insights into ways to raise educational standards as well as a thorough grasp of the dynamics of madrasahs in Jambi.

FINDINGS AND DISCUSSION

The Jambi Province's Madrasah Dynamics

The state of Islamic education in Indonesia can be gauged by looking at the dynamics of madrasahs in Jambi. In addition to producing competitive graduates, madrasahs in Jambi have demonstrated their potential as high-quality educational establishments. Through the use of the national curriculum, sufficient facilities and infrastructure, and the creation of numerous top-notch programs, madrasahs have also evolved into cutting-edge, flexible educational institutions. Furthermore, character development is a major emphasis of madrasahs, and many of their alumni have gone on to study at esteemed universities both in Indonesia and outside.

Table.1; Jumlah Madrasah di Provinsi Jambi

Wilayah	Jumlah Sekolah Madrasah Aliyah (MA)											
	Negeri				Swasta				Total			
	2022	2021	2019	2018	2022	2021	2019	2018	2022	2021	2019	2018
PROVINSI JAMBI	31	31	31	31	205	196	192	182	236	227	223	213
KERINCI	3	3	3	3	8	8	8	8	11	11	11	11
MERANGIN	3	3	3	3	22	22	22	22	25	25	25	25
SAROLANGUN	2	2	2	2	22	21	20	20	24	23	22	22
BATANGHARI	5	5	5	-	17	16	15	-	22	21	20	-
MUARO JAMBI	4	4	4	4	21	19	19	17	25	23	23	21
TANJUNG JABUNG TIMUR	2	2	2	2	24	22	22	22	26	24	24	24
TANJUNG JABUNG BARAT	2	2	2	2	24	22	22	22	26	24	24	24
TEBO	2	2	2	2	28	27	27	21	30	29	29	23
BUNGO	4	4	3	3	19	19	18	18	22	22	21	21
KOTA JAMBI	4	4	3	3	18	18	17	16	21	21	20	19
KOTA SUNGAI PENUH	2	2	2	2	2	2	2	2	4	4	4	4

Sumber: <https://jambi.bps.go.id/>

The data shows that there are now more madrasahs in different areas of Jambi. The data presentation indicates a constant increase in the number of madrasahs in Jambi over the previous few years. The growing number of madrasahs in Jambi demonstrates the region's residents' steadfast devotion to Islamic education.

Development of Innovative Programs

An Islamic educational establishment called an excellent madrasah aims to produce very high-quality educational results. This excellence is attained through high-quality input, an efficient educational system, qualified instructors and support staff, competent administration, sufficient educational services, and fully functional facilities (Anwar & Mubin, 2022; Fatahilah, 2024; Pratiwi, 2019). A good madrasah places equal emphasis on character development and scholastic success, drawing from *akhlakul karimah*. Excellent madrasahs are emerging in three different forms: those founded on bright kids, those based on facilities, and those based on a supportive learning environment (Sari & Rochbani, 2024; Sugianti et al., 2023). The goal of all of this is to generate graduates who possess strong morals and strong personalities in addition to being experts in science and technology (Buchari & Saleh, 2017).

A superior madrasah is one that can adapt to the expectations and needs of the community and offer the services necessary to meet those needs (Bahri, 2019). According to this perspective, a superior madrasah is defined by the Ministry of Religion as an academic institution with top-notch programs that are born out of the aspiration to accomplish numerous goals, both academic and extracurricular (Tiniyyah et al., 2023; Umagapi & Adam, 2023). It takes a variety of initiatives and approaches to elevate a madrasah to the rank of superior madrasah and enable madrasahs to grow to their full potential. There are a number of crucial actions that can be made in order to succeed.

The first step in creating a model of a better madrasah in leadership is to make sure that the institution has visionary leaders who can guide it in the direction of the desired objectives. The madrasah model also has to have qualified teachers and staff members who are dedicated to the advancement of education. Third, the curriculum and instructional strategies of the Islamic education program used in madrasahs need to be advantageous. Fourth, the government's backing is also crucial, thus a better madrasa model must be used in order to make use of the many ways that the government can help and collaborate (Abidin et al., 2023; Ahmed et al., 2023; Rochbani, 2024; Rochbani & Nurdianingsih, 2023).

Furthermore, madrasahs should prioritize the development of their students' intellectual abilities, moral character, skills, and spiritual potential (Puspitasari et al., 2023). This means that in order to assist kids' overall development, the curriculum and extracurricular activities must be created. Finally, madrasahs should have a strong network of interaction with both domestic and international institutions in order to expand their perspectives and chances. Madrasahs are therefore equipped to offer comprehensive education and are prepared to take on global challenges. (Rohani, 2022)

The dynamics of madrasahs in Jambi are influenced by various factors.

The evolution of every system involved in human life is impacted by the current rapid globalization. Over time, Jambi's madrasah dynamics have seen a number of adjustments and advancements. It is impossible to isolate this development from the impact

of other variables that determine the caliber and course of Islamic education in the region. Both internal and external influences may have an impact on this (Amin & Rasmuin, 2019; Indrawan et al., 2024; Rosadi & Mun'amah, 2023).

The government has taken a particular interest in Islamic education, which includes madrasahs. This is evident from a number of government-issued programs, including curriculum development, financial aid, and improved teacher quality (Handayani, 2008). ever since the time of Japanese colonization, which provided funding and permitted madrasah reopenings. Islamic education received more emphasis after independence, as shown by the Ministry of Religion's creation, which controls religious instruction in madrasahs and schools. Law Number 2/1989 concerning the National Education System stressed the ways in which government actions during the Old Order and New Order eras reinforced the place of madrasahs within the national education system.

The building of madrasah facilities is supported by government initiatives including Operational and Maintenance Assistance and School Operational Assistance (Nurokhim, 2017). Madrasahs have benefited from policies, material aid, and government initiatives, yet there are still obstacles in the way of raising educational standards (Huda, 2016).

The dynamics of madrasahs can be influenced by community involvement (Cipta et al., 2020; Rofiq, 2019). Numerous studies have demonstrated that community involvement in madrasah infrastructure and funding for Islamic religious education can raise the standard of Islamic religious instruction (Muqorrobin, 2022). Community involvement can also aid in the creation of curricula and madrasah education initiatives. (Saputro (2018) The dynamics of madrasahs in Jambi are greatly influenced by community participation in the context of Islamic religious education. This includes funding, the creation of more locally relevant curricula, the addition of new educational programs, and the active involvement of parents. This assistance not only makes madrasah facilities better, but it also infuses Islamic religious instruction with the values of the local culture, fosters a positive learning atmosphere, and enhances the educational experience for students. In the province of Jambi, strong community and madrasah partnership has improved the standard of Islamic religious education.

CONCLUSION

Madrasahs in the province of Jambi have occasionally seen notable changes. A number of factors affect the dynamics of madrasahs in Jambi, such as: 1) The government's role; the government has given madrasahs, including those in Jambi, particular attention. This is evident in a number of government initiatives, including those pertaining to curriculum creation, financial aid, and teacher quality improvement. 2) The community's role: Islamic education is highly valued in the Jambi community. This is evident from the overwhelming amount of financial and human support that the community has for madrasahs. 3) Government initiatives that also have a big impact on how madrasahs operate in Jambi.

Ensuring that madrasahs can sustain their growth and provide high-caliber graduates is crucial. One measure of the advancement of Islamic education in Indonesia is the functioning of madrasahs in Jambi. Madrasahs in Jambi have proven they are capable of

producing graduates who are competitive and can be high-quality educational establishments. It is anticipated that madrasahs in Jambi would keep evolving and lead the way in Indonesia's Islamic education.

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