

***RETHINKING MADRASAH EDUCATION OF
PRESPECTIVES CLASS MIDDLE***

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ABSTRACT

This research employed qualitative research with a case study approach. A case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, either at the individual level, or a group of people, institutions, or organizations to gain in-depth knowledge about the event. Likewise, this study explores the role of madrasah education in the perspective of the Muslim middle class in Gorontalo Town, the expectations of the Muslim middle class towards madrasah education in Gorontalo Town, and the contribution of the Muslim middle class to education. This research was conducted at three madrasas, namely at *Madrasah Ibtidaiyah Muhammadiyah Unggulan, MTs Negeri Gorontalo*, and *Madrasah Aliyah Negeri 1 Gorontalo*. In this study, the researcher is the main instrument in collecting data. In addition, this study also used interview guidelines, observation, and documentation as supporting tools. Next, data were analyzed using data analysis techniques developed by Miles & Huberman as data collection, data reduction, data display, and conclusion. The result of this study showed that the role of madrasah education in the perspective of the Muslim middle-class community in Gorontalo Town is very positive to include their children in *MIM Unggulan Gorontalo* and *MAN 1 Gorontalo* with the perception of the two madrasas as ideal educational institutions in fostering and guide students in both intellectual and spiritual aspects. Likewise, the interest of the Muslim middle class in rural and urban areas is completely high. It is threatened by significant growth in the number of students in both madrasas. In addition, the two madrasas have shown achievement and quality as well as performance both academically and non-academically. The profile of the Muslim middle class of Gorontalo town in perceiving madrasah education has its own advantages like to access classical Islamic repertoire learning resources, such as; the history of Islamic culture, Arabic, Fiqhi/Usul Fiqhi, moral creed, and other factors provide strengthening values attached to the character of students as inherent elements integrated with their personality and behavior of students. All of the scientific treasures at the school provide a strengthening value attached to

the character of students as inherent elements integrated in their personality and behavior of students. The existence of a source of value intrinsic in the appreciation and practice of students in their daily lives is one of the crucial elements needed by the community. Last, Three aspects of desire and contribution of the Muslim middle class to Madrasah education in Gorontalo town, namely Moral, Scientific, and Future.

Keywords: *Rethinking Madrasah Education, Muslim Middle Class*

INTRODUCTION

Madrasah education has long historical roots in the dynamics of education in Indonesia, madrasahs grow and develop in the traditional *pesantren* culture, which is a distinctive identity of Islamic education in Indonesia, both in the pre-independence classical era, the old order, the new order, and the reform order.¹ The period passed by the madrasa in the process of its development, in the end, gives a new identity that is different from the Islamic boarding school (without ignoring the derivative elements that follow it). This is seen in the type of education offered, where *pesantren* education tends to focus on informal and non-formal education,² while madrasah education concentrates on the type of formal education.³ Differences in the types of educational services provided, and influenced by the challenges and demands of national education standardization,⁴ have gradually positioned madrasahs to become autonomous educational institutions, and tend to be separated from *pesantren* education.⁵ This can be seen, for example, in the national education system which explicitly equates general education (*SD, SMP, SMA*) with (*MI, MTS, MA*).⁶ This indicates that the development of madrasahs as representatives of Islamic educational institutions is entering a new phase, which has different styles and characteristics from *pesantren*. This assumption is supported by the opinion of Imam Machali and Ara

¹Imam Machali, "Rethinking Madrasah Marketing: Reconsidering The Patterns And Strategies For Marketing Madrasah Educational Service", *Jurnal Edukasi*, Vol. 13, Nomor 1, April 2015, hlm. 2.

² Ahmad Saifuddin, "Eksistensi Kurikulum Pesantren dan Kebijakan Pendidikan", *Jurnal Pendidikan Agama Islam*, Vol. 3, Nomor 1, Mei 2015, hlm. 209.

³ Ismail, "Politik Pendidikan Madrasah di Indonesia Pasca Kemerdekaan: 1945-2003", *Jurnal Ta'dib*, Vol. 15, Nomor 2, November 2010, hlm. 167.

⁴Standarisasi nasional yang penulis maksudkan dalam penelitian ini, ialah masuknya pendidikan Islam ke dalam sistem pendidikan nasional, melalui Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, sebagai bagian dari gerakan reformasi dalam bidang pendidikan.

⁵ Yusuf Hakim, "Kebijakan Otonomi Daerah dan Implikasinya Terhadap Pendidikan Madrasah", *Jurnal Pendidikan Agama Islam*, Vol. 5, Nomor 1, Tahun 2008, hlm. 75.

⁶ Pembaca dapat melihatnya dalam Pasal 17 dan Pasal 18 Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.

Hidayat, that the term madrasah education was adopted in Indonesia in the early 20th century AD,⁷ to reform Islamic education which is realized that it is no longer following the demands and developments of the times.⁸ Furthermore, Imam Machali and Ara Hidayat added that since its inception, madrasah education has adopted a modern school system with characteristics: the use of a class system, the grouping of learning systems, the use of benches, and the inclusion of general knowledge as part of the curriculum.⁹

The characteristics of madrasah education show that the existence of madrasah adapts Islamic education to the challenges and times that continue to experience changes and developments. One of the developmental issues is the trend of Muslim middle-class society. It is increasingly confirming the existence of a potential that needs to be managed by the institution for a resource to improve quality. Islamic education has tended to stigmatize as the number two educational institution after common education institutions.¹⁰

The middle class began in terms of politics, society, and economics in 1965. According to Kuntowijoyo, social change since 1965 gave birth to a new social class, namely the middle class. A class that had almost no roots in the previous period. The growth of the middle class can be reached in the following three points. First, the middle class is not one end between the center-periphery bipolar, but a mediating center between a distant metropolis and a geographic hinterland. Second, the middle-class acts as an intermediary between the central government and most of the population. Third, the emergence of the middle class is a response to the desire to maintain the protection of the state for themselves from the power of the capitalist class, as well as the transformation of the lower class.¹¹

Considering the conceptual ideas mentioned earlier, the researcher would like to see how the role of the Muslim middle-class community in perceiving madrasa education is, which is related to the historical fact that madrasas are Islamic educational institutions designed to accommodate the development of modernity that surrounds them. Therefore, this study aims to explore the interrelationships of the role, and expectations of the Muslim middle-class

⁷Pengadopsian istilah pendidikan madrasah yang muncul pada awal abad ke-20 M, menunjukkan bahwa masyarakat muslim nusantara (Indonesia), menginterpretasikan madrasah sebagai sebuah simbol pembaharuan pendidikan Islam, yang pada awalnya cenderung bersifat tradisional dalam konteks pendidikan pesantren.

⁸Imam Machali dan Ara Hidayat, *The Handbook of Education Management: Teori dan Praktik Pengelolaan Sekolah/Madrasah di Indonesia*, cet. ke-1, (Jakarta: Kencana, 2016), hlm. 164.

⁹ *Ibid.*, hlm. 165.

¹⁰ Imam Fauzin, "Strategi Pemasaran Jasa Pendidikan Dalam Meningkatkan Nilai Jual Madrasah", *Jurnal Madaniyah*, Vol. 7, Nomor 2, Agustus 2017, hlm. 279.

¹¹ Wasisto Raharjo Jati, "Kelas Menengah Dalam Bingkai Middle Indonesia", *Jurnal Politik*, Vol. 1, Nomor 2, Februari 2016, hlm. 333

community in Gorontalo Town in perceiving madrasa education. This is important considering the Town of Gorontalo. This region is one of the areas dominated by the Muslim community with a significant level of economic growth. This research also aims to provide a new alternative for Islamic Religious Universities, both public and private in Gorontalo Province, in designing their educational curriculum, so that they can be adaptive in responding to the trend of Muslim middle-class society.

RESEARCH METHOD

This research employed qualitative research with a case study approach. A case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, either at the individual level, or a group of people, institutions, or organizations to gain in-depth knowledge about the event. Likewise, this study explores the role of madrasah education in the perspective of the Muslim middle class in Gorontalo Town, the expectations of the Muslim middle class towards madrasah education in Gorontalo Town, and the contribution of the Muslim middle class to education. This research was conducted at three madrasahs, namely at *Madrasah Ibtidaiyah Muhammadiyah Unggulan, MTs Negeri Gorontalo*, and *Madrasah Aliyah Negeri 1 Gorontalo*.

Source of data taken by purposive sampling. The purposive sampling technique refers to several criteria that emerge in the field, namely the subject who intensively integrated with the issue or activity in this research; subjects who were available to be asked for information; and subjects who provided accurate information. Meanwhile, secondary data was collected through document studies such as literature reviews, madrasah profiles, and other documents related to the problems studied.

In this study, the researcher is the main instrument in collecting data. In addition, this study also used interview guidelines, observation, and documentation as supporting tools. Interview and observation guidelines aimed to obtain data about the general description of the research problem. Next, data were analyzed using data analysis techniques developed by Miles & Huberman as data collection, data reduction, data display, and conclusion.¹² Then, the researcher used several data reliability techniques in this study, including 1) performing a re-check (re-examination) procedure carefully, 2) performing a triangulation data examination technique, namely using data collection methods through interviews and documentation, and 3) adding the number of research subjects and informants. Finally, this research ensured the validity of the data through a) observation aims

¹²Miles, M. B. & Huberman, A. M. *Qualitative Data Analysis*. (California: SAGE Publications, 1994), h. 139-140

to find the characteristics and elements in situations that are very relevant to this study, and b) triangulation, which is a technique to check the validity of data that utilizes data outside the need for checking or as a comparison against the existing data so that with this technique, the research utilizes sources and methods as support in examining the data.

FINDING AND DISCUSSIONS

1. The profile of the Muslim middle class of Gorontalo Town in perceiving madrasah education

The results of Muhammad Misbahuddin's research show that the role of religion is still the dominant factor in shaping civilization in Indonesia, including in the field of education. It also indirectly affects the choice of educational institutions. fanaticism toward religion is one of the main driving forces in deciding which educational institution to choose. This phenomenon can be seen in the process of selecting educational institutions for the Muslim middle class in Indonesia. The results of research conducted by Fattchurahman show that the Muslim middle-class community is willing to pay more expensive education costs in the hope that the education received by students has the quality and qualifications under the expectations of the Muslim middle-class community. Estimated school entrance fees can reach above 5 million per student.¹³

The results of the study are following the opinion of one of the informants who stated that:

“Jika orang tua peserta didik mengambil pilihan melanjutkan pendidikan anaknya di Madrasah, pertimbangannya beragam ada karena motivasi memperdalam mata pelajaran pendidikan Islam dan memperkuat kajian keislaman, tetapi realitas tentu berbeda. Masyarakat kota lebih rasional untuk memilih sedangkan masyarakat pedesaan alasan pemilihan madrasah juga beragam hal ini terbukti bahwa tingkat pekerjaan orang tua peserta didik yang ada di MIM Unggulan merupakan masyarakat menengah ke bawah. Akan tetapi bukan ukuran menentukan minat peserta didik untuk memilih MIM Unggulan melainkan pilihannya itu karena ingin memperdalam belajar agama”

Those opinion was clarified by the head of MAN 1 Gorontalo, who stated that Madrasah and the community are one. They are together from and for the madrasah, so community groups like this quality are not an important measure of their children being able to go to school. The quality of learning, facilities, and

¹³ Erlina Yuliati, “Implementasi Manajemen Peserta Didik Kelas Menengah Muslim di SMP IT Bina Ummat Yogyakarta, *Jurnal Dirasat: Jurnal Manajemen dan Pendidikan Islam*, Vol. 6, Nomor. 1, Juni 2020, hlm

infrastructure is not an option for them, but their general assumption that learn to the town is enough. Madrasas that are not able to attract large fans does not mean the quality of education and inadequate performance of madrasas, but because there are schools that have a good image for the community. For instance, MAN 1 Gorontalo, not only appearing as schools producing intellectuals, but also educating the morals of students by achieving various achievements at the local, national, and even international levels.

The perspective of the Muslim middle class in the political economy is always associated with the structure of state capitalism. The capitalist system is seeming as an opening for the emergence of a new middle class by opening the career opportunities in modern companies. The studies in this group also discuss about the consumption behavior of the middle class. Meanwhile, the discussion of the socio-political perspective focuses more on the role of the middle class in the socio-political dynamics of the country, especially in seeing the role of these groups in encouraging or hindering change. There are two camps on this issue, optimistic and pessimistic for the possibility of the Muslim middle class in Indonesia becoming agents of change. Involvement of the middle class in the process of mass mobilization to overthrow the New Order regime is one of the evidences.¹⁴ The selection of an ideal educational institution for the Muslim middle class in Indonesia, especially for urban urban communities, is motivated by the following practical reasons: first, the development of religious activities in urban areas in general cannot be separated from the reasons that humans need religion as a place to live, to return as a result of the progress of civilization that is far from religious values, and the onslaught of social change is so rapidly occurring in urban areas. Based on the community to religious observance, a religious education institution that is integrated with modernity is needed, so that it can be accepted by urban communities. This phenomenon is actually a form of a new reconstruction of the meaning of divinity in the midst of modernity. Second, economically take part in learning at these elite schools requires no small amount of funds.

The findings above are in line with the public perception of the profiles of MIM Superior Gorontalo and MAN 1 Gorontalo through the following interview excerpts:

Kepala MIM Unggulan menyatakan bahwa kebanyakan masyarakat yang menyatakan pilihan pada madrasah alasannya tidak lain adalah agar anak mereka mendapatkan pengetahuan umum dan agama yang memadai. bukti bahwa eksistensi madrasah itu tetap

¹⁴ Qorry 'Aina, "Membaca Kelas Menengah Muslm Indonesia", *Jurnal Politik*, Vol. 3, Nomor. 2, Februari 2018, hlm, 324.

ada karena madrasah itu lahir, tumbuh dan berkembang karena di biayai dari kehidupan masyarakat dan ketika berkembang baru dikelola oleh salah satu lembaga yayasan, yang kedua eksistensi lembaga madrasah merupakan simbol umat, jadi maju mundur madrasah tergantung umat Islam itu sendiri.

Kepala MAN 1 Gorontalo menyatakan pendapat yang berbeda bahwa terdapat tuntutan dari sebagian masyarakat agar madrasah di kota ini lebih berkualitas dan memiliki kinerja baik. Ciri masyarakat yang memiliki persepsi yang bagus terhadap madrasah jika ada bukti nyata berupa prestasi peserta didik dan tenaga guru memiliki kapabilitas edukatif, baik secara individual maupun sosial di madrasah. Ciri yang lain apabila masyarakat telah bersikap mencintai madrasah, melanjutkan studi anaknya pada salah satu jenjang pendidikan apakah di MI, MTs maupun di MA/MAK yang demikian ia sejatinya adalah warga masyarakat madrasah karena telah berkontribusi, peduli dan bertanggungjawab terhadap kelangsungan hidup lembaga pendidikan Islam di Provinsi Gorontalo.

In line with the opinion above, according to one madrasah teacher that;

”pada umumnya gambaran persepsi masyarakat terutama orang tua peserta didik pada umumnya baik terhadap respon madrasah mereka memiliki berbagai alasan untuk melanjutkan anak-anaknya sekolah di madrasah diantaranya: kegiatan pembelajaran sebagaimana di sekolah umum lainnya aktif, jadi mereka orang tua antusias dengan madrasah, pengelolaan madrasah didukung juga oleh guru-guru yang profesional dan juga baik, disamping itu kenakalan pada umumnya di madrasah tidak nampak karena ada pembinaan dan pembentukan karakter religius.

Refer to the interview data sources above, there are various views of the community that madrasahs prove that a person's personality interacts with madrasahs, so that they love madrasahs as educational institutions both at MIM Superior and MAN 1 Gorontalo. The attachment of the madrasah community so far is shown more as an "Ikatan emosional" than rational. This bond arises because of the convergence of two interests. First is the strong desire of the Islamic community to participate in education (increasing the education of children in the vicinity of their residence). Second is religious motivation (the desire that their children, apart from getting a general education, also receive sufficient religious

education). Third is the need for cultural capital to get a better social position in society. The development elite schools actually confirm the thinking of Bourdieu quoted by Moeflich Hasbullah. It states that to achieve and maintain a class position in society, modern society no longer inherits material capital to their children, but provides them with cultural capital (cultural capital). In the form of learning environment (computer skills, courses, etc.), educational values or sending their children to schools, to get a better social position in society. Through this transfer of cultural capital, modern children will have a number of privileges, so that they can enter the elite circles of society even in the absence of individual wealth.¹⁵

The three reasons used by the middle class society to decide their choice of the educational institution they choose show that the Muslim middle class community is the first person from religious, and want an economy and public recognition of their existence, Muslim middle class community wants the creation of a new elite that religious and at the same time economically secure.

The expectations of the community that are so large and numerous for the management of madrasah educational institutions must be objectively. The individual wishes of parents of students do not necessarily have to be fulfilled as a whole, and vice versa, madrasah managers cannot simply ignore all community expectations, but as a consideration of course every hope will be taken into consideration for madrasahs to be better and of quality in all aspects of the components education.

With a variety of information related to MIM Gorontalo and MAN 1 Gorontalo, this can provide opportunities for the community to collaborate with madrasah educational institutions in terms of guidance and development of religious and religious education. People who know madrasahs are very varied. It has been a long time since people have known about the existence of madrasahs. This can be seen from the knowledge of parents and parents of prospective students who have long known about the existence of MIM Unggulan Gorontalo and MAN 1 Gorontalo. This can be proven in registration, learning, facilities, achievements, HR managers and alumni. On average, people who live are much more likely to live in dormitories because children who live in dormitories have added value to religious insight which is carried out three times a week at night. Achieve academic and non-academic, build harmony, and having a good communication. Most people have been familiar with the existence of madrasahs for a long time through their families. Especially in the aspect of religious and

¹⁵ Ichsan W. Saputro, "Kemunculan Islamic Homeschooling dan Korelasinya dengan Kebangkitan Kelas Menengah Muslim di Indonesia (Studi Kasus Homeschooling Group Khairu Ummah), *Jurnal El Tarbawi: Jurnal Pendidikan Islam*, Vol. 11, Nomor. 1, Tahun 2018, hlm.108.

religious education, in terms of changes in attitude (aqidah and morals) and academic and non-academic achievements as well as the balance of general knowledge and religion.

The author's argument above is following the opinion of Agus Maimun and Agus Zainul Fitri, who stated that the basis for selecting educational institutions lies in two things, namely social status and religion. Suyatno's research also confirms that the preferences of parents in sending their children to Islamic educational institutions include three factors such as theological, sociological, and academic factors. Theological factors as reasons based on religious considerations. Parents want their children to have a religious education foundation. Furthermore, sociological factors are related to the increasing image of Islamic educational institutions in Indonesia. Academic relates to the Islamic educational institution's ability to achieve high academic achievement for students.¹⁶

Azra and Jamhari said that the last ten years had been both an opportunity and a challenge for the world of Islamic education. Opportunities come from these times when we see an increase in "new attachment" to Islam among many Muslim communities. The increasing love for Islam has made many parents like the Muslim middle-class find a good quality Islamic education for their children. The desire is basically to get a high-quality general Islamic education, where students not only struggle with the sciences that are important for today's life but also struggle with the ukhrawi sciences and Islamic charity.¹⁷

According to Malik Fadjar, as quoted by Nur Asiah and Ahmad Isnaeni, changes in people's perceptions of education are similar to their desires (social demand) which continue to move under current conditions. Because of principle, most people see education as an investment venue for both human and human capital (human and capital investment) for a brighter future, and not limited to meeting the needs of developing children's insights, knowledge, and skills. This shift in thinking has had a broad impact on the development of educational institutions, including Islamic educational institutions, both madrasas, and Islamic boarding schools. This condition requires Islamic educational institutions to carry out various innovations that demand and challenges of the times in the future, for instance, in the industrial revolution 4.0, where mastery of information technology and big data is a crucial requirement in winning the competition. It is at this point

¹⁶Nur Asiah dan Ahmad Isnaeni, "Iklinasi Masyarakat Muslim Kelas Menengah Terhadap Sekolah Dasar Islam Terpadu Di Bandar Lampung", *Jurnal Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol. 9, Nomor. 2, Tahun 2018, hlm. 295.

¹⁷Nur Azizah dan Imam Machali, "Pendidikan Islam dan Kelas Menengah Muslim Yogyakarta: Studi di SD IT Insan Utama Yogyakarta, Vol 24, Nomor. 1, Tahun 2018, hlm, 57.

that Islamic educational institutions can create their uniqueness in producing competitive quality human resources so that they can survive in overcoming all the problems that surround them.

2. The role of madrasa education in the perspective of the Muslim middle-class community in Gorontalo Town

The discourse of the Muslim middle-class in Indonesia is a form of political Islam transformation into modernist Islam because of a paradigm shift in actualizing Islam in the life of the state and nation. The need to establish a “*Negara Islam*” as a big Muslim home has replaced the idea of “*Masyarakat Madani*” as a form of adaptation to modernity and secularity. There is a spirit of negotiation and advocacy that Muslims try to apply in upholding their existence through the substantive application of Islam while running harmoniously in the modernization of the times. These changes also indicate that community development is similar to that of Muslims during the Medina era. In addition, the context also wants to show that the Muslim community is not only a conservative group but also an open and tolerant society. The benchmark is the spirit of the Medina Charter as the basis for creating a harmonious and tolerant Muslim society. It is this spirit that the contemporary Muslim community wants to revitalize and actualize.¹⁸

Self-disclosure to change is considered a must to show one’s identity as the middle class. Giddens says that the orientation is on self-gratification, not just a narcissistic defense against the outside world (Western or fundamentalist culture). The emergence of self-awareness as a Muslim who is *santri* but modernist. They made several breakthroughs and fashion adjustments with various Islamic symbols. It confirms Giddens’ assumption that the self-reflective phenomenon in modern humans, especially in urban areas, cannot be avoided because global influences have penetrated everyday life.¹⁹ The Islamic fundamentalism movement that offers classical Islamic culture to urban communities seems as not be able to answer the problem of an ideal religious pattern as expected by urban society, especially among the middle class, which is then called the urban middle-class Muslim. Empirical facts show few attitudes of rejection of the fundamentalist culture like considered ancient, traditional, or even outdated. On the other hand, a rejection attitude of the western culture also seems on the Muslim middle-class community. Therefore, this group tries to create a cultural synthesis by bringing up and offering other cultures that still highlight a more modern style of Islam, but

¹⁸Wasisto Raharjo Jati, “Tinjauan Perspektif Intelegensia Muslim Terhadap Genealogi Kelas Menengah Muslim Di Indonesia”, *Jurnal Islamica: Jurnal Studi Islam*, Vol. 9, Nomor 1, September 2014, hlm. 2.

¹⁹Rofhani, “Pola Religiositas Muslim Kelas Menengah di Perkotaan”, *Jurnal Religio: Jurnal Studi Agama-Agama*, Vol. 3, Nomor. 1, Maret 2013, hlm. 76.

it is still in the realm of *shar'ī*. It is where various models of the embodiment of the religious way of urban society appear, so it could be reflected through means and forms to continue to present God in all atmospheres and places.²⁰

In Indonesia, the Muslim middle class emerged in the 1980s, which was smooth for the successful economic development and transformation of education as a result of the modernization program of the New Order government. The emergence of this class increased enthusiasm for returning to religious life to strengthen themselves as a reaction to the destruction of the traditional moral values that occurred around them. The growing Muslim economy coincides with the reality of Islamic schools offering good quality teaching and educational programs. These schools provide the technical skills and knowledge that enable the middle class to strengthen and maintain their social status. It is what makes elite Islamic schools not only limited to the development of understanding in the Islamic field but also the development of science learning.²¹

With the increasing number of the Indonesian Muslim middle class and the shifting of parental choices toward Islamic educational institutions, and the development of integrated Islamic schools in Indonesia, it is necessary to find out how the perception of the middle-class community towards these educational institutions will have a positive impact on the development of Islamic educational institutions, especially in the marketing department in an educational institution. It is caused by the Muslim middle class increasingly becoming a controller of the consumer market in Indonesia.²²

Nanang Fatchurochman's research found that parents are willing to prepare more expensive financing than other educational institutions.²³ For urban middle-class Muslims, religious spirituality values must provide values of tranquility, enjoyment, and tranquility (hedonism) for themselves, all of which should be displayed, not hidden, and have narcissistic values. Therefore, their act is how to show their Muslim identity with procedures, models, and dress styles. When tithing or giving alms, they call the orphan to their house. It is an image of how to make one's existence known to the surrounding community. Likewise, when

²⁰Rofhani, "Pola Religiositas Muslim Kelas Menengah di Perkotaan", *Jurnal Religio: Jurnal Studi Agama-Agama*, Vol. 3, Nomor. 1, Maret 2013, hlm. 60.

²¹Erlina Yuliati, "Implementasi Manajemen Peserta Didik Kelas Menengah Muslim di SMP IT Bina Ummat Yogyakarta", *Jurnal Dirasat: Jurnal Manajemen dan Pendidikan Islam*, Vol. 6, Nomor. 1, Juni 2020, hlm. 8.

²²Nur Azizah dan Imam Machali, "Pendidikan Islam dan Kelas Menengah Muslim Yogyakarta: Studi di SD IT Insan Utama Yogyakarta", Vol 24, Nomor. 1, Tahun 2018, hlm, 59.

²³Nur Asiah dan Ajmad Isnaeni, "Iklinasi Masyarakat Muslim Kelas Menengah Terhadap Sekolah Dasar Islam Terpadu di andar Lampung", *Jurnal Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol.9, Nomor. 2, Tahun 2018, hlm, 293.

traveling for Hajj or Umrah, it is not enough to take a package provided by the government, but they take a Hajj or Umrah travel agency that offers more value with more facilities. Spiritual appearances are not only shown in the application of the pillars of Islam but can also be seen in the choice of education for their children by choosing Islamic schools with more facilities. It is rare to find educational options for their children in Islamic boarding schools because they prefer public schools that have Islamic nuances. In these educational institutions, where they meet each other and come together to form a community.²⁴

3. The desire and contribution of the Muslim middle class to madrasa education in Gorontalo Town

Dissemination of post-Islamism ideas in forming middle-class Muslims is an attempt by Islamic orthodoxy to fight against the Islamic state. Revivalism against radicalism and Islamic understanding of extremism toward middle-class Muslims is also an important form of discontinuity to the Islamic state. These premises then interfere with the problem and marginalization of Muslims from minorities. This condition then has implications for the formation of networks. The popularity of radicalism itself is not only a choice but also a reality that needs to be studied. According to the popular view, the understanding of Islam is direct substance to aspects of religiosity and humanism. Modernism is a necessity that must be faced by adjusting the level of understanding of Islam according to the line of modernism. If analyzed elaboratively, the understanding of the status and role of middle-class Muslims according to the post-Islamism view is more inclined to the role of the middle class as the basis for forming civil society. Then, the implications have an impact on the formation of Muslim attitudes, values, and norms that you want to highlight. In this case, the popular position is held by middle-class Muslims who take the path of more than socio-cultural expression. However, this premise can also be taken into consideration considering the position of middle-class Muslims who take the path of scriptural Islam on their own, as well as initiating negotiations on Popular Islam. In the end, Popular Islam naturally went in two directions.²⁵

²⁴ Rofhani, "Pola Religiositas Muslim Kelas Menengah di Perkotaan", *Jurnal Religio: Jurnal Studi Agama-Agama*, Vol. 3, Nomor. 1, Maret 2013, hlm. 72.

²⁵ Wasisto Raharjo Jati, "Islam Populer Sebagai Pencarian Identitas Muslim Kelas Menengah Muslim", *Jurnal Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Vol. 5, Nomor. 1, Juni 2015, hlm. 144.

The middle-class group called the urban middle-class Muslim is a group that is quite interesting to be discussed, especially in urban areas. The town is the center of social change. It become a strategic place for economic or cultural growth and development, especially for the middle class as a connector between the lower and upper classes. Therefore, this middle class can also be said to be a transitional class. The middle-class position is strategic enough to serve as a means of spreading ideas or developing issues.²⁶

What is interesting to observe from Wasisto's writing is his thoughts on the transformation of the Indonesian Muslim middle class from culturalist Islam to political Islam and from political Islam to civil Islam. In contrast to the middle class in Western society it was formed by the teachings of Calvinism. According to Wasisto, the Indonesian Muslim middle-class was formed in an organized and partial way. At first, the middle class of Indonesian Muslims was only in the cultural realm and only recently took up the position of the petty bourgeoisie. That is, their awareness as a class unit was not so strong at that time. Indonesian Muslim middle-class community began to be organized and responsive during colonialism. It reflected on the establishment of the Sarekat Dagang Islam that brought together Muslim merchants against the capitalist pattern of the colonial government. It was detrimental to them. In its development, the Sarekat Dagang Islam turned into the Sarekat Islam that consisted of a change in the organization focus to more fundamental. Sarekat Islam became a movement that did not aim to fight the dominance of Chinese traders in the economy but also aimed to fight the 'loss' of the Muslim middle class over the aristocratic and colonial groups in the political field.²⁷

The middle class is a group that has a unique position in the middle. This group is a bridge as well as a link between the upper-class group and the lower-class group. Therefore, this group is quite flexible and is to be able to bring about social change. According to Hellmuth Lange and Derek Wynne, the middle class is become interesting, especially in the discussion of lifestyle and consumerism. In the Indonesian context, the middle-class discourse becomes bombastic, especially on the spiritual aspect. The spiritual path is the choice of Indonesian urban communities such as Jakarta, Bandung, Surabaya, and Medan. Religious associations and Sufism in urban areas support this phenomenon.²⁸

²⁶Rofhani, "Pola Religiositas Muslim Kelas Menengah di Perkotaan", *Jurnal Religio: Jurnal Studi Agama-Agama*, Vol. 3, Nomor. 1, Maret 2013, hlm. 64.

²⁷Qorry 'Aina, "Membaca Kelas Menengah Muslim Indonesia", *Jurnal Politik*, Vol. 3, Nomor. 2, Februari 2018, hlm. 325.

²⁸Rofhani, "Ekspresi dan Reresentasi Budaya Perempuan Muslim Kelas Menengah Di Surabaya", *Jurnal Islmica: Jurnal Studi Keislaman*, Vol. 11, Nomor. 2, Maret 2017, hlm. 278.

Furthermore, Wasisto explained the movement of the Indonesian Muslim middle class from political Islam to civil Islam. He did not define what he meant by civil Islam. However, the concept leads to the definition of civil society initiated by Nurcholis Madjid. The development of civil Islam has indeed received a strong influence from intellectual circles by spreading the Islamic study groups or recitations on campuses and establishing the Indonesian Muslim Intellectuals Association (ICMI). Judging from its relationship with the state, civil Islam has grown since the New Order era and has relatively received support at the moment. The New Order government may think that the concept of civil Islam has provided the right portion for the Indonesian Muslim middle class by not focusing on political issues.²⁹

As occurred for the economic development of the Muslim community coincided with the reality of Islamic schools offering good teaching and educational programs. These schools provide the technical skills and knowledge that enable the emerging middle class to strengthen or maintain their social and occupational status. It is one of the reasons why the emergence of elite Islamic schools is received by many Muslim parents, policymakers, and educators, coupled with leadership competencies that are integrated with the learning curriculum to equip graduates concerning cultural capital.³⁰

The diversity pattern is a format on the theological understanding and meaning experienced by the Muslim middle class. It is something that develops continuously. Modernity and culture that always accompanies life create a pattern of harmony and adjustment in carrying out spirituality in the hope that they will not drown in their identity. The appearance of spiritual patterns through signs and lifestyle is a must. Considering they are urban people with various modern characteristics.³¹

Three aspects desire a great expectation for the community to send their children to madrasas, namely Moral, Scientific, and Future. 1) Morals; Adolescence is an age that is unstable and vulnerable to environmental influences, so that religious and religious education is a relevant forum for young people in shaping their identity so that they can behave well, perform prayers, and are not easily influenced by juvenile acquaintances, and can apply discipline from various

²⁹ Qorry 'Aina, "Membaca Kelas Menengah Muslim Indonesia", *Jurnal Politik*, Vol. 3, Nomor. 2, Februari 2018, hlm. 326.

³⁰ Ichsan W. Saputro, "Kemunculan Islamic Homeschooling dan Korelasinya dengan Kebangkitan Kelas Menengah Muslim di Indonesia (Studi Kasus Homeschooling Group Khairu Ummah)", *Jurnal El Tarbawi: Jurnal Pendidikan Islam*, Vol. 11, Nomor. 1, Tahun 2018, hlm. 109.

³¹ Rofhani, "Pola Religiositas Muslim Kelas Menengah di Perkotaan", *Jurnal Religio: Jurnal Studi Agama-Agama*, Vol. 3, Nomor. 1, Maret 2013, hlm. 78.

things; 2) Scientific; it is necessary to increase teaching materials, learning facilities, and extracurriculars related to religious and religious education as well as improvements in the division of majors; and 3) Future; The distance of domicile significance affects the teaching and learning process, adequate learning facilities, and preparing students to be accepted in higher education, as well as strengthening vocational skills, so job opportunities for students will be widely.³²

CONCLUSION

Based on the results and discussion of this study, this research concluded that the role of madrasah education in the perspective of the Muslim middle-class community in Gorontalo Town is very positive to include their children in MIM Unggulan Gorontalo and MAN 1 Gorontalo with the perception of the two madrasas as ideal educational institutions in fostering and guide students in both intellectual and spiritual aspects. Likewise, the interest of the Muslim middle class in rural and urban areas is completely high. It is threatened by significant growth in the number of students in both madrasas. In addition, the two madrasas have shown achievement and quality as well as performance both academically and non-academically.

The profile of the Muslim middle class of Gorontalo town in perceiving madrasah education has its own advantages like to access classical Islamic repertoire learning resources, such as; the history of Islamic culture, Arabic, Fiqhi/Usul Fiqhi, moral creed, and other factors provide strengthening values attached to the character of students as inherent elements integrated with their personality and behavior of students. All of the scientific treasures at the school provide a strengthening value attached to the character of students as inherent elements integrated in their personality and behavior of students. The existence of a source of value intrinsic in the appreciation and practice of students in their daily lives is one of the crucial elements needed by the community.

Three aspects desire a big expectation for the community to send their children to madrasas, namely Moral, Scientific, and Future. 1) Morals; Adolescence is an age that is unstable and vulnerable to environmental influences, so that religious and religious education is a relevant forum for young people in shaping their identity so that they can behave well, perform prayers, and are not easily influenced by juvenile acquaintances, and can apply discipline from various things; 2) Scientific; it is necessary to increase teaching materials, learning facilities, and extracurriculars related to religious and religious education as well as improvements in the division of majors; and 3) Future; The distance of domicile

³² Arsyad, Abdul Rahman. "Ekspektasi Masyarakat Terhadap MAN 1 Gorontalo." *EDUCANDUM* 3, no. 1, 2017), h. 69-84.

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significance affects the teaching and learning process, adequate learning facilities, and preparing students to be accepted in higher education, as well as strengthening vocational skills, so job opportunities for students will be wide.

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