

Comparative studies between public and private Islamic schools in the era of globalization

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ABSTRACT

The problem of decentralization is one of the main problems in madrasa modernization and independent learning. This is due to the difficult coordination and expensive learning processes being experienced. Therefore, this study aimed to determine the impact of the educational policy implementations on madrasa, with the existence of regional autonomy in Serang and Pandeglang Regencies, Indonesia. This qualitative study involved 10 participants, which contained district madrasa heads and supervisors, institutional managers, education staff, and teachers in Serang and Pandeglang. The utilized instruments were the interview protocol and observation sheet, with the data analysis being obtained through the Huberman and Miles's technique. This included reading, meaning, and data developed within the framework of the historical and ethnographic approach analysis. The results showed that there was no difference in the curriculum between public and private Islamic schools under the local government. The advantage was also observed for regional autonomy, regarding the emergence of superior, exemplary, regular, and vocational madrasas, respectively. However, the disadvantage of this policy was the difficulty in improving the quality of madrasa institutions, funding, and education personnel. These results indicated that all parties should contribute and supervise the implementation of autonomous education, to optimize the goals of each madrasa and achieve independent learning. Explicit rules are also needed regarding the understanding of discriminatory decentralization policies, especially in madrasa and other educational institutions.

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1. INTRODUCTION

The regional autonomy law does not exactly focus on madrasa (Islamic school) institutions, as Islamic schools have reportedly been in preserved centralization form based on Law number 32 of 2004. This stated that one of the concerns unable to be decentralized to the regions was “religious” matters [1]. Besides, the regional autonomy law (in educational implementation) also indirectly affects the madrasa problem complexity, due to being viewed as an awry and disfavored institution in the Indonesian state. This is a paradox due to most of the population being Muslim.

Based on the regional government autonomy law, the madrasa is found to be divided into two parts. This includes the madrasa's physical and science (religion) institutions, which are based on the authorities of the regional and central governments, respectively [2]. When only these two governments agree to the performance of serious efforts, the positive impact is often discerned by the madrasa, to develop and improve the institutions. The central government often observes a madrasa as an educational institution under the autonomous region, whose management right is provided to the regional administration. However, the regional government believes that the management of the religious sector is the authority of the central administration, based on the science (religion) perspective [3]. This is in line with previous field observations, which showed that the madrasa educational system is less advanced than the general learning structure. These should not have occurred due to the implementation of education with an autonomous system, indicating that the central government has delegated the authority to regulate the course of the learning processes to the local administration. According to several previous interviews, miscommunication was often encountered, causing the misinterpretation and wrong implementation of policies from the central to the local governments. This led to the madrasa education autonomy process being less effective.

The practices in Serang and Pandeglang Districts, Banten Province, Indonesia shows comprehensive discrimination among regional heads, such as different attentions provided to the madrasa and public institutions. This leads to slower improvement in the madrasa quality, based on the institutional, funding, and personnel aspects. The Islamic institutions are also found to have slightly developed based on quantity and not quality [4]. As observed in other autonomous Indonesian regions, the implementation of regional laws is often differently interpreted, subsequently encountering the desire to gain freedom [5]. This desire is merged with the specific political interests of the region, which then initiates regional autonomy. This provides the understanding that autonomous region only belongs to indigenous men and women. Although the issue was initially raised to smoothen the political goals of regional officials in obtaining a specific position without competition, it is still used as a motive to select the madrasa head/manager through lobbying among local authorities [6]. This was in line with several interview data, which indicated that the educational system in Indonesia (general and religious) had been infiltrated by parties with political interests. These were aimed at voting for the majority to only perpetuate power, without regard to the quality of the educated graduates. This led to the madrasa being slightly behind general education. Furthermore, the rulers with the reins of madrasa leadership lobbied each other against the leaders, to maintain their power for a position. This is quite bad for the Indonesian educational system (especially in religion-based learning), due to the intentional violation of religious provisions.

Decentralization is the transfer of public functional authority and responsibility from the central government to the subordinate or quasi-independent organizations [7]. This was not in line with Turner and Hulme [8], which argued that decentralization within a country included a transfer of authority from a central government agency to other public individuals, to perform several societal services. Therefore, decentralization is interrelated with the relationship between the central and local governments, both in the political and socio-economic aspects. In most countries, this issue is highly motivated by several political and economic reasons. This leads to the political considerations of decentralization requirements in several countries [9], due to being part of the democratization process where autocratic regimes were replaced by a people-elected government, based on a new constitution. However, the decentralization policy in the education sector is not fully implemented as expected. This is because many parties use these policies to enrich themselves, according to a previous study, where several madrasa power holders were inhabited by close relatives or kinship. These are weaknesses in the implementation of madrasa decentralization, as criticisms from other educational personnel are not assessed and utilized as reflection and evaluation materials. Therefore, the madrasa education system is less developed than the general structure.

In Africa, the proliferation of multi-party-political systems led to the demands in accommodating people's opinions in decision-making. Meanwhile, decentralization was pursued based on the demands from regions or ethnic groups in other countries, such as Ethiopia, for greater control over the political participation process. This issue is subsequently a serious effort, for a country to adequately manage various pressures and demands through granting greater autonomy [10]. Based on De Jure, regional autonomy law did not regulate madrasa education, which is under the auspices of the Ministry of Religion. This indicated that the local government was subsequently responsible for regulating madrasa learning, especially in the recruitment of educational and non-educational personnel [11]. Although the regional autonomy law was positively initialized by the madrasa education managers, the indicator was still marked by the beginning of growth to ensure meaningful changes, which are only observed as a mere existence through the modern space provided by public educational institutions. The existence of the madrasa education autonomy is only used by a few groups to perpetuate their power. This was in line with a previous study, which stated that the change in the madrasa education leadership was only carried out by lobbying politicians without regard to their

abilities. These results indicated that madrasa education is likely to correspond with the general structure when the younger generations are provided with authorities or involved in the educational system.

Based on the aforementioned explanations, several concerns are not overstated due to being found in the development of madrasa institutions in Serang and Pandeglang, Banten, Indonesia. This is because these institutions have begun to understand the regional autonomy law in a more restricted line, based on the emergence of the attitudes weakening their creativities and competitiveness. These attitudes are the reason for the stagnation of progress and development of madrasa institutions, subsequently indicating that the perspectives of the community within these institutions are no longer objective to positive, independent, and open values. In this condition, the main objective is to determine the impact of educational policy implementation in the emergence of regional autonomy, on a madrasa in Serang and Pandeglang, Banten, Indonesia. This is observed from the educational preparation and management cultural, structural, and mechanism aspects within the institutions, curricula, personnel, and teachers. These three aspects are sufficient to become the benchmark for the development, existence, and improvement of madrasa educational institutions' quality. Therefore, this study aims to determine the impact of educational policy implementation on the madrasa with regional autonomy, in Serang and Pandeglang, Indonesia.

2. RESEARCH METHOD

This qualitative study used documentary and field analysis methods, as well as a phenomenology approach. Also, it is a historical analysis, where ethnography aims to understand the perspective of the native population and its life connection, to obtain their respective opinions on this world [12]. The study examined two types of madrasas (public and private madrasa) in Serang Regency and Pandeglang Regencies, Banten Province, Indonesia.

The participants were the head and supervisors, institution managers, educational personnel, and teachers (confidential informants' identities) of the Islamic schools. The primary data were the field information obtained from direct and intensive interviews, through the participant observation of the classroom study actions and documentations within the private and public madrasa institutions [13]. In-depth interviews were also conducted with 10 participants, including the district madrasa heads, supervisors, managers, staff, and teachers in Serang and Pandeglang Regencies. Meanwhile, secondary data were obtained by developing several kinds of literature, such as books, articles, journals, and magazines. This indicated that the field information obtained focused on empirical data, to strengthen the theory before the study. The data analysis method was based on the analytical technique of Miles, Huberman, and Saldana [14], which included reading, meaning, and data development within the framework of the historical and ethnographic approach assessments. This analytical approach began by considering the field data with the management of the madrasa institutions, personnel, and teachers [15].

3. RESULTS AND DISCUSSION

3.1. Position of madrasa in the emergence of regional autonomy

The fundamental problem of this study was based on the state recognition provided to the madrasa in the educational system (primarily related to curriculum content), although physical differences were observed in the institutions (especially on the management aspect). This indicated that the madrasa's centralization was presently an anomaly of decentralization and autonomy enthusiasm. Furthermore, the concept of centralization consciously/unconsciously impacted the existence of madrasa under the authority of the religious ministry, which had subsequently affected the condition and development of the Islamic institutions. Based on textual and contextual perspectives, the regional autonomy law did not/indirectly influence the condition and development of madrasa in the regions, respectively. These effects were visible when compared with the public schools under the ministry of education and culture. This discrimination was astounding as regards the policy on the government allocation and funding subsidies per capita, for madrasa and public-school students [16]. In Serang and Pandeglang Regencies, the institutional conditions of the madrasa were poor, compared to the public education institutions, including the marginalized location of the schools. However, public madrasa institutions were in a strategic location with proper road access, such as public madrasa in Ciruas, which was in front of the district office across the main road. Another example is the private madrasa in Kragilan Serang Regency, which was farther from the main road, leading to the utilization of public transportation or motorcycle to reach the school.

Also, similar conditions applied to a madrasa in Pandeglang Regency. As an Islamic educational institution, madrasa comprehensively continued developing, although the growth was still quite exclusive due to the accentuation of religious knowledge (Islam) being the priority. This caused the development of madrasa to only occur in the Islamic community, as conducted proliferations were only observed in rural areas, compared to the scarce observation in the urban settlements. These simultaneously triggered the slow

development of madrasa. The Islamic schools were also found to be far from the betterment of the educational system, whether in the institutional or systematic learning process [17]. However, the implementation of regional Islamic education still encountered discrimination from the local government. This was due to the incomplete understanding of the "education" and "religion" written in the two laws, subsequently indicating that there were many partial interpretations under the auspices of the Ministry of National Education. Despite that, the madrasa and other religion-based schools had not been widely accepted as part of education. With the enactment of regional autonomy law, explicit educational implementation was no longer the responsibility of the central and local governments, based on the perspectives of guidance and educational funding [18].

Based on the regional autonomy implementation, education required an unbiased financial pattern and should reflect a sense of justice. This was achieved by employing cross-subsidization, cooperation, block grants, and contextual subsidization application. Cross subsidization should be administered by the central government, to avoid the gaps between the schools (madrasa) within the poor and affluent areas [19]. Cooperation should also be carried out by central and local governments, to encourage the development and improvement of excellence programs. Moreover, block grants should be provided by both governments through competition, to improve the quality of the programs with further development prospects. The implementation of autonomous education was in line with that of regional learning based on Law No. 32 of 2004, concerning institutional funding. This indicated that primary and secondary education management policies were the local government's responsibility.

Subsequently, the local government assumed that these issues were not their duties, while the central administration was constrained by the red tape process. Besides that, discrimination also occurred in the local community culture (horizontal discrimination), for example, most of the Banten Province community had a powerful kinship or "Baraya" culture. This directly affected the development of madrasa, which was only at the quantity level. The perspective was also understandable, as madrasa institutions were indirectly contaminated by the political interest of several regional officials. For instance, when a madrasa institution is piloted by a sibling or other family member of one of the authorized officials, the mindset instantly focuses on the regional context, regarding the smoothening of personal political goals. Based on the problematic aspects of education, the condition of institutional personnel was a product of not being qualified. This was more miserable in private madrasa institutions, such as the intimate "familiarity" attitude of the founders and managers. It is also the factor responsible for the underdevelopment of madrasa that does not grow at the quality level.

3.2. The implementation of regional autonomy in madrasa and quality of education

Indonesian Islamic institutions often encountered countless and complex problems and gaps in numerous aspects [20], which were comprehensively classified into three parts, namely institutional, curriculum, and personnel competency groups. This indicated that the madrasa educational model in Indonesian legislation raised the concept of institutional dualism at the Regency level, which was related to the teaching system and science. Moreover, a narrow mindset opened the distance between the Islamic and general sciences. This subsequently indicated that there were Islamic and non-Islamic sciences. Modern Islamic education experts however attempted to eliminate or abolish this dichotomy opinion, with the trial of fusing both concepts. In the institutional aspect, Islamic education was unable to solely rely on public schools, due to the religion subject portion being very small. The only attempted performance was the improvement in madrasa educational institutions, such as integrated Islamic schools, Ma'arif (Nahdatul Ulama organization). This was due to the formal educational institution being the environment allowing individuals to enrich their knowledge. It is also the most effortless place to build younger generations, which are to be assessed by the government and society [21].

3.3. The infrastructure and facilities

The field practice showed that all the Islamic schools, especially madrasa, were the educational institutions accommodating the social, cultural, and religious aspirations of the Indonesian Muslim community, which are culturally rooted in the historical context of learning. This community presently exhibits a dichotomy system [22]. The educational-institutional development pattern conducted by the Ministry of National Education and Religious Affairs showed dualism in its educational policies, subsequently leading to various problems related to this study. In addition, the government encountered difficulties in providing optimum services and guidance for the madrasa. This was observed by the number of abandoned madrasa and those prone to such mistreatment.

“This madrasa building has been severely damaged. When asking for help from the central ministry of religion, it takes time to reach the local government, subsequently leading to the issue of the regional autonomy policy.” (Participant 1)

This indicated that approximately 1,245 madrasa buildings in Banten Province were in a damaged condition. The results showed that 725 and 520 madrasas were severely and slightly damaged. Based on this study, one of the main problems encountered in the repair of madrasa institutions was the minimum budget allocation. This was expressed by Machdum Bachtiar (Division Head of the Madrasa education, the regional office of the Banten Province Ministry of Religion), whose response indicated the observation of 3,364 units of madrasa institutions in Banten Province, which contained various public (madrasa) and private schools (madrasa). Meanwhile, the annual budget for madrasa was minimal, compared to the number of *madrasas* in the Banten Province. The allocated funds were also approximately IDR 200,000,000-300,000,000 for physical institutions. According to Machdum Bachtiar, the number of severely damaged Islamic schools included 200 and 250 building units for *Raudlatul Athfal* (RA) and *Madrasah Ibtidaiyah* (MI). Approximately, 200 and 75 units of private *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA) buildings were also severely damaged, compared to other institutions, respectively. In addition, the number of students attending the madrasa was 355,076.

Although aid was provided for repair, the maximum amount still reached IDR 200,000,000-300,000,000, with only three to five madrasa institutions being selected for yearly financial support. However, there were 520 madrasa buildings with minor damages in Banten Province. These included 75, 125/5, 250/10, and 50/5 RA, MI (private/public), MTs (private/public), and MA (private/public) madrasa buildings, respectively. In addition, Machdum stated that the responsibility for assisting madrasa institutions should not only be borne by the Regional Office of the Ministry of Banten Province Religion, as the local government should also assist through the grant mechanism [23]. The attention of this government was however still inadequate. This was due to the local government assuming that the affairs encountered by the madrasa institutions were the authority of the Religion Ministry, according to Machdum.

3.4. The curriculum

The general condition in Banten Province was institutionally illustrated in the madrasa schools in Serang and Pandeglang Regencies. This indicated that the madrasa institutions, especially the inadequate private schools, had difficulties in optimally pursuing the quality of education. To create quality education, all education components should be of a high standard, such as the curriculum of the madrasa [24]. This is ideally and independently designed as a guide or reference in creating a quality educational process, according to the vision and mission of the madrasa [25]. The notion was also comprehended as a general description (miniature) of an educational process, based on having good quality learning outcomes that were unable to be obtained without the presence of a curriculum [26].

The impact of the juxtaposition of madrasa institutions with public schools (the decreasing content of religious education from 60-30% religion and 40-70% general) was experienced as a challenge weakening the existence of Islamic education, subsequently increasing new problems. The reduced content of religious material was also observed as a form of silting religion understanding, due to the previous content of the curriculum not producing noble Muslims [27]. Moreover, the graduates of madrasa institutions were still considered unprepared with an inadequate capacity for their religious knowledge, while their general comprehensiveness did not show any excellence level. The regional autonomy law policy did not also build an independent attitude towards the madrasa institution's curriculum. This indicated that madrasa educational institutions realistically abide with the flow of the general system, such as the arrangement of excellent classes, which only measures the cognitive context regarding the use of the similar content curriculum.

These conditions occurred in both public and private madrasa institutions, which had broader authority. The institutions also used a similar curriculum. Even at the regency/city level, several Islamic boarding school (*pesantren*) institutions designed the general educational system, indicating that the attention of the local governments, especially in funding assistance, was quite considerable or based on religious and original sciences being one unit. Despite that, the curriculum content was still differentiated. At the regency/city level, several leading or model madrasa institutions began to lose direction in building quality, due to focusing more on cognitive and sophisticated facilities and infrastructures. This indicated that rivalry was built with public education institutions, as madrasa schools were not distinguished from other educational structures, although still had different qualities [28]. These conditions subsequently showed that the curriculum of Islamic educational institutions, such as madrasa, was in an urgent state. Therefore, the madrasa should follow the *pesantren* scheme by adjusting to the public education curriculum, to gradually lose its existence as a religious educational system [29]. This was because public educational institutions focused more on quantitative criteria, compared to qualitative speculations.

Several madrasa educational institutions no longer offer excellent classes, e.g., MAN 1 Ciekek Pandeglang and MAN 1 Kragilan, Serang Regency. This was due to the large cost borne by schools, unprepared educational personnel, and inadequate class conditions. In the two regencies, the term 'model' often used by madrasa institutions was presently eliminated, although signboards still showed the MAN, MTS, and MI models, respectively. This was due to an equal position between public education and religious institutions, according to the school principals. Therefore, the madrasa in curriculum and schools should adapt to public education institutions.

3.5. Workforce management

Workforce management in madrasa educational institutions has experienced problematic issues to date, with reform referring to the creation of decentralized conditions in the bureaucracy or management of Islamic schools. At the regency/city level, this reform was manifested within the broad authority of madrasa institutions, in the management of various sources [30], which included the teachers and education personnel. This indicated that the managers or principals should manage the workforce in the analysis of needs, planning, recruitment and development, rewards and punishments, work relations, and performance evaluation of institutional employees, such as teachers and administrative staff. Besides payments/fees for services and teacher recruitment, public madrasa institutions are still primarily handled by the bureaucracy above them [31].

At Serang and Pandeglang Regencies, the conditions of recruitment and payments/fees were also handled by the top bureaucracy, which was the regional office of the religion ministry. Although religion is politically-oriented and not decentralized, the local government's intervention was still very dominant due to the location of the madrasa institutions within its authority. This comprehensively indicated that the decentralization law was the complete transfer of power from the center to the regions, subsequently showing that regional authority was owned by local men and women. Based on observation, this context became a problem in the development of madrasa educational institutions, due to foreign teachers and educational personnel not being entirely devoted to building Islamic schools in Banten Province. This was based on their goals to only earn money, as they felt less appreciated for their differences. Therefore, the local men and women of Banten Province had no involvement power [32]. These people assumed that they still occupied certain positions without having to work hard or being entirely devoted. To achieve the standard criteria, a specific diploma was obtained from the institution that issued certificates without attending lectures to occupy the position. This indicated that the narrow understanding of the regional autonomy law created a fragile generation and constructed unhealthy competitions at the regency/city and provincial levels.

The interview with several teachers and educational personnel in Serang and Pandeglang Regencies showed the following frequent answers, *"You do not have to break a sweat to build this madrasa because we are less appreciated by the local government. It is better to earn more money to build our city. We can go back home after retiring."* Meanwhile, teachers and educational personnel also expressed shocking answers when asked whether the requirements to become school principals should contain a master's degree [33], for them to possess efficient managerial leadership roles [34]. The following answers were obtained: *"It should not be the case; many universities provide a long-distance master program; what is more important is that as native people of Banten, we should become leaders in many institutions, including educational systems; and The employees should contain foreign people."*

Based on this study, the situation should be the concern of all Indonesian people, even the Banten Provincial government. This was because many Banten people often focused on national and international assumptions. The inception of the concept of Banten men and women was also due to political influence, which subsequently became a societal disease dividing the development in this province. This was more dangerous when this concept was observed as a defense by the community, due to the reluctance to compete or difficulty to occupy a specific position. In this study, these conditions should be of great concern, especially in madrasa educational institutions. This indicated that the concept should be abolished at the level of madrasa management, with the central government beginning to review the Regional Autonomy Law. Therefore, this was not narrowly comprehended in its implementation, especially at educational institutions (public and religious institutions). The workforce percentage was also arranged at 60% and 40% for local and foreign staff, respectively.

The management of facilities should also be carried out by the madrasa educational institutions from procurement, maintenance, repair, and development. This was due to managers understanding the needs of the institutions, based on adequacy, suitability, and sophistication [35]. Based on funding, personnel, and facilities, the criteria of the public madrasa institutions were met by the government, compared to the private Islamic schools without support. This lack of support should stimulate the madrasa principals in conducting a strategy, as a form of management breakthrough with the potential to meet their needs, such as financial control. These indicated that the use of funds should be transparently and responsibly carried out by

managers/principals, due to the assumption that the madrasa institutions have the best knowledge of their needs. Therefore, the decentralization of the allocation/use of funds should be delegated to these institutions. Besides that, they should also be provided with the freedom to carry out several profitable activities, for the madrasa institutions not to always depend on government assistance. Therefore, the focus should be on the increase of the intensity and extensibility of the madrasa institutional partnership with the community, as the most essential aspects are based on the abolishment of discrimination in educational institutions (especially madrasa).

The partnership between the educational institutions and the community was already noticeable and observed as an increasing involvement, care, ownership, and support from the community, especially moral and financial supports. This historically indicated that most madrasa educational institutions were built by non-governmental organizations to date. However, this support was not accompanied by a high-quality madrasa institution, as all the religious schools were considered underdeveloped. Despite that, the institutions were morally recognized. Based on the work field absorption, the madrasa schools were also considered as under-average, so it requires to art of educating and organizing [36]. This was a concern for all madrasa members, and several alternative solutions should be potentially implemented, for example: i) All components of madrasa institutions should focus more on considering the educational support facilities required by students; ii) Designing a recruitment pattern for teachers and educational personnel, to employ standard, qualified, and competent staff; iii) To overcome funding problem, cross-subsidization should be implemented; iv) Narrowing the dichotomy gaps between the public and madrasa educational institutions; and v) To provide broad opportunities for the community, their roles and participation in the implementation of education should be based on the framework of national and state unity, compared to race, ethnicity, and specific groups. This indicated better results when developed madrasa institutions assisted underdeveloped religious schools [37]. Therefore, the Ministry of National Education and Home Affairs, as well as the regional autonomy local governments should maintain the assurance of madrasa identity, concerning the management of Islamic institutions with the religious affairs authority.

Based on the unique characteristics, the identity of the madrasa institution was only guaranteed by recognizing the institutional autonomy, which was solely maintained when the principle of the Islamic schools was sustained as community-based education. This led to madrasa autonomy as institutions [38], indicating that all forms of policies in developing and improving Islamic schools should accommodate at least three interests, namely: i) The methods by which a policy should provide opportunities, to naturally develop as the aspirations of Muslims. This should be based on observing madrasa institutions as a forum for theoretically and practically fostering and developing Islamic values; ii) The methods by which the policy clarifies and strengthens the madrasa institutions, to foster intelligent, knowledgeable, and productive citizens that are equal to the school education system; and iii) The methods by which a policy enables the madrasa institutions to respond to future demands. Therefore, these Islamic institutions should be directed towards becoming schools with the capability of producing human resources ready to be involved in the globalization, industrialization, and information era [39].

Regional autonomy opened a new paradigm of education towards changes, top-down to bottom-up policies, as well as partial to holistic educational development orientations in plural cultures. The role of government was also very dominant in qualitatively and quantitatively increasing the duties of the society. Moreover, the integration of madrasa institutions into the national education system opened a new paradigm for the administration of Islamic schools. This indicated that there was no more discrimination against the madrasa institutions, based on financing, as well as improving human resources, and educational quality. These institutions should subsequently carry their culture and characteristics as autonomous community schools [39]. It also provided madrasa educational institutions towards independence and empowerment, within the framework of Islam and the society. Based on these conditions, continuously blaming the bureaucracy or government is very inappropriate, due to being one of the obstacles hindering the progress of madrasa institutions [40].

According to experts, several aspects should be completed in the emergence of autonomy, to develop and improve the quality of madrasa institutions. These aspects included: i) Accommodating input and criticism from stakeholders, subsequently entrusting them to actively participate in the implementation of madrasa education; ii) The madrasa institutions should be inclusive and universal schools capable of eliminating the dichotomy issues overshadowing Islamic education. This indicated that madrasa institutions should accept scientific integration more openly, according to their students' choices and interests; iii) The madrasa institutions should be responsive to the various changes and needs of the community, especially those related to the fieldwork. Based on these conditions, madrasa institutions should be able to become a link and match, towards providing well-prepared graduates with a strong foundation of religious values. These subsequently required adequate facilities and infrastructures, as well as a long process. Therefore, effective and efficient standards should be used in the educational process. This indicated that all forms of

ethnic, cultural, and class differences should be merged by prioritizing an open mind, prudence, politeness, due to being the noble values of Islamic teachings, as shown by the Prophet Muhammad.

Based on this study, any form of change and development of madrasa educational institutions were the factors dividing human beings. This indicated that the rivalry among madrasa educational institutions became unhealthy with time. Besides that, the discrimination of the society or social division was not ruled out, due to becoming a disease weakening several individual performances. Although the context of Islamic teachings was quite comprehensive, the noble values and character of these lessons still depended on *Ummah's* (community) unity and integrity [41]. When united, various things were often carried out by the Muslim community. In historical records, many wars and consensus were won, with substantial changes being the points of pride. All these historical facts were achieved by building Muslim unity, with the main goal being regional autonomy law, especially in the education context. This indicated the creation of divisional thoughts at the implementation level, where unfair and contradictory results were obtained from the meaning of the autonomy law. In this condition, the core of the regional autonomy law was also the independence of the affected areas, compared to the sense of regional freedom. A discriminatory perception also hindered people from the nation's noble value, which was the desire to unite the country. According to a global Islamic perspective, the context of Islamic teachings was specifically based on the nation's integrity and beyond humankind dignity. This indicated that madrasa institutions were the educational platforms whose perspectives were in line with global Islamic teachings. It also showed that all madrasa components should prohibit every difference, as well as open themselves to the changes with goals of unity and peace for humankind. Therefore, madrasa institutions should be free from discriminatory and closed-minded perceptions.

This study was expected to provide information amid the inconsistency between the central and local governments, in implementing the autonomy of madrasa education. Therefore, the central government should be able to provide a clear and systematic understanding to regional administration and madrasa education implementers, for Islamic education to compete with the general system. The central and regional governments should also synergize and collaborate, to monitor and determine the best solution for the creation of autonomous, superior, and competitive madrasa education. The politicization system in madrasa education should be minimized, indicating that the Islamic schools upheld religious morals. This showed that the madrasa education participants became exemplary personnel with commendable morals. Also, the institutions should open themselves to any progress, and be able to become pioneers in the creation of tolerance and national unity.

Several limitations were subsequently observed in this study, based on the sample being only limited to Islamic education. The study was also limited to only the Serang and Pandeglang, leading to the provision of restricted results. This indicated the necessity for the performance of further future studies, by multiplying the samples. In addition, further studies should compare the implementation of educational autonomy in non-Islamic religion-based and public schools. This should be based on comparing and sharing the advantages and disadvantages of implementing educational autonomy, for the Indonesian learning system to synergize and advance in tutoring the nation's generation. In-depth studies should also be futuristically performed based on being a teacher in public schools, to observe the differences in the treatment of local governments. This should focus on the regional autonomy policies between the madrasa and public schools.

4. CONCLUSION

Based on the madrasa education management, the curriculum was not very different due to being determined by the central government, although the Islamic schools had additional religious subjects. The positive impact of regional autonomy was the emergence of the superior, exemplary, regular, and vocational madrasa, respectively. However, the disadvantage was the difficulty in improving the quality of madrasa institutions, funding, and educational personnel. Furthermore, explicit rules should be produced regarding the understanding of discriminatory decentralization policies, especially in madrasa and social institutions. The Islamic educational institutions should also universally accommodate the opinion differences of everyone or group.

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