

Islamic-Based Formal Education School in New Era in Medan City (Opportunities and Challenges)

Nursukma Suri*

*Ph.D., Lecturer in the Study of Institutions of the Arab Society at the Arabic Literature Study Program,
Faculty of Cultural Sciences, Universitas Sumatera Utara, Indonesia

*Corresponding author, e-mail: nursukma.suri@usu.ac.id

(Received: May 1, 2023; Revised: June 7, 2023; Accepted: June 30, 2023)

Abstract

This study aims to find things related to Islamic-based formal schools in the new era or post-Covid-19 and also changes in the process of teaching learning activities, as well as the obstacles and challenges of the process in post-covid-19 period. This research is a library research with descriptive analysis. The result of this research is the use of emergency curriculum that is the learning system is carried out online and learning where the system has a positive and negative impact in its application.

Keywords : Formal Education School, Islamic Education, Islamic School, New Era

Introduction

Education for the Indonesian nation is one of the most important aspects of the construction of the nation and the state, because through education is expected to each individual to become a man who believes and fears God Almighty, have noble character, be healthy, have faith, be capable, be creative, be independent, and be democratic and responsible citizens. This is in accordance with the purpose of the National Education System in Law Number 20 of 2003. Therefore, the Indonesian government implements a 9-year compulsory education (6 years of basic education and 3 years of secondary education) for the nation's child as an effort to release the right to obtain education. The 9-year compulsory education referred to is formal education. Formal education is an education that can be obtained by following the activities or educational programs structured by the government agency. This formal education is common in general and some religious based in this focus on Islam, this is reviewed from the curriculum used. The public-based schools are under the auspices of the Ministry of Education, Culture, Research and Technology while Islamic-based schools in this case are under the auspices of the Ministry of Religious known as Madrasah. While the public school under the auspices of the Ministry of

Education, Culture, Research and Technology also many implemented Islamic-based schools in Medan City such as Integrated Islamic School (SIT).

From the distribution of the school type above the foundation of Islamic-based formal education in Medan City consists of madrasahs in the shade of the ministry of Integrated and the Islamic School in the Ministry of Education, Culture, Research and Technology. Based on data from the Ministry of Religious affairs of Medan on April 2021 there are 506 active madrasah schools in Medan City for Raudhatul Athfal (RA) to Madrasah Aliyah (MA). While the schools under the auspices of the Ministry of Education and Culture there are 2,426 for the Kindergarten level (TK) to high school (SMA). Among these numbers are found about 540 public-based public areas. Seeing this, it is seen that the interest of Islamic-based forms is offered in the city of Medan City.

Formal schools experienced a turmoil of change in the government system with the coming of Covid-19 outbreaks. The government began to perform new policies related to the curriculum by settling an emergency curriculum, by reducing the number of hours of subjects and duration of time, the development of emergency lesson materials can be selected by the teacher, learning activities should pay attention to various aspects and regulation of one of SKB 4 ministers (Minister of Education, Minister of Religion, Minister of Health and Minister of Home Affairs). Learning activities during the Covid-19 pandemic were carried out according to the zones of each region..

Entering the new life round called the New Era, to be a major responsibility for schools and teachers as well as families. The impacts transmitted by the Covid-19 period still include the education system, especially the boundaries of the task given by the teacher at school and more concerned more about the impact that has inhabit the activity of student life primarily in real life. As the children has to get up again, bath, dressed uniform and all sorts of completeness of attributes, which have been abandoned by students. To continue education that has been in the form of online, especially in the practices of *mahdah* worship, the role of a school-based provision should find balanced and interbusted methods. In order to remain positive things and add psychomotor knowledge.

With the change of emergency curriculum, of course, challenges and school barriers for Islamic-based forms of education, especially in the city of Medan where the agency uses a double curriculum that is the national curriculum and the madrasah curriculum. As for other

challenges are the challenge of the utilization of technology in school learning and school challenges to radical flows found in the content in social media. The Islamic-based formal school education barrier is to maintain school efforts to maintain the disabilities between schools and foundations and complicated administration of government and urgent time in answering government demands. To answer the challenges and obstacles, the importance of Islamic-based education schools to build a better system in terms of science development by adding an extra curricular to practice taught materials, as well as in terms of school infrastructure facilities in the form of internet network systems and accompanying software.

In addition to the challenges and obstacles faced in the new era, there is an opportunity for Islamic-based formal education schools improve the quality of school education by applying telecommunication and information technology, able to establish relationships in the form of cooperation/partnering between

educational institutions, and also facilitate to market education services and graduates to fellow partners or to social media users.

Schools and Madrasas are respectively under the auspices of the Ministry of Education, Culture, Research and Technology and the ministry of religion. The two ministries in the field of education, starting from kindergarten to tertiary level, have their own curricula and policies. There are no differences and gaps that occur between the two ministries because both are under the auspices of the policy based on the Law on the Indonesian National Education System.

Research Objectives

Formal education, starting from kindergarten to tertiary institutions, has undergone changes that greatly affect the existing education system in Indonesia. Among other things, the learning process does not use class, continuous face-to-face and finally the curriculum that has been designed and approved by the school cannot be implemented in its entirety. Therefore this study aims to find matters relating to formal Islamic-based schools in the New Era or post Covid-19 and also the changes that occur in the process of teaching and learning activities, as well as the obstacles and challenges of this process in the post-Covid-19 era.

Research Methodology

Library research is a series of studies related to library data collection methods, research whose research objects are explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents) (Sukmadinata, 2009). Literary research or literature review is research that examines or critically examines knowledge, ideas, or findings contained in academic-oriented literary works.

The process carried out for this research is to use library research, namely by using library data collection methods related to curriculum data, school data and teaching and learning process data from various schools in the city of Medan. Then the data and information obtained from various sources such as news from social media and print media are analyzed and summarized to dig deeper into matters relating to the state of the post-covid-19 teaching and learning process.

Verify this research document to find matters related to Islamic-based formal schools in the New Era or post-Covid-19 and also the changes that have occurred in the process of teaching and learning activities, as well as the obstacles and challenges. this process in the post-Covid-19 period. Covid-19.

Results

Number of Islamic Formal Education Schools in Medan City Based on school data on the website of the kemenag.go.id on April 2021 and website Kemendikbud.go.id on 2023 was found there are 2932 formal school education for basic education and secondary education scattered at 21 districts in Medan City. This is illustrated in the following table.

Table 1 Formal Education School in Medan City

No	Kecamatan	TK		SD			SMP			SMA				Jumlah
		TK ISLAM	TK	RA	SDIT	SD	MI	SMP IT	SMP	MTs	SMA IT	SMA	MA	
1	Medan Amplas	12	24	21	11	28	5	6	12	6	7	11	6	149
2	Medan Area	7	19	14	11	32	1	8	9	7	4	14	4	130
3	Medan Barat	3	18	7	6	24	1	0	13	1	0	13	0	86
4	Medan Baru	3	18	0	4	23	0	2	12	3	3	8	0	76
5	Medan Deli	13	36	19	10	47	4	6	20	5	1	6	1	168
6	Medan Denai	14	35	43	20	57	10	7	16	5	1	18	1	227
7	Medan Helvetia	9	45	19	11	45	1	7	22	4	7	29	0	199
8	Medan Johor	11	29	19	15	38	3	8	18	5	8	21	4	179
9	Medan Kota	9	20	6	3	35	3	4	22	4	5	28	2	141
10	Medan Kota Belawan	6	19	8	8	35	3	3	9	2	1	5	0	99
11	Medan Labuhan	13	47	15	13	41	7	5	14	7	1	12	3	178
12	Medan Maimun	1	18	4	4	20	0	2	10	1	3	3	0	66
13	Medan Marelan	21	25	40	17	42	19	8	16	11	1	20	0	220
14	Medan Perjuangan	9	23	6	12	24	2	5	11	3	2	14	0	111
15	Medan Petisah	4	20	2	2	12	2	2	14	2	3	15	2	80
16	Medan Polonia	5	15	13	3	14	4	2	9	1	0	11	0	77
17	Medan Selayang	14	27	5	8	23	2	4	15	0	4	15	0	117
18	Medan Sunggal	8	33	16	12	40	5	7	16	7	5	20	3	172
19	Medan Tembung	11	22	15	15	29	12	6	20	9	2	23	4	168
20	Medan Timur	7	22	11	7	39	3	4	17	7	2	26	2	147
21	Medan Tuntungan	6	46	6	5	37	3	1	16	4	0	17	1	142
	Jumlah	186	561	289	197	685	90	97	311	94	60	329	33	2932
	Jumlah Sekolah Berbasis Islam	1046												
	Jumlah Sekolah Umum	1886												

Based on Table 1 above, obtained an Islamic-based formal school in Medan City is 1046 schools (540 integrated Islamic schools and 506 Madrasah schools). When compared with the

public school, amounted to 1886, Islamic-based schools do not lose. This shows the development of Islamic-based schools well received in Medan City.

The change of community mindset that began to conduct on the Islamic-based formal education schools certainly not separated from the role or effort of the schools always improve its quality from the money. Both in terms of science and means of infrastructure and infrastructure.

The development of the curriculum for Integrated Islamic Schools leads to complete and qualified Islamic education is a precise and effective solution to improve the school's quality. The curriculum is poured in the form of subjects like the Qur'an (Tahsin and Tahfiz), as well as Arabic. The subjects that include Islamic disbursement include the material of the Qur'an, Al-Hadith, Aqidah Moral, Fiqih and the history of Islamic culture. As for the level of madrasah Ibtidaiyah, Tsanawiyah and Aliyah the curriculum of the eye of the Qur'an, Al Hadith, Aqidah, Moral, Fiqih and the history of Islamic culture.

Therefore the Integrated Islamic Schools is a superior school that blends general lessons and violations, thus demonstrating the characteristics of the school.

Discussion

The presence of the Covid-19 outbreak, greatly affect all aspects of life especially in the field of education. The learning system that is usually implemented in the class turns into learning from home, known as online learning.

Online learning is a process that causes extraordinary potential in the use of unlimited unezamous Internet in various fields, including education field. Without limitations of space and time, educational activities can be done and actively at any time and wherever. Moreover, in New Era today, online learning is an absolute need that must be met by all Indonesian people who can not be preferably. Positive impacts or opportunities that appear in the learning process of the online system include:

1. Each educator and learners can master the technology. Learning Systems force forced every teacher and students must learn to use gadgets and laptops/computers and other media to perform learning-teaching processes. This educational reform can also last more.
2. Materials are accessible by the students without the limit of space and time.
3. Teachers should be more creative to design learning methods using features or pictures in online media so students are interested in and enjoying the following processes, without having to be tired of despite learning from home.
4. Safe from the dangers of the Corona virus, because by learning through the online system of students still maintain social and physical diskenancing and this way can help the government in breaking the chain of the Covid-19 spread. Given the student behavior, especially in the basic education, difficult to keep the distance and off the control when they get along with friends.
5. Teachers and students can do the learning system or do the task relaxing, can listen to music, ngemil or tarnay and the students are not afraid of angry teachers if do wrong as in normal learning with face to face directly,
6. The emergence of many online learning apps. The application is available for free and paid. This makes the opportunity to learn for the discerder.

Some of the negative or impact of learning outline mode in the learning process take place so as to make a challenge for the educators, students and parents. The weakness is:

1. Older or stiguled teachers use technology resulting in learning via online to be less maximal.
2. Learning material is not complete due to activity engaging teaching process that is ineffective with the face system to face face to face. Students have limitations asking materials that are not understood and sometimes teachers explain material only through writing so that the feedback minimal from students and drained power and time typing material.
3. Student limitations in having HP Android and difficult internet networks on access so that the author still uses offline learning mode for students who do not have handphoned android and difficult to access the Internet.
4. Duty that accumulate. The online learning system, can not predict the number of perestreadidic present at such a face-to-face class, so every teacher delivers tasks at each meeting to be proof that the

student is present in its class and the teacher is difficult to control the activity of students in working on the task that is given, so sometimes the rarely sends his employer return. The number of tasks granted by the teacher so that the bias makes the disciple feel stressed and saturated.

5. The teacher provides the task only online, so that communication occurs just one way. It is difficult to consult a teacher, especially lessons that are considered to be explanatory like English lessons, mathematics, and so on.

6. The parent admitted difficulties to accompany the child in learning. On the other hand, parents are there is a work to do and resolved. However, they also have responsibility to oversee their child during the online.

Summary of research results

The change of Islamic-based formal education school education system in the Covid-19 course of course has new opportunities and challenges for schools in the New Era period of post covid-19 such as online learning the more utilizing technology. For formal education schools

based Islam so the technology is but something to be something the usual in the doing learning tasks, in addition to the changes bringing toward positive in this technology can be a new learning mode for schools in this new era period.

Recommendations

Islamic-based formal education is becoming increasingly important in today's new era, where the challenges of temptation and modern technology require students to have strong character and good moral values. The methods used such as challenging and enticing, which is called a hybrid system, are a combination that is suitable for the conditions and situations in this new era. However, a continuous balance must be anticipated with a solid system that is pro

Educational Therefore, as a recommendation to the government of the Republic of Indonesia, the national education system that was used before post-Covid-19 must be revised according to the circumstances in this new era.

References

- Data Pokok Pendidikan Direktorat Jenderal Pendidikan Anak Usia Dini, Pendidikan Dasar dan Pendidikan Menengah Kementerian Pendidikan, Kebudayaan,
- Depdiknas. (2003). Undang-undang RI No.20 tahun 2003 tentang Sistem Pendidikan Nasional Fatkhayah, Farida.
- (2019). Implementasi Kurikulum Pendidikan Agama Islam Dalam Aspek Tujuan dan Konten di MI.
- Riset dan Teknologi. 2023. Data Sekolah Kota Medan, available from : <https://dapo.kemdikbud.go.id/sp/2/076000> accessed on 23th March 2023.

- Kementerian Agama Kota Medan. (2021). Data Madrasah pada laman https://medankota.kementerianagama.go.id/?page_id=1931 diakses pada hari Kamis, 23 Maret 2023.
- Kementerian Agama RI, PMA Nomor 90 Tahun 2013 Tentang Penyelenggaraan Pendidikan Madrasah, (Jakarta: Kementerian Agama RI, 2013).
- Muhammadiyah Karanganyar Jawa Tengah dan SDIT Salman Al Farisi 2. (Thesis, Universitas Islam Indonesia).
- Nizar, M. (2020). *Inovasi Pendidikan Sekolah Islam Terpadu Dan Implikasinya Pada Sekolah Formal* E-JOURNAL STIT LINGGA.
- Noor, Hasni. (2022). Aktualisasi Pendidikan Agama Islam Multikultural dan Sains di Sekolah/Madrasah. Banjarmasin : CV. Elpublisher.
- P Febriani, Rizka. (2017). Sekolah Islam Terpadu : Tantangan Bagi Pendidikan Multikultural Indonesia (Studi Kasus : SMP Al Irsyad Al Islamiyyah, Empang, Bogor). (Thesis, Universitas Negeri Jakarta).
- Sukmadinata, Nana Syaodih. (2009). Metode Penelitian Pendidikan. Bandung : Remaja Rosdakarya.
- Taofik, Ahmad. (2020). *Lembaga Pendidikan Islam di Indonesia* Journal of Adult and Community Education. 2(2).