RESPONSES OF MADRASAH TO SOCIAL CHANGE:
A Study on Madrasah Aliyah in Bengkulu City

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Abstract: Madrasah Aliyah is an Islamic educational institution that combines the teaching of religious sciences and general science. Madrasah Aliyah is an agent of change and at the same time Madrasah Aliyah as an object of social change. The problem of this research is how Madrasah Aliyah responds to the process of change that occurs in the community. The purpose of this study is to describe the forms of activities undertaken by Madrasah Aliyah in response to social changes that occur in Bengkulu. By using descriptive qualitative methods with a sociological approach, research data were obtained through interview, observation and documentation techniques. Subsequent research data were analyzed using Miles and Huberman's perspective flow model. The results of the study are that the response of Madrasah Aliyah to social change, including improving various functions of the *madrasah*, improving the function of transformation and adaptability, strengthening the formation of religious character and social control, encouraging becoming an inventor / innovator, increasing the miniature function of family religion, values education universal, and strengthening the synergy of the tri-education center (education in the family (informal education), education in schools (formal education), and education in the community (non formal education).

Keywords: response; Madrasah Aliyah; social change.

Abstrak: Madrasah Aliyah merupakan lembaga pendidikan Islam yang memadukan pengajaran ilmu-ilmu agama dan ilmu pengetahuan umum. Madrasah Aliyah merupakan agen pencipta perubahan dan dalam waktu yang bersamaan Madrasah Aliyah sebagai objek perubahan sosial. Permasalahan penelitian ini adalah bagaimana Madrasah Aliyah merespon proses perubahan yang terjadi di masyarakat. Tujuan penelitian ini adalah mendeskripsikan bentuk-bentuk kegiatan yang dilakukan Madrasah Aliyah sebagai respon atas perubahan sosial yang terjadi di Bengkulu. Dengan menggunakan metode kualitatif deskriptif dengan pendekatan sosiologis, data penelitian diperoleh melalui teknik wawancara, observasi dan dokumentasi. Data penelitian selanjutnya dianalisis dengan menggunakan model alir perspektif Miles dan Huberman. Hasil penelitian, bahwa respon Madrasah Aliyah terhadap perubahan sosial, di antaranya meningkatkan berbagai fungsi madrasah, di antaranya meningkatkan fungsi transformasi dan adaptabilitas, penguatan pembentukan karakter keagamaan dan kontrol sosial, mendorong menjadi inventor/innovator, meningkatkan fungsi miniatur keagamaan keluarga, pendidikan nilai-nilai universal, dan penguatan sinergitas tri pusat pendidikan

Kata kunci: respon; Madrasah Aliyah; perubahan sosial.

Introduction

The era of social change in Bengkulu has had an impact on *madrasah* educational institutions. Responding to the phenomenon of social and cultural change, *madrasah* (Islamic schools) seek to make adjustments in various aspects, including in the field of curriculum and extra-curricular to anticipate a shift in norms and values among students. Madrasah Aliyah is known as an Islamic educational institution which is equivalent of senior high school. But in reality, *madrasahs* so far, have not been able to erase the image that has long been attached to it, namely *madrasah* student competencies have not been able to match public school students, and in terms of religious knowledge competency, *madrasah*

students are far below the *santri* (students) standards in Islamic boarding schools. This is, of course, a consequence of a choice made by *madrasah* managers. On the one hand, *madrasah* must adjust the real needs of society according to change and progress, on the other hand, they also intend the identity and characteristics of Islamic boarding school to be maintained. In the article, the policy described by the head of Madrasah Aliyah in responding to social change in the city of Bengkulu.

Theoretically, social change[1] includes changes in values, norms, attitudes and behavior patterns of society, including changes in aspects of social institutions.[2] Social change occurs due to various factors, one of which is the contribution of education.[3]Educational institutions in the context of change, in addition to being agents or subjects of change, are also objects of change. As an agent of change, it always becomes a media in social transformation and harmony with the community, both on a local, regional and national scale. As an object of change, education seeks to legitimize and perpetuate existing social structures / structures to save generations from the negative effects of change.

In educational institutions,[4] in addition to general education also known as Islamic education.[5] Formal Islamic educational institutions are also called *madrasah*.[6] Whereas Madrasah Aliyah is a formal education at a secondary education level which is equivalent to High School and Vocational High School.[7] Madrasah Aliyah is a formal educational institution unit that organizes general education with the specificity of the Islamic religion at the secondary education level as a continuation of junior high school, Madrasah Tsanawiyah or other forms of equivalent recognized as equal or equivalent to SMP and MTs.[8]

According to Imam al-Ghazali, the goal of Islamic education (*madrasah*) is first, to study science solely for science, secondly, moral formation, and thirdly, to achieve world and hereafter happiness.[9] From these objectives, birth principles or basis for implementing *madrasah* education. First, the principle of providing exercises (*riyadhah*), aims at providing skills (psychomotor). Second, giving understanding and advice, aims to form intellectual power (cognitive). Third, provide protection to children from bad associations, aimed at providing a commitment to the child's moral values.[10] From these principles give birth to the function of *madrasah*. The first principle gave birth to an educational function to develop the potential

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[1] Social change occurs in a complex and multi-dimensional social system. Piotr Sztompka, *Sosiologi Perubahan Sosial,* transl, Alimandan, (Jakarta: Prenada Media Group, 2004), p 4-5.

[2] According to Sumardjan, quoted by Nanang Martono, See. Nanang Martono, *Sosiologi Perubahan Sosial; Perspektif Klasik, Modern, Posmodern, dan Poskolonial,* (Jakarta: Rajawali Pers, 2011), p.4

[3] According to the National Education System Law number 20 of 2003 article 1, education is a conscious and planned effort to create an atmosphere of learning and learning process, so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills. Religious spiritual power, in essence, strength holds values in a person.

[4] The general meaning of educational institutions that carry out business in the scientific field, or where the learning process takes place. See W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia,* (Jakarta: Balai Pustaka, 1991), P. 582.

[5] Islamic educational institutions are basically all places either formal, informal, or non-formal which are used as a process of learning and education that has Islamic value. See Rama Yulis, *Ilmu Pendidikan Islam*, (Jakarta, Kalam Mulia, 2011), P. 278.

[6] Containers or places where Islamic education is held, such as mosques, families, madrasahs, Islamic boarding schools, and madrassas. See Abd. Mujib and Yusuf Mudzakkir, *Ilmu Pendidikan Islam*, (Jakarta: Kencana, 2008), P. 226.

[7] Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 18 paragraph (3): "Secondary education in the form of Senior High School (SMA) Madrasah Aliyah (MA) Vocational High School (SMK) Vocational Madrasah Aliyah Vocational School (MAK) or other forms equivalent ".

[8] Regulation of the Minister of Religion Number 60 of 2015 concerning Amendment to the Regulation of the Minister of Religion Number 90 of 2013 concerning the Implementation of Madrasa Education, Article 1 paragraph (6).

[9] Excerpted from Chapter 1 of Science and Learning (Ethics of learning and teaching, assignments of guiding instructors), see Imam Al-Ghazali, Summary of Ihya 'Ulumuddin, Transl. Bahrun Abu Bakar, Lc., (Bandung: Sinar Baru Algensindo, 2011), p. 28-34. See also Imam Al-Ghazali, Mukhtasyar Ihya 'Ulumuddin, Transl. Abu Madyan Al-Qurtubi, (Depok: Keira Publishing, 2014), p. 14-19 See also Heri Gunawan, *Pendidikan Islam; Kajian Teoritis dan Pemikiran Tokoh* (Bandung: Youth Rosda Karya, 2014), p. 325. See also Abidin Ibn Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan*, (Yogyakarta, Student Library, 2009), p. 57-59.

[10] Heri Gunawan, *Pendidikan Islam;…*, p. 336. Abidin Ibn Rusn, *Pemikiran…*, p. 96-104.

of students and to create skills (technology) for social renewal through innovations that were discovered. From the second principle gave birth to the function of education as developing intellectual potential and shaping the child's personality. The third principle gave birth to Islamic educational institutions functioning as social protection and integration.[11] Based on the theory put forward by Imam Al-Ghazali, *madrasah* has a broader function than education in schools. *Madrasah* in carrying out its functions seeks to create a young generation of individuals who have Islamic integrity and have competent competencies so that they are ready to compete in the global era.

Some research on *madrasah* has to do with social change, certainly with the context of social change that occurs and the context of different locations. Among other things, research conducted by Ramadhani who states that current social changes and globalization occur with various phenomena that can threaten social disintegration and disintegration of the nation. The response of *madrasah* to these changes is to prepare a generation that has strong integrity so that it can anticipate the tendency of various social phenomena that can threaten social and national disintegration through strengthening the saint-religious education system.[12] This study further describes the focus on the preparation of generations of integrity with an insight into integration and national unity.

Meanwhile, Kurdish research on responses of *madrasah* to contemporary issues in South Kalimantan is motivated by the phenomena of social change occurring in South Kalimantan, including, phenomena of social conflict, demographics and spikes in immigration that develop with the complexity of social problems; social conflict activities, ethnic conflict, inter-

religious conflict, intolerance, communal violence, and the danger of disintegration. To these social phenomena, *madrasahs* respond by strengthening the perspective of the modern education system, including media literacy and technological trends, class sizes, multicultural education, social and emotional based teaching and the development of professionalism of educators.[13] The focus of Kurdish research is on *madrasah* efforts in implementing learning approaches that aim to make students able to have a spirit of tolerance, recognize the differences and importance of national unity.

Another research was carried out by Samsul Bahri with the theme of Madrasah Based Education 4.0 in the Quality Management Frame. *Madrasah* education in the face of the 4.0 era which is generally a global-digital phenomenon and the phenomenon of changes marked by social, cultural, economic, political openness, the era of free competition, the progress of industry, and information technology excellence, *madrasahs* respond to the need to increase the budget enough for *madrasahs*, to be able to finance teachers, procure learning and education facilities and provide digital-based books.[14] Bahri's research describes that *madrasahs* have not optimally prepared their learning system in facing the digital era due to budget constraints, so the government needs to increase the budget to increase learning facilities.

From the presentation of previous studies, it can be concluded that no one has revealed the response of Madrasah Aliyah to social and cultural changes that are focused on efforts to strengthen the function of *madrasah*, especially in the city of Bengkulu. Based on these things, the problem to be answered in this study is how the efforts of Madrasah Aliyah as a form of response to social changes that occur in Bengkulu.

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[11] This is as the theory of the function of education proposed by David Popenoe, quoted by Vembriarto, that there are four functions of education, namely: the transmission of the culture of society, helping individuals choose and perform their social role, ensuring social integration, and the source of social innovation. See Vembriarto S.T., *Sosiologi Pendidikan*, (Yogyakarta, Gunung Agung, 1990), p. 80

[12] Rizki Ramadhani, "Madrasah dan Perubahan Sosial." *Jurnal Progress*, vol. 5, no. 1 (2018), p. 91-11

[13] Mukarromah Sulaiman Kurdish, " Kurdi, Muqarramah Sulaiman. "Madrasah Ibtidaiyah dalam Pandangan Dunia: Isu-Isu Kontemporer dan Tren dalam Pendidikan." *Al Ibtida: Jurnal Pendidikan Guru MI,* vol, 5, no. 2 (2018), pp. 231-248.

[14] Samsul Bahri, "Pendidikan Madrasah Berbasis 4,0 dalam Bingkai Managemen Mutu", *Jurnal Edugama,* Jurnal Kependidikan dan Keagamaan, vol, 5 no. 1 (2019), pp. 115-154.

The significance of this research is expected to be a material for the theoretical development of management of Islamic educational institutions in the Faculty of Tarbiyah and Tadris and sociological theory of religious context in the Dakwah faculty of Bengkulu. Practically, the results of the study are expected to be taken into consideration in efforts to develop curriculum and learning systems in Madrasah Aliyah in an effort to respond to social change in Bengkulu.

Method

To answer the problems raised in this research, field research was carried out using qualitative research methods. In the qualitative method are three important aspects, namely the place (place), actors (actors) and activities (activities) that interact synergistically.[15] The place of the study was in two (2) *madrasahs*, namely the state of Madrasah Aliyah 2 Bengkulu City which is located in Pekan Sabtu Urban District Selebar City Bengkulu and Madrasah Aliyah Pancasila Islamic Boarding School located in Jembatan Kecil Village, Singaran Pati District Bengkulu City. The difference between the state and private status of the two *madrasahs* is to find common ground data. The research informants were the second head of Madrasah Aliyah and stakeholders who played a role in *madrasah* management.

The data in this study were obtained by interview technique, document study and direct observation to the research location. Data that has been collected, then performed data reduction, data classification and processed by the flow method in the perspective of Miles and Huberman. then provide interpretation, interpretation and inference.

Result and Discussion
Bengkulu Social History

Based on historical records, the people of Bengkulu came from the Malacca Peninsula.[16]

Raja Sriwijaya, Sultan Muhammad Shah, the first King to embrace Islam in 1276 AD, ruled for 57 years, with his territories covering Lingga Island, Bintan Island, Johor, Patani, Kedah, Perak on the Coastal Peninsula, Kampar, and Aru in Sumatra, all called the Malay Community.[17] In its development, Bengkulu Malay society was divided into sub-ethnic groups; Kota Malay, Lembak Malay and Bulang Malay.[18] In Bengkulu City, the majority of Malay people inhabit several urban villages, including Pasar Bengkulu Village, Pondok Besi, Malabero Market, Melt Well, Pasar Pasar, Melintang Market, Pasar Baru, Anggut Market, and a small part in Kuala Lempuing Village.[19]

From the information above illustrates that the Bengkulu community is part of the Malay people in Sumatra. This is also manifested in the cultural traditions of the people. For example, the language of the people of Bengkulu City is similar to the Minangkabau and Palembang languages.[20] Based on this history, the culture[21] of Bengkulu society is very strongly colored by Islam. Islam emerged as a force forming the cultural reality and identity basis for the Malay Malay culture system of Bengkulu. Islamic values color almost all aspects of the culture[22] of Bengkulu society and are manifested in various forms of customs, arts and other life cycle traditions.

[15] James SPradley, *The EthnograPhic Intervew, (Metode Etnografi),* transl. Misbah Zulfa Elizabeth, (Yogyakarta: Tiara Wacana, 2007), p.175-249.

[16] *History of Sumatera* (1999: 198-199), quoted Cecep Eka Permana, *Perkembangan Sejarah Bangsa Melayu Bengkulu, Bunga Rampai Melayu Bengkulu,* (Bengkulu; Dinas Pariwisata Provinsi Bengkulu, 2004), P. 249.

[17] Williem Marsden, *Sejarah Sumatera,* transl. A.S Nasution dan Mahyudin Mendim, (Bandung: PT Remaja Rosdakarya, 1999), p. 199-200.

[18] Badan Pusat Statistik Provinsi Bengkulu, *Provinsi Bengkulu Dalam Angka,* (Bengkulu: BPS Provinsi Bengkulu, 2012), p. 28.

[19] Badan Pusat Statistik Kota Bengkulu, *Kota Bengkulu Dalam Angka,* (Bengkulu: Badan Pusat Statistik Kota, 2012), p. 36.

[20] Badan Pusat Statistik Kota Bengkulu, *Kota Bengkulu…,* p. 36.

[21] Culture is an urgent dimension needed by a community to maintain its existence. See Kontjaraningrat. *Pengantar Antropologi I,* (Jakarta: Rineka Cipta, 1996), pp. 73-78.

[22] Culture is intended as the totality of the way of life lived by a certain society which is manifested in the way of thinking, ways of acting, in religion, law, language, art, clothing, and living equipment. See Imran Manan, *Anthropologi Pendidikan; Suatu Pengantar,* (Jakarta: Departemen Pendidikan dan Kebudayaan, Direktorat Pendidikan Tinggi, Proyek Pengembangan Lembaga Pendidikan dan Tenaga Kependidikan, 1989), p. 3.

Some traditions and arts that are of Islamic value, including sculpture and crafts, martial arts, dance, music, and buildings. Some traditions that are influenced by Islamic values, such as the art of Hadrah Syarafal Anam, are core of glorifying the Prophet Muhammad, the architecture of the mosque building, and the concept of the traditional law of *'Adat besendi syara', syara 'besendi Kitabullah,* as well as some life cycle ceremonies (birth-birth children), marriage and death).

Along with the progress and changing times, some arts and traditions that contain Islamic values in Bengkulu society, also experienced a decrease, for example began to be less desirable by the younger generation of Bengkulu Muslims, wedding music culture traditions began to change with music in general, and others. This change occurred due to factors in the development of global culture that entered and influenced the ideology of thinking generation after generation.

Forms of Social Change in Bengkulu

Social changes that occur in Bengkulu are basically part of changes that occur in Bengkulu Province, both those planned through development programs by the government, as well as changes due to cultural elements coming from outside Bengkulu. In this theme, it discusses the changes that occur in Bengkulu from government agencies through various forms of development programs. In this discussion, it is explained about changes that are progressive that cause positive influences such as development and regressive changes that cause negative impacts.

Since the founding of Bengkulu Province in 1968,[23] Bengkulu began to experience progress during the Soeprapto Governor in 1979-1989 during PELITA III in 1978-1983 and PELITA IV (1983-1988) during the New Order. Soeprapto is known as the Governor of Bengkulu, the most successful in raising the welfare of the people of Bengkulu.[24]

Changes in progress have occurred because of the development carried out, including the construction of the West-West highway connecting the Provinces of West Sumatra in the North and Lampung in the South. Construction of permanent bridges to facilitate people's economic access which has so far used a raft or pontoon to pass through large rivers. For the smooth sea transportation transportation infrastructure, the Baai Island Ocean Port was built, as well as Fatmawati Soekarno Airport (formerly Padang Kemiling Airport) to increase its flight capacity. In the field of agriculture several irrigation reservoirs are built for irrigating rice fields. Likewise, with the Rubber and Palm Oil Palm Estate Projects (PIR), government buildings, and houses of worship. In the field of education, in addition to the establishment of several state schools, also established state universities namely Bengkulu University.[25] Another rapid and significant change is the progress of physical and non-physical facilities and infrastructure such as increasing people's economic income, education, health, religion in Bengkulu.[26]

The impact of progress and development of various fields in addition to improving social welfare is its impact on the occurrence of social and cultural changes, especially on the behavior or patterns of social interaction within the nuclear family, outside the nuclear family, within the extended family, government offices, education, religion, economy, customs, art and sports.[27]

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[23] Based on history, the Presidium of the People's Congress of Bengkulu was formed in 1966. In June 1968 the Minister of the Interior approved Bengkulu to become a Province, and the Governor would be M. Ali Amin, SH (the first Bengkulu Governor in the period 1968-1973). See: M. Siddik Uyub, *Catatan Kecil Berdirinya Provinsi ke 26 Bengkulu,* (Bengkulu: Without a publisher, 1968), p. 9-12. Ministry of Education and Culture, Historical and Cultural Research Center, Bengkulu Regional History, (Bengkulu: Regional Cultural Research and Registration Project, 1978/1979), P. 130-136.

[24] The success of the leadership of Governor R. Soeprapto, BA starting on July 16, 1979 s.d. 16 July 1984-16 July 1989. See . Abdullah Sidik, Sejarah Bengkulu 1500 - 1990, (Jakarta: Balai Pustaka, 1996), p. 173.

[25] Abdullah Sidik, Sejarah Bengkulu …, p.173

[26] Abdullah Sidik, Sejarah Bengkulu …, p.173

[27] Siregar, Code of Conduct ..., (Bengkulu: Regional Office of the Ministry of Education and Culture Bengkulu Province, 1990). The results of the study revealed the existence of community behavior that shifted from the customs of the local community both in the arena of family, government, education, religion, economy, arts, customs and other social

Changes in development during the New Order were subsequently carried out by the governors of Razie Yahya and Hasan Zen. While development during the Order / Reform Era until now was carried out by Governor Agusrin M Najamuddin, Junaidi Hamzah, Ridwan Mukti, and Rohidin Mersyah (until 2021).

The Reformation Era[28] is a social revolutionary movement[29] that gave birth to changes in various aspects of people's lives such as the shifting social order and changes in cultural values.[30] Reforms in the field of the press are marked by a system of openness and freedom of the media and political changes in the governance of the Regional Autonomy[31] that affect the development and welfare of the people, but also by other negative impacts.

The negative impacts of Regional Autonomy include a change in views (idiological) and material tendencies[32] and authoritarianism, arrogance, official abuses in governing, misuse of office, corrupt behavior and other mental and moral degradation.[33]

The development of the Bengkulu Long Beach tourism site, in addition to being able to improve the economy of the people and the region through the establishment of hotels, also causes negative things for the community, for example the permitted stalls where immoral behavior, which also influences among adolescents. Symptoms of immoral behavior, especially adolescent sexual behavior in the city of Bengkulu has led to promiscuity that has a bad impact on people's lives, especially adolescents, both carried out in the arena of intense courtship, and prostitution.[34] Other analysis results of premarital sexual behavior among Bengkulu teenagers are caused by the level of knowledge and perceptions about premarital sex among adolescents.[35]

Various changes that occur both positively and regressively on society, in the perspective of Sumardjan's theory of social change[36] is a real form of changes in aspects of values and norms, attitudes and behavior patterns of officials and society in Bengkulu.

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arenas. This also proves the role of the behavior of other ethnic groups in mixing in Bengkulu Province.

[28] The Indonesian Reform Movement, its peak occurred on May 8, 1998. The fall of the Suharto regime by social movements. The era of Indonesian reform to date has been marked by various changes in state, political and even social behavior regulations by the submission of increasingly bold and open demands.

[29] Changes in the Reformation era were based on a revolution that was different from other changes; "First, it causes a change in broad scope, touching all levels and various dimensions of society, economy, politics, culture, social organization, daily life, and human personality. Second, in all these areas the changes are radical, fundamental, touching the core of buildings and social functions. Third, the changes that occur are very fast, sudden, like dynamite explosions in the middle of a slow flow of historical processes. Fourth, for all these reasons revolution is the most outstanding, extraordinary and memorable performance. Fifth, the revolution evokes the special emotional and intellectual reactions of the culprit and experiences an explosion of mass mobilization, enthusiasm, excitement, optimism, excitement, and great and mighty feelings, and so on. Pitr Sztompka, *Sosiologi ...*, p. 357.

[30] According to William Ogburn, the scope of social change includes cultural elements (both material and immaterial. See. Soerjono Soekanto, *Sosiologi Suatu Pengantar,* (Jakarta: Rajawali Pres, 1990), p. 336. Also DS. Muljanto, and Taufiq Ismail, *Prahara Budaya* (Bandung: Mizan, 1995), p. 161.

[31] Law number 22 of 1999 The core of the concept of implementing regional autonomy is an effort to maximize the results to be achieved while avoiding the complexity and things that hinder the implementation of regional autonomy. Thus, the demands of the community can be manifested through the implementation of broad regional autonomy and the continuity of public services is not neglected as well as maintaining fiscal sustainability nationally. See. Widjaya, *Otonomi Daerah dan Daerah Otonom*, (Jakarta: Rajawali Press, 2011), p. 2-3.

[32] Soerjono Soekanto, *Sosiologi ...*, p. 97.

[33] For example, a head of the district service took three young girls who were still in the second grade of junior high school in one of the hotels, and were finally fired from their positions. (Bengkulu People's Daily newspaper, 15 June 2012, p. 1. Bengkulu Ekspres Daily 15 June 2012, p. 2). The corpse of an official of one of the Provincial-level Offices found in one of the Pasir Putih Bengkulu hotel rooms in a naked state, allegedly due to an overdose of drugs with commercial sex workers (Bengkulu People's Daily Newspaper, 7 November 2012, p. 1. Bengkulu Daily Express November 7, 2012, page 1). The case of the death of a member of Parliament at a discotheque in Jakarta (Bengkulu Ekspres, 8 February 2013, p. 5).

[34] CCRR Bengkulu, "Generasi Muda yang Sehat dan Berprestasi", STIKES Tri Mandiri Sakti, Paper for Seminar April 25, 2018).

[35] Lesmana, Ummi Resa, Ruri Maiseptya Sari, and Mika Oktarina. "Hubungan Pengetahuan Dengan Persepsi Remaja Tentang Seks Pranikah Di Smkn 3 Kota Bengkulu." *CHMK Health Journal,* Vol. 3 no.3 (September 2019). pp. 77-82.

[36] Martono, *Sosiologi Perubahan...*, p. 4

Responses of Madrasah to Social Changes

The number of Aliyah Madrasahs in Bengkulu Province in 2017 reached 50 schools, consisting of 14 public and 36 private status. In the City of Bengkulu, Aliyah Madrasahs number 2 both public and 4 private[37] including MAN 2 Bengkulu and Madrasah Aliyah Pancasila Islamic Boarding School Bengkulu. MAN 2 Bengkulu City, which was founded in the 2003/2004 Academic Year, has undergone several changes in the head of the *madrasah*. Under the leadership of Dra. Miswati Natalia, MM experienced a development in the field of building a number of local learning and other learning facilities such as literature and library books. In addition to achievements in the Drum band and Scout extracurricular fields, curriculum development and extra worship for students are increasingly enhanced. In an effort to respond to the phenomenon of social change that occurs in Bengkulu society, curriculum development in the field of information technology skills and student activities in extra-curricular and extra worship skills are a must. This is to anticipate the existence of shifts in norms and behavior in students.

Whereas in Madrasah Aliyah (Pancasila Islamic Boarding School) Bengkulu is one of the institutions under the auspices of the Semarak Bengkulu Foundation which was established by the Regional Government of Bengkulu Province. But since 2005 the foundation has been separated from the government. Madrasah Aliyah Pancasila in its operations is regulated by the management of the Pondok Director. *Madrasah* head as executor at the policy of the director of the cottage. Madrasah Aliyah Pancasila was established in 1980. The development of the Madrasah Aliyah Pancasila has decreased compared to 15 years ago. Under the head of Madrasah Drs. Namuik Hasan, the number of students reached 48 people who all resided in the Pondok.[38] As an institution under the auspices of the Islamic Boarding School, with existing educational facilities and relatively adequate needs, it continues to carry out its duties and functions in order to realize the vision and vision of the cottage. Especially, to compensate and anticipate social change and scientific progress. The inculcation of religious knowledge and the values of faith in students with a variety of curricular activities and extra huts, becomes important in an effort to anticipate that students are not crushed by change.

Responding to the development and change in society, various forms of strengthening the function of *madrasah*, strengthening learning activities and the formation of religious personalities, are the main efforts in responding to the phenomenon of social change. In addition to increasing the competency skills for students / students also carried out through extra activities. A description of the efforts made by the two Madrasah Aliyah to the changes that occur is described below.

a. Improving Modern Learning Functions

One important aspect of social change is the development of communication and information science and technology. The internet and mobile phones are products of progress that have changed people's lifestyles. Responding to these changes, Madrasah Aliyah, made efforts so as not to miss developments and always anticipate improving curriculum adjustments and transformative learning systems that can take advantage of current developments in social media. The goal is that *madrasah* can adapt learning systems that are adaptive to the usefulness of communication and information facilities into a modern learning system.[39]

The concept of modern learning is if the system of teaching and learning and service of academic needs in schools can partly be implemented by utilizing technology with internet networks. For example, a web application: https://man2kotabengkulu.wordpress.com ac.id. New

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[37] Source: Madrasah Education Sector Regional Office of Ministry of Religion Bengkulu Province in 2017 https://bengkulu.kemenag.go.id/artikel/42786-data-jotal-madrasah-aliyah-negeri-dan-swasta-di-provinsi-bengkulu

[38] Summary of profile documents for MA Pancasila data recapitulation and interviews with madrasah principals.

[39] Interview with Kasi Madrasah Regional Office of Ministry of Religion Prov. Bengkulu. 2017

student registration is done online. Likewise, the registration of extra-curricular activities for students is all done online. While at MA Pancasila, administrative activities carried out online still use WhatsApp. But for the registration of new students most of the registration is done directly to school by parents of prospective students. Another form of modern learning is that teachers and students can communicate and provide information in the context of learning, some of which can be done through the WhatsApp network, and E-mail.

Strategies undertaken in modern learning systems include regular curriculum reviews according to the development of science. For example, preparing an Information Technology local content curriculum and learning system through on-line, and has been taught in madrasah. Every two years, the curriculum is reviewed by the team, whether it still suits the needs of the community or not. Accordingly, the madrasah manager revealed the importance of curriculum development in the form of additional Computer Skills subjects, aiming that students have computer and internet skills as a medium for seeking and discovering modern scientific insights and insights for students' own progress.[40]

Some things that must be done by madrasah (MAN 2), in aspects of teaching related to efforts to develop students' scientific and intelligence, madrasahs continue to apply existing methods, and teachers are required to apply better methods inside and outside the classroom. This effort is to anticipate graduation rates on national examinations that apply student test scores on-line.[41] Meanwhile, according to the leader of the madrasah (MA Pancasila) lacking facilities, that the authority to make policies so that madrasahs make adjustments to technological progress, is the government. Some obstacles to keep up with developments in society are the lack of facilities, such as the lack of computers to practice for students.[42]

The development of computer and internet science and technology has had a profound impact on society in the world, including madrasahs. The latest cultural transformation to students about computer science and the internet and the operation of other social media, can increase knowledge and new creations that can bring change to students. In other words, the madrasah functions, besides transforming knowledge and skills, it also harmonizes / adapts to the advancement of science and technology at the micro level in modern education and learning systems.

Some of the studies above, the relevance of al-Ghazali's thought that the principle of implementing madrasah education is one of the provision of exercises (riyadhah), aimed at providing skills (psychomotori) and educational functions to develop the potential of students and create skills (technology) social renewal through innovation was found.[43]

b. **Improving the Function of Forming Religious Characters**

As explained in the previous point, one form of change that occurs among teenagers is the deviation of social norms. What has often happened is the deviation of sexual ethics between the sexes, for example dating who tends to behave premarital sex. Against the phenomenon of shifting Islamic values and social norms in the environment of the teenager's life, is to strengthen the religious faith and personality of students. If students have good knowledge and faith, at least it can be a control in dating behavior.

The teachers realize that dating behavior among teenagers cannot be prevented. What can be done on these traditions is the teacher gives signs with a religious education approach

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[40] Interview with Miswati Natalia, Head of MAN 2 Bengkulu, 2017

[41] Interview with Miswati Natalia…, 2017

[42] The results of the interview with Namuik Hasan, Chief

MA Pancasila, 2017

[43] This is as the theory of the function of education proposed by David Popenoe, quoted by Vembriarto, that there are four functions of education, namely: the transmission of the culture of society, helping individuals choose and perform their social role, ensuring social integration, and the source of social innovation. See Vembriarto S.T., Sosiologi Pendidikan, (Yogyakarta, Gunung Agung, 1990), p. 80

to students. The religious character of students functions as a medium for mutual care or control of the moral development of students. The purpose of all of that is that students become faithful individuals, devoted to Allah, especially *fard* prayer. For example (at MAN 2 Bengkulu) *Dhuha* prayer activities before entering study hours are required for all students to be carried out alternately according to the capacity of the mosque. *Dzuhur* prayer is compulsory at school. For students who take part in the activities until the afternoon, the Asr prayer must be carried out at school.[44]

Likewise, in Madrasah Aliyah Pancasila, education in religious activities is usually carried out strictly for students. For example, before teaching, you must pray, memorize short letters, and do the *dhuha* sunnah prayer in the mosque in congregation before entering class, and dhuhur prayer in congregation of teachers and students. While attempting to integrate general knowledge and religion, teachers must teach religious messages before students to teach. Curriculum development must also be done by teachers according to the development of student needs. For example, in *fiqh* lessons, the subject of *munakahat* (marriage), the teacher must develop it to the substance of preparing students for their own households. This is certainly for students who will get married after finishing school.[45]

At MA Pancasila, all students who live in the hut need daily food provided by the hut. Santri are also required to take additional boarding learning activities, such as the nahwu *sharaf* and *muhadharah* lessons (learning speeches / lectures). Fardhu prayer services for students carried out in congregation in the mosque. According to Namuik Hasan at *MA Pancasila*, the obligation of students to carry out prayer and other religious activities is obligatory. The effort is an effort to instill values and practical experience in the religious field for students / students.[46]

The improvement of the functions of the *madrasah* as explained above, is relevant to the opinion of Imam al-Ghazali, that the purpose of Islamic education (*madrasah*) shapes the morals of the educational function as the formation of the child's personality. With a good personality and religious character, it was allegedly able to anticipate and control themselves in the current social environment of teenagers.

c. Encouraging Students to Be Creators

The rise of various activities carried out on-line is one aspect of the changes that occur in the community. This change in shape has changed the way people think that almost all work, including learning can already be done virtually. These changes must be responded positively by *madrasah*. Aside from participating in *madrasah* as existing online application users, *madrasahs* have also developed application programs. For example, the application for extracurricular activities created by students themselves. Besides that, the management also encourages students to learn to do small researches early on in school. From learning this research, students will get knowledge from the findings they do.

At MAN 2 through Information Technology lessons, students are expected to be creative and innovative. So as not to miss and be able to follow technological advances. It is even expected to develop it into new findings, even if it is simple. In internet skills lessons students are taught to make application programs. For example, making a new finding application reporting joint activities in extra-curricular Scouts made by one of the Scout members.[47] This is called a small finding that continues to be developed among students. The same thing is also carried out at MA Pancasila Bengkulu, students must be able to operate computers and access the internet. Because the work of the teacher must be done by using a computer. For example, a paper written with a computer and the soft file is sent via teacher's

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[44] Interview with Miswati Natalia, the head of MAN 2 Bengkulu, 2017.

[45] Interview with Namuik Hasan. Head of MA Pancasila. 2017

[46] The results of observations and interviews with the Village Chief of Ust Qomar. 2017

[47] Interview with Miswati Natalia, the head of MAN 2 Bengkulu, 2017

e-mail. Therefore, the Information Technology lesson must be followed by students in class I.[48]

Based on these data, ideally *madrasahs* function to produce prospective innovators, but in the short term it can be difficult to achieve. Ghazali said that the principle of implementing *madrasah* education was one of the provision of exercises (*riyadhah*), aimed at providing skills (psychomotives) and educational functions to develop the potential of students and create skills (technology) social renewal through innovations found.[49]

d. Improving the Family Miniature Function

The family is a basic institution for children's education. In its development at this time, the function of the family has shifted norms, so that more and more the number of family problems and family problems.[50] The problem of ineffective family functions not only occurs to families who are not economically stable, but also occurs to families who are economically better. The main problem is that there is more time to work outside the home than when to meet other family members, such as children. As a result, the function of family affection for the child decreases. The family education function is almost completely left to schools/ *madrasahs*. Religious functions are also like that.

According to one teacher, that love from parents cannot be replaced by anyone in the school including the teacher. But the teacher in teaching and educating students must be with affection. This is so that the sincerity of the teacher appears in teaching. Thus, students can also easily accept the knowledge taught by the

teacher. While the task of children's education for parents, most have been submitted to schools / *madrasahs*. Children's study time at school is more than studying at home. At school, it becomes a place where students have fun. Children at certain times prefer to follow activities at school rather than stay at home.[51]

For students, students are required to live in the cottage. Daily food and drink needs are taken care of by the manager of the cottage. Daily religious activities are regulated by management that is already well established in the name of *takhasussiyah*. Even including attention and affection for students must be done by the manager of the cottage, including teachers and employees. For 24 hours a day, parents have fully surrendered children to the caretaker of the cottage. Every Friday students are given time to use a cellphone to communicate with their parents. Because love and attention from parents of students is still needed to always provide support to children to keep their enthusiasm for learning at the cottage. This is a form of collaboration between *madrasahs* and parents.

The above data proves that *madrasahs* or schools, in the context of the implementation of some social functions of the family can be carried out by *madrassahs*. Therefore, *madrasah* in that context must be ready to become a miniature of the family's function. This fact also proves that even though the *madrasah* has sovereignty in the system of providing education and teaching, in practice it cannot release its function from the context of the family's social function. That students are the real physical form as people who are entrusted by the parents of children to *madrasahs* to be educated and taught. That the *madrasah* in this case must also cooperate with parents of students. On this basis the school / *madrasah* committee was formed.

The explanation above is relevant to the opinion that Islamic education is aimed at providing protection to children with attention,

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[48] Interview with Namuik Hasan, the head of MA Pancasila, 2017

[49] This is as the theory of the function of education proposed by David Popenoe, quoted by Vembriarto, that there are four functions of education, namely: the transmission of the culture of society, helping individuals choose and perform their social role, ensuring social integration, and the source of social innovation. See Vembriarto S.T..., p. 80

[50] Based on the Annual Report of the Bengkulu City Religious Court Office Class 1A dated March 20, 2018, the number of divorces in 2018 reached 1,527 households. Divorce caused by economic problems 47%, caused by a third person (PIL and WIL) 37%, and others 16%.

[51] Interview with Rafina, the teacher of MAN 2 Bengkulu, 2017

affection, and security, as well as providing education and teaching as a means of developing intellectual potential and forming the child's personality.[52]

e. Improving the Function of Value Education

The openness of the press industry or the mass media, marked by their freedom to convey criminal information that occurs in the community, including corruption committed by officials. Regarding this, the public often complained about various criminal cases in the community which were published by print and electronic media. Although as a social control, but publication of crime raises counter-productive for the community especially children. Children are confused by social reality, between the ideals of educational values and social norms received at school with various deviations of values and norms that occur in society.

Islamic teachings contain the essential truths that come from the teachings of Allah. The nature of the goodness and truth of religion is applicable everywhere and for anyone. The purpose of the education of values to students is to form good and true personality traits. Embodied in the form of faith and obedience and noble character. Although in society there are people who do wrong and bad, children already understand that these actions must be avoided. Thus, the teacher must remain convincing and instill good and right values that apply to all life everywhere (universal values). What's wrong is wrong even at school or in the community.[53]

Based on the description above, in the context of generational education, *madrasah* has manifested its function in providing protection to children and giving birth to Islamic educational institutions to function as protection.

f. Strengthening Education Center Synergy

The importance of synergy in *tri*-education center[54] is to respond to the progress of the times and create *madrasahs* that can meet the needs of the government and the community's expectations. Because of the collaboration of the school with the community or the School Committee must be established effectively. *Madrasah* collaboration with the government is absolutely necessary.

The three institutions integratedly carry the responsibility of education and make it the principle of education for a lifetime.[55] The reciprocal relationship between the three in the education system as well as a manifestation of institutional relationships in the existing value system and a meaningful relational meaning, in anticipating social change.

The embodiment of the education center is realized between *madrasahs* (as implementing education) with the Regional Office of the Ministry of Religion (Islamic Education Sector as regulator of *madrasah* education providers) and with the Madrasah Committee (as a form of representation from the community). In the process of programming the quality improvement of students and the quality of education, the *madrasah* head conducts a coordination meeting involving these two elements. One function of the establishment of the Madrasah Committee is to provide direction and support *madrasah* development programs.[56] The same thing has also been carried out by the Madrasah Aliyah Pancasila. Even though parents have handed over their children's education and protection to the cottage, every year a meeting is held with the parents of the students for the purpose of friendship and to convey various programs and developments for the benefit of the children in the future.

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[52] This is as the theory of the function of education proposed by David Popenoe, quoted by Vembriarto, that there are four functions of education, namely: the transmission of the culture of society, helping individuals choose and perform their social role, ensuring social integration, and the source of social innovation. See Vembriarto S.T., *Sosiologi…*, p. 80

[53] The results of the interview with the head of MA Pancasila.

[54] The term tri center of education is education in the social system that was coined by Ki Hajar Dewantoro as an effort to empower all elements of society to build education. See IKIP Malang Lecturer Team, *Pengantar Dasar-dasar Pendidikan*, (Surabaya: National Business, 2003), p. 13.

[55] IKIP Malang Lecturer Team, *Pengantar…*, p. 14

[56] Interview with Miswati Natalia, the head of MAN 2 Bengkulu, 2017.

In the modern era with changes in the atmosphere of family busyness has disrupted the effectiveness of some family functions. Giving attention, affection, and instilling Islamic values from an early age, is the dominant function of the family that is needed in the formation of Muslim personalities. If the function is not optimal, it will disrupt the process of forming the child's personality as well.

Apart from the various forms and models of education carried out by parents to children in the family, all aim for good and a good future for children. So far the ideal collaboration between elements in the education center has not been realized effectively. Because meetings and meetings between *madrasah* leaders and committees and regulators are limited to providing program support in the form of agreements that are accumulated in the form of contributions from parents or Madrasah Committees.

School education as explained earlier, the role of teachers in schools is very dominant. Teachers are educators who are the most instrumental figures in the process of socialization / education in schools / *madrasahs*. The teacher is described as a creative and innovative human being and a key figure in the process of cultural transformation, including other educational staff such as employees to sweepers, who also contribute in shaping the behavior of students.[57]

In the context of social change, in order for schools to be able to produce expert personnel and be ready to be efficient, they must cooperate with prospective users of graduate companies. Likewise schools must cooperate with the community in anticipating various forms of cultural and scientific development. The connection between the three is the urgency of institutional relations in maintaining cultural values in the community.

Education in society and culture are two variables that are abstracted from human behavior. Human behavior cannot be distinguished by its cultural personality, because personality is the background of one's behavior.[58] Changes in community life patterns are formed from the progress of globalk development. The negative impact of globalization and information disclosure is the entry of foreign cultural values. This gradually brought about new social problems in the community and significant changes occurred. In the context of the phenomenon of social change, Islamic education in the form of *madrasah* in society is an institution that reflects the interests of the majority Muslim population of Indonesia.

Conclusion

Based on the description above, it can be concluded that the social changes that have occurred in Bengkulu are due to progress and development. Changes occur in a positive form and help improve people's welfare. On the other hand, the impact of progress has caused mental changes in society, and impacted on community deviant behavior. The reform era, which was marked by press freedom of the mass media, had an impact on uncontrolled news material, such as pornography and porno-action. This affects the occurrence of deviations of sexual behavior among teenagers. The regional autonomy system also gave birth to the pleasure of regional heads and officials as well as the emergence of corrupt and immoral behavior.

Responses of Madrasah Aliyah to this phenomenon are *madrasahs* improve the effectiveness of modern *madrasah* education functions, improve *madrasah* functions in shaping religious character, madrasahs encourage students to become creators, improve *madrasah* functions as a miniature of the family, strengthen education of the values of goodness and truth prevailing in schools and in the community), and improve the synergy of the tri education centers, namely education in the family, formal education in schools / *madrasahs*, and general education in the community. This research was limited to the two Aliyah *madrasahs* which were the research samples. Thus, the results cannot be generalized outside the research location.

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[57] Imran, *Anthropologi...*, p. 111.

[58] Soerjono, *Sosiologi...*, p. 187.

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