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Systemic and Systematic Steps of Leadership on Transforming Symbolic into Substantive Characteristic of Madrasah
Mohamad Iwan Fitriani

Indonesia's Educational Policies on *Madrasah Diniyah* (MD)
Badrudin

تطوير الكفاءة التربوية على ضوء برنامج التدريب التكاملى لمدرسى اللغة العربية فى المدارس الإبتدائية تاسكمالايا
أدى ناندانغ س

THE FACULTY OF TARBIYAH AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY (UIN) SUNAN GUNUNG DJATI BANDUNG
In Collaboration With
ASSOCIATION OF INDONESIAN ISLAMIC EDUCATION SCHOLARS

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Editorial:

Madrasah as a Media of National Moral Resilience

Madrasah is an educational institution characterized by Islam. As an Islamic educational institution, the role of *madrasah* is crucial in the effort to build a broad-minded human being who possessing life skills and noble character. *Madrasah* has grown rapidly both in terms of quantity and quality, even the number of demand continues to grow. *Madrasah* has many achievements in any fields even in the field of science.

The presence and development of *madrasah* quality is becoming important in relation to the various negative phenomena today. Moral decadence has occurred in all aspects of life, ranging from student to employee, even ranging from children to adults. Recently, there has been a significant increase in cases of violence and unrest, both in terms of quantity and quality of the intensity.

Advances in technology and information are very influential on student behavior. While technological advances have not shifted the role of printed textbooks as a major source of information for students in completing their academic tasks, their presence has far-reaching effects, not only as positive impacts but also negative impacts. Technology utilization in learning process can't be ignored. Therefore, according to Zainiyati, *madrasah* task is directing the search of information activities on the Internet to achieve four domains of the Bloom Taxonomy learning process, namely knowledge, understanding, application and evaluation. Therefore, the improvement of *madrasah* quality in the development of students needs to be improved.

Madrasah has a strong Islamic characteristic. Not only on the curriculum content aspect, but also on the symbolic aspect. Fitriani, for example, explains the results of his research on the symbolic characteristics of the *madrasah*. The results found that the symbolic characteristics in *madrasah* are characteristic of physical symbols that distinguishes it from other educational institutions either general education under ministry or non-Islamic educational institutions. Moreover, the substantive characteristic in the *madrasah* is characteristic based on its originality namely educational continuation of *pesantren* in historically-genealogical way, preserving the Islamic teaching values that are essential, perennial and contextually philosophical, safeguarding the characteristics of Islam as an Islamic educational institution and following the government policy because the madrasah is a juridical national education sub-system and always apply the principle of integration or balance theologically and the head of a *madrasah* is a translator of Islamic values in his leadership. These Islamic values should be the basis of systematic leadership.

The other side of *madrasah* or pesantren is able to present the emotional and religious intelligence of students. Both appear in the curriculum and values contained in Islamic sciences delivered in *madrasah*. Emotional and religious intelligence has a very positive impact on students' social attitudes. Rijal Firdaos explains that there is a significant correlation between emotional intelligence (X1) with student social attitude (Y), religiosity (X2) with student social attitude (Y), and between emotional intelligence (X1) and religiosity (X2) with student social attitude (Y).

However, educating students' moral and religious behavior is not the only responsibility of *madrasah*. In this case, parents and society also have a very big role. Parenting patterns for example, greatly affect the religious behavior and learning outcomes of Islamic Religious (PAI) students. Yulisna research results showed that parenting patterns determine the high level of religious behavior and student learning outcomes of PAI. High religious behavior students are they who practice high religion and are being educated by parents with authoritative parenting patterns, whereas students with low religious behavior are those who

are educated with authoritarian, authoritative, permissive, authoritative and authoritative-combined authoritative styles. Meanwhile, students who have high learning outcomes are educated by parents with authoritative parenting patterns, while students whose learning outcomes are being educated with authoritarian, authoritative, permissive, authoritative-authoritarianism, and a combination of permissives.

Madrasah, parents and society in principle, have the same responsibility that is to educate children to be advanced in the term of their character. Tafsir explained that the nation character becomes very important, because when the majority of people's character is strong, positive, and resilient then the high and advanced civilizations can be built well. Conversely, if the character of the majority of society is negative, weak and not independent, then the built civilization becomes very weak.

Dedih Wahyudin