Beyond Indoctrination:  
Study of the juxtaposition of Madrasah Capacity in East Jakarta and Christian School in North Sulawesi

Achmad Syahid¹, Olivia Cherly Wuwung², Solicha³, Jeane Marie Tulung⁴

Lecturer of the Faculty of Psychology of UIN Syarif Hidayatullah Jakarta ¹
Lecturer of State College for Christian Studies (STAKN) Manado²
Lecturer of the Faculty of Psychology of UIN Syarif Hidayatullah Jakarta ³
Lecturer of State College for Christian Studies (STAKN) Manado ⁴

Corresponding e-mail: achmad_syahid@uinjkt.ac.id ¹  olivia.wuwung@stakn-manado.ac.id ²  solicha@uinjkt.ac.id ³  jeane.tulung@stakn-manado.ac.id ⁴

Abstract

This study would like to further elaborate on how the character of religious education as a subsystem in the Indonesian national education system. Within the sub-system of religious education, two of them are madrasah as an Islamic educational institution and Christian schools. Both of madrasah and Christian schools, are presumably more emphasize on indoctrination in their teaching and learning than religious pluralism, strengthening rationality, and strong autonomy in managing their educational environment. It is important to see whether in both institutions provide a learning environment that enables students to study intense, stimulated, connected and cheerful. Sources of data in this study are curriculum management, supervision of learning and ecosystem development in madrasah and Christian schools. The profiles of the two comparable institutions on the implementation of current government policy issues, such as: 21st century education, Indonesia National Qualification Framework (Kerangka Kualifikasi Nasional Indonesia [KKNI]), duration of school (full day school or not), Strengthening of Character Education (Pengembangan Pendidikan Karakter [PPK]) and literacy will be highlighted, too.

This study compares the capacity of two religious education institutions - in Madrasah Tsanawiyah (MTs) under the Foundation of Pondok Karya Pembangunan in East Jakarta with Christian Junior High School under the Foundation of Eben Haezer, Manado, North Sulawesi. This ethnographic study used mixed methods: a qualitative approach, with the support of quantitative approach. The data collection method was done by fieldwork in both of schools. The data were also supplemented through semi-structured interviews with teachers, employees, and principals; content analysis of the profile of each school, as well as the textbooks used by teachers and students. Accreditation status in both schools is also important to see the quality of comparable religious education institutions and to determine the factors that influence the quality of madrasah and Christian schools on the successful cultivation of student competencies. The results of this study will be discussed later.

Key-word: juxtaposition, indoctrination, madrasah, Christian School
1. INTRODUCTION

Religion Education and Religious Education are regulated in Article 12 paragraph (4), Article 30 paragraph (5), and Article 37 paragraph (3) of Law Number 20 the Year 2003 on National Education System. Religious education and religious education conducted by Muslims, Christians, Catholics, Hindus, Buddhists, and Confucians is a national education subsystem. Government Regulation No. 55/2007 on Religious Education and Religious Education regulates various matters concerning its implementation. In this last rule, it is explained that religious education is aimed at giving knowledge and shaping the attitude, personality, and skill of learners in practicing their religious teachings carried out at least through the subjects/lectures on all paths, levels, and types of education. While the meaning of religious education is education that prepares students to be able to run a role that requires mastery of knowledge about religious teachings and/or becomes a religious scholar and practice the teachings of his religion. In Islam, there is diniyah education and pesantren, in addition to madrasah which is called a religious public school (Regulation of the Minister of Religious Affairs No. 90/2013). While in Christianity, there are Christian Elementary Theology School (SDTK) and Junior High School Christian Theology (SMPTK) at the level of primary education, while for secondary education there are Christian Secondary School (SMAK) and Christian Secondary Theological School (SMTK) or equal (Article 29 paragraph (1) and(2) Peraturan Pemerintah Nomor 55 / 2007). As a sub-sub-system, some religious educational institutions, especially madrassas, are called Tan more emphasis on indoctrination (Tan, 2011). Similarly, the alleged religion and religious education at a Christian school called Thiessen have an interesting tug-of-war between liberal education, indoctrination and Christian nature (Tiesen, 1993).

Religious education that is indoctrination and tends to jihad that can take place in formal education and non-formal or informal education. The first case called Tan took place at Al Mukmin Islamic Boarding School, Ngruki, while the second case was a case in Jema'ah Islamiyyah (Tan, 2011). In the two types of educational institutions which are used as Tan in the cases above, the country is still trying to control against both. The second characteristic is different from the educational institutions of religious education in Indonesia in general, which teach moderate Islam and presents a friendly Islam. If calling Islam, madrassas, types, and levels of Islamic educational institutions in Indonesia, Tan mentioned in other writings, means talking about 200 million more Muslim population in Indonesia, and the largest in the world, also concerning more than 50 thousand educational institutions in this country that is moderate. Pela religious education and religious distance in madrasas, schools, and schools in this country have an immediate impact and long the length and orientation of the specific characteristics of Islam, too on the lives of Muslims in this country and the dynamics elsewhere in the world (Tan, 2014). In Indonesia, according to Zakaria, Islamic education plays a social, historical, and political role which was important for centuries and became the main face of Islam in the region (Zakaria, 2008). The negotiation between tradition, modernization, and identity, among others, that goes through this educational instrument is called Lukens-Bull as a peaceful jihad, successfully delivering Javanese Muslims (Lukens-Bull, 2005), also in Indonesia as a whole, in the transition
towards modernization. The management of Islamic educational institutions in Indonesia is interconnected in the network of teacher-students, kinship, and various organizations. It makes the negotiation process also take place in various forums that discuss many things involving many kyai (Islamic priest) and teachers in pesantren. The scholarship agreements and understandings formed between them go beyond the education itself. Indonesia's moderate Islam which became the dominant face of Indonesian Islam was launched through a mechanism with this high-level scholarly dialogue.

Over time, religious education is organized more educated, not indoctrination. Salim said, Islamic education (PAI) in madrasas and in schools developed to build a pluralistic attitude (Salim, 2013). Janet studies at Christian High School Urimesing Ambon concluded that a religion held in a democratic school culture can be used as a grounding of the de-radicalization strategy of religion in schools (Janet, 2015). In Sunday School as a Christian non-formal education, teaching materials can be used to cultivate students gentleness. Using models with Dick, Carey & Carey (2009), the development of teaching materials obtained information that the value of his eligibility above 80% to be implemented. In the school week, the implementation of these materials can be used as an instrument to foster character meekness (Manubey, Degeng, Kuswandi, 2016)

In order to guarantee and improve the quality of madrasah, since 1975, madrasah under the Ministry of Religious Affairs synchronized with the school. Madrassah students can move and/or continue up to the level of non-religious universities that are now fostered by the Ministry of research, Technology and Higher Education, and vice versa. Based on the Joint Decree of Three Ministers - Minister of Religious Affairs, H. A Mukti Ali; Minister of Education and Cultural of RI, Lieutenant General TNI Dr. Teuku Syarif Thayeb; and the Minister of Home Affairs of the Republic of Indonesia, Lieutenant General of the Retiree. Amir Machmund - No. 6 of 1975 and No. 037 /U/1975 dated 24 March 1975 on the Improvement of the Quality of Education in Madrasah stated that every Indonesian citizen has equal rights in obtaining employment and decent living for humanity. The key is that madrassas are transformed from traditional institutions into modern ones. Entering the modern world, it must be ensured that all citizens receive the same teaching, regardless of the type of educational institution concerned. Through this Joint Decree the dichotomy of the national education system, between religion and the public, becomes melting in favor of and for the benefit of protecting citizens without discrimination. The diploma of madrasah graduates is recognized as equal to the school and vice versa. Graduates of madrasah who wish to move or continue further studies to the next level up to university, as well as to enter public schools on the level above. The diploma of madrasah graduates is recognized as equal to the school. Vice versa. Graduates of madrasah who wish to move or continue further study to the next level into university, as well as to enter public schools on the level above. The composition of general subjects in the madrassa curriculum is the same as the school (Subhan, 2009). Students of Elementary School (SD) six (6) years and Junior High School (SMP) equals three (3) years of exposure to the policy Compulsory Basic Education (compulsory basic education) 9 (nine) years. It has been pioneered since 2012 the plan of compulsory basic education 13 (thirteen) years from 1st grade of elementary school into 16th grade
in Senior High School (SMU) Islamic Senior High School (MA), and Vocational Senior High School (SMK), since July of 2016 (https://news.detik.com/berita/d-2109092/mendikbud-2013).

The state control of madrasah in Indonesia other than those mentioned above also deepens, unto the extent of the curriculum. The composition of the madrasah curriculum is 70% of general subjects and 30% of religious subjects. Among the 30% of religious subjects, there are al-Qur'an and Hadith, Aqidah Akhlaq, Fiqh, History of Islamic Culture, and Arabic. Meanwhile, for high school and vocational students, religious subjects are made into one subject. The total number of MA, MAK, and MAPK subjects is the same and applies to the Education Unit Level Curriculum (KTSP) 2006 or the 2013 curriculum (K-13) in accordance with The Regulation of Indonesia Ministry of Education and Culture, No. 20 of 2016 which includes knowledge, skills, attitude, and behavior/psychomotor. In the Supreme Court, applicable K-13 is based on the Decree of the Minister of Religious Affairs (KMA) No. 165 of 2014. Adjusting to the application of K-13 in schools under the Ministry of Education and Culture, issued KMA Number 207 of 2014, thus all madrasahs are required to use KTSP (K-2006) starting from the second semester of the academic year of 2014/2015 except for madrasah determined by the Decree of the Directorate General of Islamic Education Number 481 and Number 5114 of the Year 2015 can use K-13.

The dualism of the Indonesian education system differs from the education system in countries where the majority of the population are non-Muslims such as Germany, Australia, US, and Japan. It is also different from education systems in Muslim-majority countries such as Malaysia, Brunei, Egypt, Pakistan, and Morocco, and the Gulf countries, no dualism of its education system. Publicly-owned Madrasahs in Indonesia do not make this institution separate and cannot be controlled by the state. Madrasah in Indonesia in addition to supervision from the state also has diversification. In 2015, the Directorate of Madrasah Education, the Ministry of Religious Affairs divides madrasah into various categories which it calls madrasah diversification: (1) Scholar of Insan Cendekia; (2) madrasah models; (3) pesantren-based madrasah; (4) private madrasah under the foundation (eg, MA Tarbiyatut Tholabah); (5) research-based madrasah; (6) independent madrasah (entrepreneurship); vocational madrasah; (7) affiliated madrasah; and (8) madrasahs of MEDB-ADB and AIBEB-partnership. Although most madrassas in Indonesia are under state supervision through national standards of education, there are some "outside the State" madrassas. Those types of the madrasah, also occur in various other places. Madrasahs in Pakistan that have grown since 1947 - especially private ones are more likely to be a religious education institution an-sich - regulated and supervised by religious authorities outside of the country, without systematic control and supervision of the state. The efforts of madrasah reform pursued by Ayub Khan, Zulfikar Ali Bhuto, and the harsh policies of Zia ul-Haq between 1947-1999, precisely triggered the resistance of the ulamas, and actually made them radical. Pakistan madrassa reformation in state-sponsored since 2000 by Pervez Musharraf, among other things, by making Madrasah Reform Project (MRP) involving NGOs and the Education Commission of Islam in the country, also led to the revolt against the state power (Malik, 2008). Affiliated to the Deobandi madrasas, Barelwi, Shia, Jama'at Islami and Ahl al-Hadith also reluctant on reformation efforts over the madrasas by
stated-sponsor reform in PT, arguing that PT they established specifically to create a cadre of scholars (Ahmad, 2009). Among the ideologies that became the affiliates of the madrasa above, only Deobandi, who since the 1970s can serve as an alternative model of madrasah in the modern era of India (Metcalf, 1878). In Asia, madrasahs are generally affiliating and establishing international networks with the same ideology. As in Malaysia, madrassas are affiliated with PAS (Pan-Malaysian Islamic Party) and in Indonesia, there are madrassas affiliated with Salafi (Noor, 2008). In Turkey, madrasahs mean religious educational institutions, where Sufis and scripturalism are the main colors. In India, the men's and women's madrasas were also introduced by Tabligh's Jama'ah, but access to state-run madrassas and service standards was not the same as that of the Indonesian government do on madrasahs. Their output becomes "being personally present (in terms of piety, noted) but socially absent". The Milligan study which looked at the relationship between policy variables of education and Islamic identity in the post-colonial era mentions that the school system in the southern Philippines triggered and produced ethnic-ethnic conflict (Milligan, 2005).

Madrasahs and schools in Indonesia that have state control and supervision, not without homework. Supardi and Sumarno's study of prejudice and stereotypes towards ethnicity and religion in ethnoreligious segregation (E-RS) students in Pontianak such as Sultan Syarif Abdurrahman (Malay-Muslim) SMA, SMA Yayasan Pendidikan Kristen (YPK), Christian Immanuel High School (Chinese-Christian, Confucian, Buddhist), and MA Al-Anwar (Madura-Islam) produce interesting findings. The results show that E-RS schools display patterns of ethnocentricism, approach-avoidance and aversion-avoidance, avoidance-avoidance, or conflicting (conflicting pair), and love or come up (approach-approach) or honeymoon couple. Ethnic Madurese tend to be placed as target groups of conflict, while the Chinese as ethnic groups flattery. The friendly multicultural education model has proven to be appropriate for the education program at E-RS schools to build a positive image in each group so that prejudice and stereotypical bias can be loosened (Supardi & Sumarno, 2014).

In non-religious schools has actually been good in establishing religious pluralism, the strengthening of rationality teaching and learning, and have a strong autonomy in managing the educational environment. The drawback, according to Lewis, this educational institution runs without a soul (Lewis, 2007). Research Center for Islamic Studies and Society (PPIM) UIN Jakarta (2016) deepens how far the Islamic Religious Education in public schools strengthens civic values and nation-states based on Pancasila and the 1945 Constitution. With research subjects in Islamic religious teachers of public schools, not madrassas or pesantren, this research found that Muslim followers of Ahl al-sunnah wa al-jama'ah (Aswaja) such as Nahdlatul Ulama (NU) and Nahdlatul Wathan (NW) disturbed by the attitudes and behaviors of other Islamic groups who often blame, proclaim, even, disbelieve the practices and traditions of Islam they do; that teachers from the study sites tend to reject the existence of Ahmadiyah and Shi'a as part of Islam; there is a tendency to strengthen aspirations for the implementation of Islamic law among religious teachers; and many religious teachers have the aspiration that Indonesia should apply stoning (Tim peneliti PPIM UIN Jakarta, 2016), cutting hands and hudud laws. Ideally, as a religious educational
Research on Islamic Religion Education in schools, as well as in madrasas and Christian schools as religious educational institutions find crucial issues. That is, first, the emergence of intolerance and second, there are some educational institutions which are still struggling to meet the National Standard of Education (SNP) in terms of quality. In Malaysia and Brunei Darussalam also face a small number of educational institutions that have not been integrated with SNPs in both countries. As the principal learner (Fauzi & Arnudin, 2017) in addition to being charged for the fulfillment of the SNP as a quality criterion, educational institutions have also begun to be prosecuted to implement various government policies such as adopting the Indonesian National Qualification Framework (KKNi) (See Peraturan Menteri Pendidikan dan Kebudayaan RI No. 23/2017) Character Education (PPK) (See Agenda Nawacita No. 8), School Literacy Movement (GLS) (Regulation of the Minister of Education and Culture No. 23/2015), Continuous Professional Development (PKB) for School Principals, Teachers and Supervisors, in order to establish a school as a learning community so that the community learns for principals and teachers actively in the principal/madrasah working group (KKS/M), subject teachers’ deliberations (MGMP), etc (Muhammad, Charil, & Yahya, 2015). After all the above Indonesian government policies have been pursued, then whether alumni of madrasah is the same as Al-Azhar alumni, Egypt, and whether the alumni of Christian schools are similar to similar school alumni in Western Europe, in terms of quality, relevance, and competitiveness. Issues like this also appear in Malaysia and Brunei, which is a challenge for managers of educational institutions, principals, teachers, supervisors, etc. For these schools, the standard curriculum is the key, not the teacher, educational staff, learning environment, co-curriculum or other process factors (Umar, Jamsari, Kasan, Wan Zulkifli, Basir & Azwira, 2012).

It is also important to see whether both institutions provide a learning environment that enables their students to study intensely, stimulated, connected and cheerful. Sources of data in this study are curriculum management, learning supervision and ecosystem development in madrasas and Christian schools. Also the profiles of the two comparable institutions on the implementation of current government policy issues, such as First, the 21st-century education. Pethel called the readiness of the Christian School facing the 21st century can be seen in two important things. That is, to understand the philosophy of Christian education formulated and used as the basic foundation for formulating and updating its vision, mission, and objectives to be communicated to all stakeholders, foundations, school committees, donors, principals, teachers, students. Second, create a formula by integrating the message of Bible, history, theology, philosophy, and technology so that it can be applied effectively to meet students' needs for knowledge and skills in the modern era (Pethel, 2011).

Facing the 21st century, Tan found evidence that madrassas have implemented student-centered approach (student-centered learning) combined with a variety of learning strategies, such as active learning, cooperative learning, discussion, experimentation, inquiry, explanatory, etc. Teachers have also acted as facilitators to enable students to learn actively in the classroom. Madrasahs have served as holistic education, in which the above approaches and learning strategies are combined with the 21st Century skills.
development programs such as a computer, research, and integration with extracurricular activities such as sports, arts, scouting and skill programs. Students’ learning needs in schools have been supported by adequate computer laboratories, sports equipment, vast hall spaces and library collections of thousands of titles. Has been listed on the vision and mission, this educational institution would prepare future leaders by improving learning in the field of science and technology and equipped with high morale, creative, innovative, but also with the foundations of faith and piety that stand out (Tan, 2011). According to LeBlanc and Slaughter's studies (2012) at the college level, private or state dichotomies, have an effect on academic achievement, as well as on their spiritual formation. In the context of Islamic higher education in Indonesia, several reforms into the State Islamic High School (STAIN) became the State Islamic Institute (IAIN), and IAIN became State Islamic University (UIN), although in some cases lacked the criteria of transformation (Moulton, et.al. 2015), however, referred to Saeed said as part of efforts to build religious tolerance (Saeed, 1999).

In the United States, Jeynes mentioned, public schools and private religious schools can learn from each other. The schools are not only busy taking care of the continuity of their own educational institutions. Both of them have advantages and good practices that can be mutually transmitted (Jeynes, 2012). For example, learning about the choice and direction of school development orientation; emphasize meritocracy; how contacts, competitions, and cooperation are held; suggestions and mentoring; evaluation; financing from and for students; and how to manage the school independently, responsibly and neatly. The alignment of public schools with private religious schools, according to Jeynes (2012a), is great for learning how to achieve good academic achievement, taking ethnic, religious, and socioeconomic backgrounds, and having better behavior. Children who enter religious schools have fewer problems with behavioral disorders, especially in terms of adjustment due to gender differences, race, and socioeconomic background (Jeynes 2012).

The meta-analysis of more than 90 Jeynes study aims to find the influence of public schools, public charter school and the religious school of the student's academic ability to prove that the entry of private religious schools is more advantageous because it affects the student's level of academic achievement in comparison with all three types of schools above (Jeynes, 2012).

Even when socioeconomic status variables are included, public charter school students do not perform better than their counterparts in public schools. This is another way for educators of religious schools and public schools to learn from one another (Jeynes, 2012). Holcomb (2013) makes a summary of the reasons why parents put their sons and daughters into a Christian elementary school. It found that basic education is very important for children in terms of academic, social, and their growth. In a multicultural society, Ali and Bagley’s studies on private Islamic schools are well known and advanced in quality in Canada. It comes to the conclusion that positive Islamic education helps students negotiate their roles and functions in an integrated society, socially integral, and multicultural nature (Ali & Bagley, 2015). Throughout history, Zuhdi’s research proves that religious education has a strong influence in Indonesia, both socially and socially religious. Indonesia is not only the country with the largest Muslim
The population in the world but also as a country with a religious majority (Zuhdi, 2006). Christians, Catholics, Hindus, Buddhists, Confucians, and other faith religions have a good place to do articulation in this country, although still appears misperceptions among them. Under the ideology of Pancasila, Islamic ideology is given limited space - especially in political life - and tends to be a recipe; however, the state does not interfere in the basic faith that is embraced and acknowledged some rules of Islamic law (shari’ah) to set Muslims (Steendrink, 1999). In addition to the social sphere, the open interaction and negotiation opportunities are to use the instruments of religious education in madrasah and Christian schools to influence each other. The interfaces of both religions are called Peters, Iqbal, and Haq (2002) built naturally and scientifically sharing with perspective through centuries-old discussions exploring many things within the borders of religion-science, especially about God, human life, and the cosmos. And that is the legacy of Islam and Christianity that is inherited in modern civilization.

II. METHODOLOGY

This study is a juxtaposition of the capacity of two institutions of religious education - between MTs under the Foundation of Pondok Karya Pembangunan Jakarta Islamic School (PKP-JIC) in East Jakarta with Christian Junior High School under the Eben Haezer Foundation, Manado, North Sulawesi. This ethnographic study used the qualitative approach.

The method of data collection was done by fieldwork in MTs under the Foundation of PKP-JIC in East Jakarta, Jakarta as well as in Christian Junior High School under the Eben Haezer Foundation, Manado, North Sulawesi. The data were also supplemented through semi-structured interviews with teachers, employees, and principals; Content analysis of the profile of the schools, as well as the textbooks used by teachers and students, accreditation decree, semester and year principle work program, and school plan, principle decree, school committee decree, foundation decree, lesson plans, curriculum design and architecture, supervision form, enrichment programs, evaluation forms, school report cards, and student report cards. Accreditation status in both schools is also important to see the quality of comparable institutions of religious education and to determine the factors that influence the quality of the madrasah and Christian schools on the successful cultivation of student competencies. The data analysis was conducted through developing categories, verification, data reduction, presentation of data, and making conclusions.

III. RESULTS AND DISCUSSIONS:
Schooling System and Policy of Religious Education in Madrasahs and Christian Schools

Education, according to Webster, "comprehends all that series of instruction and discipline, the which is intended to enlighten the understanding, correct the temper, form the manners and habits of youth, and fit them for usefulness in their future stations" (New Webster, 2013). In all types and levels, all educational institutions have to meet national education standards, in addition to various efforts to improve quality standards. The high variation of ethnoreligious identity in the Philippines, Milligan's study (2005) found that the policy of the school system triggered the emergence of violence and conflict, can also occur in Indonesia. Based on the spirit of Trisakti and the program of the Nawacita of President Joko Widodo (2014-2019) related to the character education and literacy aspects in Indonesia, in the last three
governments have issued priority policies such as KDP, GLS, PKB, and community-based MGMP, KKG, and the last LHS.

Religious education to be one of UNESCO's attention endorsed, not only to occur "behavior change" but encouraged the ability to learn and capability to learn learners (Joyce & Weil, 2003). In the context of sustainable development, education is expected as an instrument for individuals to be able to negotiate a position and place in a multicultural society. Required personal self-esteem, hardiness, grit, adjustment, coping, resiliency, social support, and others, so that they are "recognizing that economic values, religious values, and societal values compete for importance as people with different interests and backgrounds interact" (UNESCO, 2012).

Education in Islam

The Islamic religion is often known as the "religion of the book," the Koran also calls itself a book (the book). Literacy is emphasized, the first word was spoken by the Angel Gabriel in about 610 AD the Prophet Muhammad is "Iqra"! (meaning "Recite" or "read"), as the first word, iqra, before followed by a series of revelations that down later. Muslims also follow the call of the Prophet Muhammad, "seek knowledge even unto China," thus, the trip studying sacred. Often Perilous, undertaken to supplement and complete one's education, which in Islam is called Rihlah Talab al-’ilm ("Journey in the search for knowledge") (Afsaruddin, 2005). Attas writes that Islamic education is based on an ontological basis that the world itself is devoid of value (valueless), full of Satanic temptations, the growth of students requires education, training, and habitation; demanding knowledge is a duty of all human beings, regardless of age, therefore, religious learning contents are more important than approaches, strategies, and methods of learning (Attas, 1979).

The challenge facing Islamic education is not only the modern world and the face of secular science but also in the modern age itself is how to produce alumni equivalent to the quality of East alumni - as well as alumni of Christian schools such as in Europe (Lubis, 2015), how to transform the intellectual tradition of Islam (Rahman, 1982), High-quality Islam, pioneering Islamic education integrated with national education systems (Stanton, 1990) - such as the case in Malaysia and Brunei (Lubis, 2015), which in turn reaches what is called De Bellaigue "the Islamic Enlightenment" (2017). Rahman more emphasizes the transmission of Islamic literature in this modern age, which is the intention of meeting the science of religion with the science of non-religion, meanwhile it is taught, researched and developed through Islamic educational institutions called Stanton reflects the high level of Islamic learning. In this modern age, the struggle that must be won by Islam and reflected in Islamic educational institutions is how to distinguish between the dimension of faith with reason. De Bellaigue mentions that "the Islamic Enlightenment" must be in its own form and formula, though it is nothing in the shadow of Western modernism. Islam has contributed to modern science and civilization (in Watt, 1994; Eshkevari, 2014; Poeradisastra, 2008; Raghib al-Sirjani, 2009). The juxtaposition of the Islamic world with the West may seem strange, however looking at the paper documenting how Europe reached the 18th century enlightenment and the United States making rapid advances in science and technology is an opportunity for the Islamic world to read and find its own form of modernity with a glance in Europe and the United States. De Bellaigue's modernization can happen everywhere, but he calls the "Islamic world"
- although not representing "the Islamic Enlightenment" yet - just took place in three areas in the Middle East: Egypt, Turkey, and Iran (De Bellaigue, 2017).

In spite of accordance with Zittrain and Palfrey, Jr. (2008), Iran including the 40 countries that filter the information in the modern era, such as China, India, and Saudi Arabia, but this country along with Egypt and Turkey, called De Bellaigue, reflect and represent the Islamic world. These countries hold Islamic orthodoxy; have a rich intellectual history of the past as a reference to how to build the future with its own form and formula; offer the modernism of religious thought; integration of non-religious religions through educational institutions; development of science and technology; and succeed in peaceful socio-political transformation (Bellaigue, 2017).

The literacy movement of Arabic reading, al-Qur'an, and arithmetic was encouraged in the mushrooming kuttabs throughout the cities of the Muslim world from the 13th century to the 18th century (Hanna, 2007). In subsequent developments, the so-called "rational sciences" (al-`ulum al-aqliyya) or "the sciences of the ancient" (al-`ulum al-awa'il or al-`ulum al-qadimiyyah) are also taught in the madrasah. This science consists of seven important lessons: 1) logic (al-mantiq) which is the basis of all knowledge; 2) arithmetic (al-arithmetici) in which is contained accounting (hisab); 3) geometry (al-handasa); 4) astronomy (al-hay'a); 5) music (al-musici) discussing the tone, intonation and definition of numbers, etc.; 6) "the natural sciences" (al-tabi`iyyat) which is concerned with the theory of bodies at rest and in motion - human, animal, plant, mineral and heavenly, important subdivisions of which were medicine (al-tibb) agriculture (al-falah); and 7) metaphysic (`ilm al-ilahiyyat) (Afsarudin, 2005). Although the variation of religious education in Indonesia is high, generally madrasah (diniyah, as a public school with religious character) in addition to teaching the science of religion also teaches general sciences such as natural and social sciences.

Christian Religious Education in Schools

In an evangelical perspective, Pazmino (2008) writes, there are seven PAK foundations consisting of al-kitabiyah, theological, philosophical, historical, sociological, psychological, and curriculum. YauTung (2013), Groome (1980), Simanjuntak (2013), Berkhof and van Til (1990), called the philosophy of Christian education to be a referral and reference to the theory, concepts, and backbone for the implementation of Christian education. In the institutional school of Christian, Pethtel mention, characteristic of Christian Religion Education (PAK) starting from the formulation of vision and mission. In Indonesia, the vision of the mission is then used as the main PAK founder in school (Sairin, 2011). Seymour formulated the following PAK model: Homrighausen and Enklaar (2013), also Seymour (1997) wrote that the PAK essentially refers to the pattern of PAK in al-Kitab, which is in their implementation requires driving forces, objects, teachers, methods, lesson plans, designs, attention to the development of the psyche of children and youth, and held in families and schools. Especially in schools, PAK has a long history and practice from Plato to Ignatius Loyola (Boehike, 2015), or Yohannes Amos Comenus (1592-1670) who is called the father of modern education to PAK pioneers in Indonesia since 1955 (Boehike, 2011). PAK helps parents and students meet criteria as the Bible mandates to be implemented at home and in the church. The Christian School is designed to educate students every day, according to a particular academic year, in which presented an academic context menu that recognizes
Jesus Christ as God and recognizes the Bible as being perfect, authoritative, inspiring, and objective truth (Pethtel, 2011)

A Christian school should be separated from non-Christian school. Students' needs must be met and is not overlooked in any way that allows the school's mission to befall mankind. Because of physically separate from other schools, then the technology must be integrated properly into the curriculum. Furthermore, lifting the experienced teachers and train them as a professional, mature spiritually, and relational oriented. Parents must be sincere and honest in partnering and being taught about the distinctiveness of the Christian school. Christian school must try to figure out how to change the hearts and individual cultural norms through the ministry that is now taking care of student, teacher, staff, and alumni to reflect the Christian school’s mission and vision.

The transformation of Christian schools to meet the needs of students and parents in the 21st century is a topic that must be continuously researched and developed in the coming years. The articles and books that address the peculiarities of Christian schools in the 20th century. Some personal interviews with current Christian school leaders will make it possible to clearly explain the articulation of mission and vision of a Christian school fit for the 21st century. As is the case with business ventures, the movement of good Christian schools must devise a plan to move from just as Christian school as it is or is better to transform themselves into great Christian schools. It is not only reinforcing Christian's "C" capital as their religion, but also continuing to innovate to strengthen the "S" capital for their school. In the 21st century, Christian schools must adhere to the traditions of the past and continue to renew themselves by choosing a student-centered and student-centered approach to learning, dynamic education methodologies for the present and the future as they bear transformational vision.

The affirmation of religious positions in the schooling system, according to Pethtel (2011), is important because he sees today's society as secular, therefore, there must be a difference between a Christian teacher and a PAK teacher. The invitation to organize the PAK, according to Burgess (1975), is aimed at solving the underlying problems of the secular society above, so that the approach used in schools will be better because it combines traditional theological, socio-cultural, contemporary theology and social-science aspects. The combination of the various approaches can be used as a tool in preparing future prospects. A Christian teacher who teaches the PAK, especially in Christian schools, is expected to integrate the substance of the material -with what Pethtel as the mandate and substance of the Bible message- associated with aspects of history, theology, philosophy, and technology. In Indonesian context, He/she does not only instills the dimension of religiously to the alumni, He/She also
ensures that the PAK is to establish an Indonesian citizen with the ideology of Pancasila who understand the problems of children, families, communities and the position of Christianity with other religions (Hadinoto, 2012), contextually in a pluralistic society and the diversity of understanding (Antone, 2015).

**Madrasah and Christian School in Indonesia: A juxtaposition**

PKP-JIC was established on 18 April 1973 by community leaders, religious and military retired after holding Musabaqah Tilawatil Qur'an (MTQ) of the fifth in 1972 in Jakarta with the joint sponsorship of the Directorate General of Islamic Guidance Ministry of Religious Affairs, Islamic Dakwah Center, Coordinator Islamic Propagation (KODI) Jakarta, Islamic Dakwah Foundation of Higher Education (PT DI) and the National Committee of the organizers of National MTQ-V in 1972 and supported H. Ali Sadikin, as the Governor of DKI Jakarta (1966-1977). The Institute is the education and skills that breathe of Islam, within the scope of the madrasah and pesantren. Support for the establishment of the education started from their concerns in the decade of the 1960s witnessing the implementation of madrasah as an Islamic school in Jakarta is apprehensive, ranging from building buildings, learning facilities, and infrastructure, the quality of teachers and learning materials. This foundation was first set up MTs, now organizes education from kindergarten Islam, SD Islam / Islamic, Islamic SMP / MTs, SMA, SMK, PGTK Islam and STIKes with 2,200 students in total. At the age of 31, PKP has a new identity with PKP-JIC. It hopes of increasing the weight of the existence of the institution in the public view.

Information from the website, both MI and MTs under the Foundation of PKP-JIC in East Jakarta have a vision of "becoming an Islamic educational institution, looking forward, global-minded and without losing identity as a nation". While the missions of PKP-JIC foundation are: (1) pioneering the implementation of integrated training and skill education from preschool to university level; and (2) creating an atmosphere of Islamic education, Indonesian culture, and a beautiful environment. Meanwhile, the goal is "to prepare the nation's generation of Islamic morals, Indonesia cultured, global vision, skilled and professional in entering the life of society and state". The governance of the foundation and all educational institutions under the PKP-JIC have implemented the quality management system (SMM) ISO 9001: 2008 and ISO 9000: 2005.

MI PKP-JIC was established on 17 April 1978 and confirmed by a permit from the Ministry of Religious Affairs number Wc/6/B/2904/1987. Currently, MI PKP-JIC has accredited BAN S/M with grade A with certificate number Dd.027040. The vision of MI is "to become a madrasah for the people who care about the environment, and to produce Islamic character graduates who are intelligent, taqwa and cultured". While the mission formulation is: (1) to build and maintain the awareness of school people to care for the environment; (2) to develop Islamic character based on the role given by Prophet Muhammad, through the process of learning, habituation, and religious practice; (3) to develop the full potential of intelligence, and the ability of learners with a child-centered learning approach; (4) to build the love of the homeland through extracurricular activities and self-development.

As an institution which first established, MTs have been accredited (score 91) by Decree of BAN S/M DKI Jakarta No. 417 / BAP-S / M / DKI / 2016. The vision of MTs, adopted from the website and revisions to the Strategic Plan is
"the creation of Madrasah with excellent in performance, implementing of Islamic teaching and caring environment". While the mission is: (1) implement active learning, innovative, creative, effective, fun and have-weighted (PAIKEM GEMBROT) (Trilling & Fadhel, 2012); (2) increase the attainment of the Exam score; (3) performing the Qur'an tadarus, dhuha prayer, dhuhur prayer, and ashar prayer programmatically; (4) maintaining the 5S culture (smile, greetings, say hello, polite and courteous) and 2T (in order and regular); and (5) building awareness of madrasahs in creating a healthy madrasah environment, by cleaning up the school environment every Friday morning.

Islamic variables in the form of character and noble, excel in the development of science-technology, homeland love and nationality value, bound in the document Strategic Plan MTs period 2014-2019. The plan is structured as part of a pro-active effort to respond to rapid changes in the world by focusing on improving the quality of education. Placing the SNP as a policy and strategic policy, the targets to be achieved by MTs with more emphasize on academic aspect, fulfillment of pre-facility means, target value, a creation of Islamic and conducive environment and accustomed to discipline. MTs has a high commitment to creating a school environment to organize and internalize the caring attitude of the entire school community, school children with Islamic character, reflected in the nature of Siddiq (sided with truth), Tabligh (telling the truth), Amanah (trustworthy) and Fathonah (intelligent). Growing and developing the potential of learners and able to be excellent, in the academic and non-academic and building the love of the country.

Development of MTs ecosystem strived by the principle of a madrasah with various things: first, the arrangement of the physical environment so that it becomes clean, neat, orderly and healthy. Second, maintain discipline and harmony of good relationships between teacher-students, teachers, teachers-school leaders, and school residents with local community leaders. Third, by establishing MoU, among other things, cooperation with psychology institute for IQ test and psychological welfare of new learners; with learning guidance for the deepening of materials, with Community Health Centers and STIKes (College of Public Health Sciences) for the physical health of learners; with Community Guidance Unit of local government; police and Indonesian National Army (TNI) for giving counseling and monitoring of students in order to have an orderly culture; with PT. Indomilk for the utilization of corporate social responsibility (CSR); and with publishers for the provision of books for teachers and students.

The process of acquisition of reading and writing the Qur'an (BTQ) is reminiscent of the institution kuttab. Smoothness reading the Koran until completion (Tadarus Khatm Qur'an) are routinely conducted every Duha and after dhuhur or Friday prayers in congregation, followed by reading the wurd (reading or lafaz-lafaz mention of God in a certain amount) and dhikr (recitation or mention lafaz-lafaz as a reminder of God), muhasabah (reflection), night coaching of faith and taqwa (mabit), while the writing skills of the Qur'an and hadith by the method of dictation. More than kuttab, MTs, to hone a skill Tahfîdz (memorize), tahsin (beautify or embellish reading al-Qur'an), and recitations (reading) of students with methods one day one verse through the guidance of extracurricular activities at school are scheduled, executed prior learning activities and reading al-Qur'an at home monitored by the book monitoring. Although the
understanding of the text of the Qur’an carried out is part of learning, but this extracurricular activity is enriched with calligraphy, marawis, Adhan exercise, speech (khitabiyyah) as part of improving achievement, and exams among others through the race in schools, foundations, sub, municipal, provincial and national levels. It is an effort to design environmentally madrasas such a way with the anniversary of Islamic holidays (Peringatan Hari Besar Islam/PHBI), as space development and behavior of Islamic students as well as the identity Muttaqin (taqwa), intelligent, noble and beneficial for the people to take their cue (Ittiba’) of Rasulullah SAW in everyday life.

Self-evaluation document states, MTS is in compliance with national education standards (SNP). Relatively easily met the character education development efforts (KDP) of students formed by designing the curriculum in 2013 (K-13) were enriched by training and habituation character derived from Islamic teachings and culture of the nation. Leadership, entrepreneurship and creative economy introduced by forming Students’ Union (OSIS), scouts, troop flag raisers, marawis, photography club, bulletins and madding and organize students in extracurricular work scheduled to produce some goods/things that have economic value. The Achievements of the program can be grouped into four (4) categories. Group art achievement culture that includes angklung and rumba (this is a flagship activity), marawis, photography and multimedia, and Arumba; group sports such as soccer, martial arts (sacred site), basketball and some competitions; academic achievement group which includes mathematics Olympiad, science Olympiad, robotics, speech, poetry, debates, storytelling, and spelling; women students activity category consists of womanhood, creative work, and self-development training on the position and role of women.

Learning process in the schools implemented with good planning. It rests on three dimensions: education, training, and habituation. The process of acquisition of attitudes, knowledge, and skills based on National Qualifications Framework Indonesia (Kerangka Kualifikasi Nasional Indonesia/KKNI) designed by first setting a minimum completeness criteria (Kriteria Ketuntasan Minimal/KKM) based SBC (2006), K-13 (The Curriculum 2013), and declared a target of an average of the National Examination (UN), National Standard Final exam Madrasah (UAMBN) and madrasah exams. Based on these standards, the school launched a 21st century model of learning that reflects four things: critical thinking skills, creativity, communication, and collaboration (Kilbane & Milman, 2013). In the 21st century, the philosophical dimension of educational paradigm is to humanize humans, especially in the face of the challenges of the age of globalization characterized by speed, openness, irregularity, diversity and uncontrollable. While the practical dimension is how education creates human independent and responsible, which was in line with the development of human life anytime, anywhere, either in the present or future. Based on the consideration that the teachers implement active learning, innovative, creative, effective, fun, happy and have-weighted (PAIKEM BERBOBOT) as a strategy to compensate for the learning targets and set design. The measures of achievement by implementing the remedial activities, peer tutoring, manufacture question bank, about the surgical activities, and implement cost-quality education. The annual and semi-annual program designed to prepare programs of learning outcomes. The process of achieving competence of students
at this school is achieved firstly by setting core competencies (KI) and basic competence (KD), and based on that individual subjects will be discussed in detail in accordance with the meeting lasted for one semester.

Pursuant to Article 9 PMA (Regulation of the Minister of Religious Affairs) No. 29 of 2014 concerning Principals, stated that the headmaster should have personal competence, managerial, entrepreneurial, supervision, and social competences. The Work Program of Principle in the school year 2016/2017 MTs broken down by categorization of competences at the top and one of its supervise instructional program. MTs PKP Work Program in the school year 2016/2017 was designed based on the success of programs to support and work of the Head of MTs. Guided by the judicial referral, according to documents in MTs learning supervision carried out by the principal, or principal may assign a team of senior teachers, supervisors also madrasah. Supervision in MTs not only do the learning, but also the administration. Therefore, the scope ranging from preparatory documents of learning, the learning process, and closing activities. In the preliminary activity observed how teachers organize students, appreciate, or explain the basic competencies and learning objectives, scope and readiness materials teaching materials, and is also important, the appearance of the teacher. Supervision on learning core activities emphasized on how teachers engage students to explore, elaborate and confirm on the content of subject matter taught at each meeting. While the closing activity of teachers makes conclusions and reflections to-face activities at the time. Methods of supervision carried out by the study of documents, observation, and interviews. Supervision of learning intended to ensure that the learning activities carried out in accordance with the teaching, consistent and quality. Supervision learning is done twice a year, and the results were processed and analyzed instructional supervision for improvement of the quality of learning in the semester and the next academic year. This activity is called The Development of Sustainable Professions (Pengembangan Keprofesian Berkelanjutan/PKB) for principals, teachers, and supervisors. Seeing instructional supervision document for the academic year 2016/2017, it appears that the School Literacy Movement (Gerakan Literasi Sekolah/GLS), among others, by reading 15 minutes or watching a video or movie before the subjects started does not document in it yet, even though it has been listed activities "involving students seeking information from various sources in accordance with the matter".

Instrument to determine the final result of the acquisition of attitudes, knowledge, and skills of students recorded in student report cards. The analysis of the student report card document shows that the achievement of competence VII A class of MTs students mentioned that there are three types of student competence: attitude, knowledge, and skills. Attitude Competence consists of spiritual attitudes and social attitudes. What is meant by the spiritual attitude of the student's ability competence prayer before the start and after conducting an activity, give-answer greetings, dzuha prayer, and dzuhur prayer in congregation, show gratitude, the ability of reading the Koran with Tartil (recitations) and a good melodious voice (Tahsin), meanwhile social attitudes are reflected in the form of honesty, discipline, responsibility, manners, caring, tolerance, mutual cooperation, confidence, etc.

The competence of knowledge and skills supported by a number of subjects that can be divided into two major groups. Group
“A” composed of a number of religious education subjects like Qur'an Hadith, moral theology, jurisprudence, and history of Islamic culture, while subjects include education Pancasila character and citizenship, Indonesian, Arabic, mathematics, science, social science, and English. While group “B” consists of subjects Monday culture, physical education, sports and health, crafts, and local content - which consists of local content: the form of memorization of the Koran and ordinances (kaifiyat) worship. Overall subjects in groups and clumps above, each has its own chief engineer, and the achievement of each subject measured in dimensions of knowledge (factual, conceptual and procedural) and skills. Skills not formed through certain subjects, however, in the construction of K-13 is the dimension advanced skills are always associated with each of the subjects taken by students.

In curriculum construction and arrangement of subjects in MTs, indoctrination did not last. That the whole learning through a series of subjects that are given to students in order to build and enhance the commitment. However, MTs in contrast to public schools under the Ministry of Education and Culture (Kemendikbud), Christian schools or in the other liberal schools, about ways and how to instill national commitments and maintain religious spirit as Thiessen called it (1993). He said that indoctrination of an educational institution is not only determined by how "curriculum content and subjects are taught" but also how religious, science and lesson content is shaped in the curriculum and presented in a learning environment that enlightens the students' reasoning and awareness. Teachers' learning methods and teacher-student relations are encouraged by efforts to sharpen reason for pithy and cultivate intellectual virtues. The learning atmosphere at the school is independent and autonomous in order to grow a critical self-evaluation attitude, examine every finding, and even be skeptical of one's own thoughts. The learning environment is designed for the sake of seeking the truth based philosophy, systems thinking and the principles of science, thus, presenting scientific evidence and avoid indoctrination methods. Methods of indoctrination in question here is what is alluded to by Snook (1972) that hat indoctrination is only harmony with religion, doctrine, and system of belief, but ignores the role of rationality, lack of respect for human beings who are given grace by having diverse thoughts, contrary to the morality of education, not using democratic methods, limiting freedom of opinion and thinking, fewer intentions, and less heed the moral responsibility of education that should not just swallow the information it receives in such a way. Therefore, indoctrination is called miseducation.

Juxtaposed with Eben Haezer Christian High School, both of schools approximately equivalent quality features. They equally obtain A accreditation from BAN S/M (National Accreditation Board of School / Madrasah).

In the Strategic Plan (Renstra) 2016/2017 until 2019/2020, there was information that this school since 2008/2009 has been established as the pioneer of National Standard School (SNN) implementation of education independently. The availability of Graduate Degree (11%), Bachelor Degree (84%) and Diploma (5%) educated teachers can support that they are creative and innovative in developing learning process. Applying an assessment of student learning progress and convey information with information technology-based is always done. Thus, almost a decade later this school has pegged a rigorous and standardized new admissions system.
The vision of SMP is "to be a leading Christian educational institution capable of embodied the Great Commission of Jesus Christ". The indicator of superior in the vision mentioned above is the alumnus get the average National Examination (UN), get the first rank of UN, absorbed in the best public and private SMA, both in the city of Manado, North Sulawesi and National. These advantages are achieved by applying KTSP; reliable and accurate assessment; creating a religious, democratic, active, innovative, creative, effective, and fun learning environment based on Christian values by professional teachers; in an adequate learning facility that is neat, ethical, aesthetic to enhance the spirit of learning in a comfortable situation; with a comfortable and orderly ecosystem environment; school management works independently, transparently, accountability, and supported by stakeholders.

The professional teacher is that develop pedagogical competence, personality competence, professional competence, and social competence by possessing, mastering and applying consistently various methods, assessment strategies in the learning process. They are expected to be able to apply interactive, inspirational, fun, and challenging learning process to encourage students' independence to learn to cooperate, develop initiative and creativity, according to talents, interests, ethics, logic, aesthetics, and kinesthetics, to grow an accomplished, disciplined, and patriotic. To the teachers rely on the achievement of the minimum completeness of all subjects reached 80%, too, so that all students can achieve mastery learning up to 95% and can win various competitions, especially in the field of academic and nonacademic.

On the other hand, school management works to create a culture of democracy, transparency, and accountability by collaborating more harmoniously between learners, parents, teachers, foundations and members of the surrounding community in an effort to optimize education programs. Through the guidance and counseling section, school management also works if there are among the students experiencing learning difficulties and barriers, both biologically, psychologically, socially and economically. The school has a mechanism to cope with students who have high intelligence and achievement but they come from economically disadvantaged families, by cross-subsidizing. Schools utilize the fabric of cooperation with funders, both from the business world or other stakeholders. This is sought for the obstruction of public funds so that schools can create efforts in order to develop internal and external potentials to meet financing standards and to help students and less-viable sectors through cross-subsidies.

In the School Budget (APBS) plan every year, the composition assumption is always about 90% of students are able to cope with about 10% of economically disadvantaged students. The principals implement the policy consistently.

The profile as a teacher leads to Continuing Capacity Building (PKB) is sharpened in a sustainable manner, in cooperation with the Education Quality Assurance Agency (LPMP) of North Sulawesi Province, also with Universitas Pelita Harapan (UPH) Jakarta. In-house training is held by schools to hone and update the skills of methods, strategies, models, media, reference and assessment of learning, whether face to face or e-learning.

The most decisive, to differentiate indoctrination or vice versa take place in a school, is determined by how the method of learning. The learning methods applicable to all subjects are collaborative learning in each and intersubject matter, integrated learning between religious and non-religious
lessons, team teaching development, benchmarking between subject matter, portfolio-based teaching, CTL development (center for teaching and learning), and application to develop PTBK (classroom action research) continuously. The core activities of each subject consist of exploration, elaboration and confirmation activities, in terms of nature and character anti-indoctrination. With an assessment sheet of teacher learning implementation, the principal supervises the teacher in the classroom on a scheduled basis, involving the vice principal or senior teacher. There is a Checklist with scale 1-5 in the assessment sheet to know the level of teacher compliance in teaching to Learning Implementation Plan (RPP). The evaluation system is arranged in stages, starting daily test, midterm repetition, semester final repetition and class grade repetition. The objectives of it to see the progress of student learning, Every 30 students are grouped into one class, and each class is to be coordinated by a homeroom teacher. This is so that teachers, as well as homeroom teachers, can not only learn the students' progress in spiritual attitudes, social attitudes, knowledge, and skills but detect their ability and capability to learn systematically and controlled.

The classroom learning environment is designed by developing learning tools: started from mapping Graduate competence standard (SKL), KI, KD as a reference in preparing syllabus and Learning Implementation Plan (RPP) to run optimally in accordance with the curriculum 2013. Each subject is designed in a semester program. It describes the basic competencies with the time allocation provided by the curriculum according to the lesson. The average total accumulated time on the subject is 60 hours. Activities in the teacher's semester teaching program are tabulated in the annual program, whose activities include RPPs, portfolios, teaching preparations, completion of study materials, replication of the block and backup exams for students who attend remedial for enrichment or for repetition. It is not only teachers who compose semester programs and annual programs, but also administrative sections. Then the entire section within the school is accumulated into a semester program and the principal's annual program.

In addition to having the vice principals, the Headmaster sets up a School Development Team (TPS), headed directly by the principal, and forms a Curriculum Development Team (TPK) led by the vice principal of the curriculum field. One of the tasks of TPS is to prioritize the school work plan and principal program every year. While TPK's task is to set priority scale in curriculum field, learning and continuous profession improvement for teachers. One of the documents used as the basis for TPS and TPK is the self-evaluation of schools, school profiles, and school report cards. It is prepared by TPS. All TPS and TPK products are authorized by the principal and known by the foundation to be implemented. information sharing activities and understanding of all teachers in the application of learning based on contextual teaching and learning (CTL) and PAIKEM goes through TPK. Materials and learning resources are not only in the form of learning materials, references, tools, and media, but also in the form of laboratories in schools such as multimedia, computer, laboratory of Natural Sciences, Language Laboratory, hydroponic park, or cooperation with other institutions such as museums, banks, sports, swimming pool. All resources and learning facilities in intracurricular are synergized with intra-curricular and extra-curricular activities to shape student attitudes developed together with KDP, GLS, etc. Therefore, as a learning
environment, all school residents, principals, teachers, administrators, hygienists, and security personnel, perform their duties responsibly, competently, measurably and tested in order to demonstrate professional performance. All of them is done in order to fulfill an excellent service to the educational community in the school.

As a Christian school, student character education is characterized by continuous and sustainable Christian values reinforced by three forms of activity. That is the activity of reading Dig of the Bible (BGA) to explore the teachings and wisdom that is in it; Evangelical Explosion (EE) Training as an evangelistic method where the guardian's way of telling the gospel to the children then they tell the gospel to their parents and friends. To ensure teachers are able to implement the EE, Eben Haezer Foundation conducts EE training for each teacher for 3 days. A special EE team is formed from the church to ensure the implementation of the EE in accordance with the teachings outlined. Teachers upgrading are done every three months. While the Prayer Program for students are conducted in a way in which the Principal wishes the teachers, then through the teachers and the homeroom teachers, to pray for the students. Every morning there is a prayer and prayer items are offered in the series of worship.

To support the BGA activities, it is technically in order that each student gets a "SMART" reading book as a reference for carrying out BGA daily at home. Each student has a BGA record every day and is checked by the homeroom. Each student has the same responsibility in leading classroom worship in the classroom in the form of BGA. Each teacher has a BGA schedule at home by referring to the reading in the book "Daily Devotional". Each teacher has the same responsibility to supervise worship in the teacher's room every day in the form of BGA. One of the strengths of this school is the diverse extracurricular activities held by professional trainers. Complete this extracurricular activity, held various competitions both academic and non-academic such as the development of science studio, language, art, and sports; English and Mandarin club, and scouting activities.

Student competence is seen by developing a scoring strategy in writing, practice, assignment, observation, and performance, including an assessment of noble character, citizenship and personality, science and technology, aesthetics and physical, sports, and overall health based on standards issued by the National Education Standards Agency (BSNP). Being a qualified and competitive private religious school, foundations, churches as owners, and schools identify the determinants of educational success under foundations and churches. Like actively involving collaborative parents of students who are critical, among others in the form of school committees, especially to meet the needs of facilities and infrastructure. Completeness of facilities and infrastructure used for the development of arts, sports, and learning media with high-tech, such as an interactive compact disk, internet, classroom audio, the addition of in-focus, and digital measuring tools.

In the website of this educational institution, the foundation monitors by setting vision, mission, goals and 7 core values that must be obeyed by all schools under it, including junior high. Namely, love, humble, love peace, discipline, honest, responsible, and long life learner. All the residents of the school also practiced the livelihood of Eben Haezer citizens, smile, greet, mannered and courage among others. Observation on school activities, private and group prayers and BGA routinely chants prayers for all school children and shows a
4S attitude (smile, greeting, courtesy, and spirit) as a lifestyle at school and able to implement 7 (seven) core values at the top as a student's spiritual competence. Strategic plan (Renstra) 2015-2020 also mentions that foundations and operational sections to enhance their roles and functions as school partners and support, advisory, control and mediate between the parties. With that role, the school can implement the program effectively, efficiently, and productively.

With a strong foundation, the school has a solid and standardized organizational structure, clear job descriptions, school performance evaluation instruments in developing a good management model, and achieving minimum service standards (SPM) in conducive working situations. There is a network for school information system (SIS) internally for the creation of harmony of relationships among school people under the foundation, either vertically or horizontally. SIS is what helps provide accurate data and information on a regular basis so that the network of internal and external school work well. The principal is a member of the Principal Working Group (KKS) as well as the subject teachers in the Subject Teacher Consultative (MGMP), part of which is to make the school a learning center connected with principals and teachers in other schools. The advanced graduates then succeeded in vertical mobility and have been scattered in various field devotions to organize regular meetings under the Eben Haizer alumni (Ikabenzar) alumni organization, which resulted in, among other things, providing inputs for improving the quality and development of their schools.

Junior high schools and all schools under the foundation apply various management control models. Schools implement planning, organizing, actuating, and controlling (POAC) based on total quality management (TQM). For the management control system, the school uses a plan, do, check, and action (PDCA), so that all evaluated activities and evaluation results are used as a basis for improving internal quality. Through the principles and systems of management control, the development of management aspects is not only for the development of standards, but it is also to be implemented, oversees their implementation, and uses the data and information of the evaluation results to improve the quality in a synergistic, collegial, and sustainable manner. Implementation of all principles and management control system is, in addition, to analyze the school performance periodically as well as to streamline all aspects of managerial. School managerial performance is measured by various indicators, ranging from inputs, outputs, outcomes, benefits to the impact it has on the school. Serially, the weight scale for the input is the smallest, while the impact weight is the largest.

New rules on school committees have been implemented shortly after Ministerial Decree 75 of 2016 is issued, so school committees are involved in school assistance to improve the quality. So that, the composition of committee members, their main duties and functions at this school have been revitalized according to the rules. One of the functions and roles of the committees in this school is to provide a pathway for increasing community participation, the business world, and the industrial world to meet education financing standards.

States are involved in the granting of licenses, standards setting, accreditation, and serve as "as legal guidance and direction to implement and develop education in this school". Implementation of school-based management (SBM) as an effort to decentralize the management of education in accordance with regional autonomy (Law 9
of 2015) and education unit level curriculum (KTSP) based on curriculum 2006 and 2013 by this school because it follows government regulations. Including, in this case when the school implements the standards set by BSNP.

IV. CONCLUSION

Religious-based schools have their own expertise in formulating education by mixing menus with a complementary composition between education, religious and Indonesian aspects. These two schools have balanced four important aspects of education: access, quality, relevance and competitiveness of alumni of education. A thing that does not always grow parallel in all types and levels of education in Indonesia. The subjects of research, both MTs PKP JIC and Christian Junior Eben Haezer are equally advanced and qualified religious private schools that are within the state control. Both have applied modern leadership and management in the management of their educational institutions. Principles of leadership and management in education, among others, use school-based management, adopt the POAC principle and the PDCA control system at the TQM level. The quality of this school is not only reflected in the aspects of governance management above, but also in SKL and KI and KD, the process and evaluation of learning, teachers and education personnel, facilities and infrastructure, financing, plus a good cooperation. The accreditation status of BAN S / M has become a measure of the quality of these two schools, in addition, both of these schools have become reference schools and model schools for the implementation of national standards of education by BSNP or BNSP.

To sharpen students' skills, especially in their attitude, spiritual and knowledge dimensions in order to meet the quality, relevance, and competitiveness of each school so that their alumni can successfully enter higher education at the best schools. These two schools regularly hold a various competition in stages, from class level, level, to under the foundation to be prepared for the competition at the district/city, provincial, and national level. As a religious-based private school, the implementation of school-based management is indeed both independent and autonomous in managing the household and its management. But the independence is still running proportionally and running within the corridors of state control and supervision. It is not harmful if it refuses to control the State.

As a religious school, MTs PKP is certainly loaded with Islamic referrals and enthusiasm, as well as Eben Haezer Junior High which has a thick Christian feel. If called a difference, this is the difference between the two. Although as a religious school they adopt state standards, they are not merely typical public schools, but both have surpassed them. Both schools pack religion, science, attitude and skills in balanced and integrative formulas. The teaching and learning process began with motivation and apperception, then continued with exploration, elaboration, confirmation of its core activities, making the learning process not only designed to achieve the KKM but most importantly not with indoctrination.

V. REFERENCES

http://www.fethullahgulenconference.org
Agenda Kegiatan Sekolah SMP Eben Heizer, Manado
Agenda *Nawacita* No. 8 tentang penguatan revolusi karakter bangsa melalui budi pekerti dan pembangunan karakter peserta didik sebagai bagian dari revolusi mental; dan juga dokumen *Trisakti* yang berbunyi demi untuk mewujudkan generasi yang berkepribadian dalam kebudayaan.


Daftar Nilai Spiritual Dan Sikap Sosial Eben Heizer, Manado


Dokumen Analisis Swot SMP Eben Heizer, Manado

Dokumen MTs dan MI PKP JIC


Evaluasi Diri Madrasah MTs PKP Jakarta Islamic School, Tahun Pelajaran 2016/2017


Format Supervisi KBM, Administrasi Guru SMP Eben Heizer

Format Prioritas SMP Eben Heizer

Format RKS SMP Eben Heizer


Kumpulan RPP PAK SMP Eben Heizer
Laporan Bulanan_SMP 2 Jun-Jul 17 SMP Eben Heizer, Manado, Sulawesi Utara
Muhammad, Noor., Charil, S. bin Hj. Marzuki, & Yahya, M. bin Mohd.


Perangkat Penilaian SMP Eben Heizer, Manado

Perangkat Pembelajaran MTs PKP Jakarta Islamic School Kelas VII

Peraturan Menteri Agama RI Nomor 90 Tahun 2013 tentang Penyelenggaraan Madrasah.

Peraturan Menteri Pendidikan dan Kebudayaan RI Nomor 23 Tahun 2017 tentang Lima Hari Sekolah

Peraturan Menteri Pendidikan dan Kebudayaan RI Nomor 23 Tahun 2015 tentang Penumbuhan Budi Pekerti, menyatakan perlunya sekolah menyisihkan waktu secara berkala untuk pembiasaan membaca sebagai bagian dari penumbuhan budi pekerti.

Peraturan Pemerintah Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan

Peraturan Presiden RI Nomor 8 Tahun 2012 tentang Kerangka Kualifikasi Nasional Indonesia


Pethel, G.J. 2011. *Christian Education in the 21st Century: Renewing a Transformational Vision*.Theses of Education Department, Cedarville University, p. 3-4


Profil SMP Eben Heizer, Manado

Program Remedial Pengayaan SMP Eben Heizer Manado

Program Semester SMP Eben Heizer, Manado

Program Tahunan SMP Eben Heizer, Manado.


Rekap Kehadiran Bulanan Guru-Siswa SMP Eben Heizer Manado

Rencana Strategis MTs PKP Jakarta Islamic School, Periode Tahun 2014-2019

Rencana StrategisSMP Eben Heizer Manado

Rombongan Belajar Siswa SMP Eben Heizer Manado tahun 2017-2018


Salim, M. H. (2013). Building pluralist attitude in going Islamic education at


Silabus SMP Eben Heizer, Manado.


Struktur Kurikulum SMP Eben Heizer Manado.

Struktur Organisasi SMP Eben Heizer, Manado.


Supervisi Pembelajaran MTs PKP Jakarta Islamic School Tahun 2016/2017


Time Scheduled SMP Eben Heizer Manado


