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The Strategy of Madrasah in Developing Civil Society at State Islamic Senior High School III Yogyakarta

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Abstract: The growth of advanced society gave birth to independent community groups. Therefore, social change needs to be anticipated so that people are not dictated by change and are able to act affirmatively. Madrasah as an Islamic educational institution is very important for Indonesia's future to contribute in building civil society. The study aims to comprehensively describe the madrasah strategy as an Islamic educational institution in building civil society. This is a qualitative research with a qualitative-naturalistic approach by collecting data from literature research as well as field research, the data obtained are then followed by stages, namely description, data reduction, data selection, data analysis, discussion, and conclusions. The results of the study showed the strategies of madrasah as Islamic Education institutions to build civil society, namely (1) Madrasah lays the most rational basis for taking internal and external steps by instilling moral law, unity in diversity, community-based social system, with the aim of improving the positive image of madrasah in the community. (2) The systemic role of madrasah realizes civil society with some program: first, organizing a school's community service program (SKN) in the established target villages with the aim of appreciating the knowledge taught in madrasah to the community. Second, the development of religious social skills, students acquire life skills by carrying out various activities that have the spirit of Islam in the community. Educating students to play an active role in society introducing madrasah to the outside world in order to build a society that is democratic, religious, tolerance, independent, and facing internal and global challenges towards civil society can do them.

Keywords: Madrasah; Islamic education; building civil society.

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INTRODUCTION

This reflection departs from the cultural and historical roots of the Indonesian nation's journey (Abdulah, n.d.; Vickers, 2013). With the occurrence of globalization and industrial revolution 4.0 the ideal goals of "citizens"

that need to be expanded to become "good citizens of the world" and good human beings, so that the moral values of Pancasila also need to be integrated with universal moral values (Latief et al., 2018; Sumardjoko & Musyiam, 2018). The growth of advanced society gave birth to independent community

groups. This is driven by the nature of human nature that requires recognition for its presence in the midst of society (Rosita et al., 2019).

The perennial philosophy of education is centered on the preservation and development of culture, and a progressive philosophy centered on the development of learners, needs to be refined with an educational philosophy that integrates cultural and subject development, while seeing the subject as part of "world citizens" (Amir, 2013; Husni, 2016; Siswoyo, 2013). At the same time, social change needs to be anticipated so that people are not dictated by change, but able to act affirmatively (Kamarusdiana, 2019; Suparlan, 2014). Thus, the educational mission which underlies the philosophy of National education is social reconstruction (Urry, 2012).

Education which basically aims to change lives for the better sometimes has not been able to answer the problems that occur in society, it is due to the asynchronization between studies in the world of education with what happens in the lives of surrounding communities, especially if you look at the diversity of tribes, races, religions, different languages and geographical conditions and natural resources. Changes in life in society require the curriculum to always be reviewed in its application even though the curriculum applied is good, but at one time the curriculum is no longer in accordance with the times and circumstances of one community. Of the various factors that influence the change, there is nothing more basic than the changes that occur in the curriculum itself.

Changes in life in society require the curriculum to always be reviewed in its application even though the curriculum applied is good, but at one time the curriculum is no longer in accordance with the times and circumstances of one community (Barnett et al., 2008; Fiala, 2007). Of the various factors that influence the change, there is nothing more basic than the changes that occur in the curriculum itself.

The view of an educational curriculum that is traditionally accepted states that the curriculum is information that must be taught fundamentally to standardize people's behavior by educating young people in tradition and culture (Mubaroq, 2018).

Social Reconstruction is an idea for using schools as institutions of change and positive teaching as it builds society. Social reconstruction is an opponent of the idea that the curriculum should help regulate learners or adapt to the conditions of existing society (Stanley, 2006; Tawil & Harley, 2004; Zgaga, 2005). Educators believe that students' backgrounds influence their educational experiences and experiences. Schools are institutions of change and students are social agents and makers of meaning. The role of teaching is to reconstruct the community, educators believe that an educator must emphasize group discussion so that students can talk about their own experiences that are considered important.

The greater the complexity of the community due to development and globalization, the stronger the desire to obtain recognition of the self-presence as members of the community. If the community is given full freedom to actualize themselves in realizing their aspirations independently and proportionally, then there arises a great power in the community to build. Therefore, the freedom of people to self-write and realize their aspirations is a basic prerequisite for the development of advanced society. Therefore, the progress of a nation depends on its education (Kamarusdiana, 2019).

The dynamics of modernization in the era of globalization that hit society, have a significant impact without compromising in all aspects of human life, including the erosion of moral values, and a lot of moral decline or decadence drastically (Abdulloh, 2020; Idris & Tabrani, 2017; Kartikasari, 2019; Najib, 2015; Saihu, 2020; Yusra, 2018), these changes are a political, economic, social, cultural, scientific, technological and information integration (Damopolii, 2007; Nata, 2016; Wahid et al., 2018). Moral

decadence is a decline or setback from one's personality, attitude, ethics and character (Chilima, 2019; Umam & Muhid, 2020). in relation to Islamic education, moral decadence is a challenge that must be faced as has been done by students, such as student brawls, drug abuse, alcoholism, sexual harassment, rape and all kinds of other crimes that often adorn students' relationships (Zainu, 2002). All of the above alarming actions are inseparable from the causal factors that influence them, one of which is the current of globalization whose impact undermines religious and moral values.

There is no nation that progresses without going through the ladder of education. Many developed countries like Japan that do not have rich natural resources, but because they have strong, superior and productive human resource (HR), they eventually become a modern, advanced country. The mastery of science and technology as well as high information becomes the strength of the Japanese State to surpass other countries which only rely on natural resources (Kamarusdian, 2019). If a country is rich in natural resources and at the same time has quality, productive, creative, superior and primary human resources, then the country will certainly be able to experience very significant progress. Therefore, the challenge for developing countries like Indonesia is how to make education a cultural strategy towards the progress of the nation (Putra, 2020; Taufik & Yasir, 2017; Thoib, 2007).

Madrasah as Islamic educational institutions are very important for the future of the Indonesian nation. The existence of madrasah as Islamic education institutions as a national education subsystem (Istiyani, 2017; Maskur, 2017; Nizah, 2016; Susilawati, 2008). Madrasah whose birth originated from the womb of the pesantren has provided many changes and gave birth to great national figures. Since the enactment of Law Number 20 of 2003 concerning the National Education System has brought Islamic education into a new historical phase, among others marked by

the establishment of the Islamic education system as a national educational institution, so that there is no more dichotomy between the education in schools and madrasah (Maskur, 2017). In its journey, there are at least three important problems faced by madrassas. *First*, the problem of madrasah self-identity in relation to its characteristics and independence of other institutions in society. *Second*, the problem of the type of education chosen as the basic alternative that is managed to create an educational system that still has a religious pressure point, but general knowledge is still given a sufficient portion as a basis for anticipating the development of society. *Third*, the problem of resources and their use for the development of madrasahs themselves (Kurniawan, 2019; Napitupulu, 2018; Styarningsih, 2016).

Maskur (2017), There are two interesting things from the three problems above, namely: (1) regarding the balance of the community curriculum and its response to the dynamics of the times. As if the madrasah curriculum is still thick with the nuances of the afterlife, even though there are general lessons in it; (2) Madrasah learning is currently still more focused on religious issues, so that the elements of science and technology development tend to get less balanced portions. This also has an impact on the lack of sensitivity of madrasahs to the dynamics of the times and the needs of society. The existing madrasah education system is not much different from what was implemented in the previous decade. In fact, the changing times and the culture continue to develop one after another, and now the world community is in an era known as globalization.

Therefore, we need age-sensitive madrassas, not outdated madrassas. That is, madrasah is required to make themselves as servants of education that satisfy Muslims. This is of course done without losing the identity and characteristics of the madrasah as an Islamic educational institution. Hence, there are five important things that madrassas can do to become an age-sensitive Islamic

educational institution, including: (1) Madrasah Reorientation; (2) Madrasah Curriculum Development; (3) Improving Madrasah Management based on School review, Quality assurance, Quality control, and Bench marking; (4) Improving Madrasah Leadership, and finally (5) Increasing Community Participation in managing and developing education that is managed by self-supporting communities.

This is of course not an easy matter considering the madrasa educational institutions have tended to maintain a feudalistic culture, where students are only told to memorize and understand the subjects delivered by educators. Therefore, reorienting madrasa education toward transcendental humanism requires courage to change the chaos and feudalistic systems that have taken root in madrasahs. It must be replaced with a humanist system, where there is ample scope for students to think freely and critically, so that the madrasa is able to give birth to a humanist human figure, through an education system that is close to humanist values. If this is done, we can be optimistic that the madrasa will spearhead humanization in this global society.

Observing the challenges above, it is not impossible that Islamic education can play an important and strategic role in realizing civil society (Baharuddin, n.d.). Because after all Islamic education, at least has two missions that must be carried out, namely the first to instill understanding of Islam in a comprehensive manner so that students are able to know the Islamic sciences as well as having the awareness to practice it. Islamic education does not merely teach Islamic knowledge theoretically so that it only produces a Muslim scholar, but Islam also emphasizes the formation of Islamic attitudes and behaviors, by forming students into *Insan Kamil*. Second, provide students with provisions so that later they can take part in community life, and survive facing various challenges that are increasingly out of control. With the two missions above, it is not excessive that Islamic education has an

important role in preparing young people who not only have high intellectual quality, strong personality, creativity and adequate skills, but also that is very important and must be the basis of having good character and character and faith and strong so that efforts in realizing civil society are not mere slogans.

The researcher focused on Islamic Senior High School (MAN) III Yogyakarta, as an Islamic educational institution under the coordination of the Ministry of Religious Affairs of the Republic of Indonesia, this madrasah has the characteristics of a responsive program. This responsiveness is packaged in the form of a program structure that focuses on mastering the basic knowledge of science and technology. In Yogyakarta there are twenty-three State Islamic Senior High School and Nineteen Private Islamic Senior High School. MAN III Yogyakarta is on Jl. Magelang KM 4 Yogyakarta, since 1950 MAN III Yogyakarta has produced many alumni. Many of the alumni have succeeded, including the former Minister of Education Malik Fadjar alumni in 1952. In 1998 MAN III Yogyakarta was designated as a model school/ pilot school with the Decree of the Director General of Islamic Institution Development of Ministry of Religious Affairs of the Republic of Indonesia No. E.IV / PP.00.6 / KEP / 17.A / 98, even from the predicate MAN III Yogyakarta or better known as "MAYOGA" is often a visit (comparative study) of public and private schools. Thus, the focus of this research is to examine the Strategy of madrasah as an Islamic Education Institution in building civil society.

METHOD

This is qualitative research. The consideration of choosing this type of research is based on the characteristics of qualitative research: (1) carried out in conditions of natural or real conditions, directly to the researcher data source as a key instrument; (2) descriptive, (3) emphasizing more on the process in addition product

(outcome), (4) conducting an inductive analysis and (5) putting more emphasis on the meaning. The approach in this research is qualitative-naturalistic Sugiyono (2010) by collecting data from literature research and also field research. Literature research comes from dissertation research, journals, print media, theses, scripts, internet, and other documents. While field data collection through (1) observation (2) in-depth interviews (3) documentation. Furthermore, the data obtained are then followed by stages, namely description, data reduction, data selection, data analysis, discussion, and conclusions.

RESULTS AND DISCUSSIONS

Building a Civil Society

The term civil society was first popularized by Mohammad An-Nuqaib al-Attas, with the term *mujtamak madani* which etymologically has two meanings; first is urban society, and second civilized society (civil society). In English it is known as civility or civilization in this sense, that civil society means the end of civilization (Fikri, 2017). Civil society is a translation from the Latin, *civilis societas*. Madani Society is a society that can actualize Islam in togetherness or the realization of social monotheism full of openness (Ilma & Alfian, 2020; Khalik, 2012; Usman, 2000). The word Madani itself comes from Arabic, which means civilized or civil. The term Madani Society is a translation of civil society (Qodry, 2004). Civil Society is a fertile social system based on moral principles that guarantees a balance between individual freedom and the stability of society. Initiatives from individuals and communities will be in the form of thoughts, art, governmental implementation based on the law and not individual desires or desires. The characteristics of civil society according to Anwar Ibrahim has a reciprocal relationship (reprocity), cultural diversity, and mutual understanding and respect. The character of civil society is Guiding Ideas, which is based

on moral principles, justice, equality, deliberation and democracy (Izzah, 2018).

Madrasah as an Islamic educational institution in Indonesia also demanded to be able to play a role in shaping the civil society order. The process of developing the functional capacity of educational institutions such as madrassas in participating in contributing to shaping the civil society order is carried out by; (1) learning activities are integrated with the values that become main pillars of civil society, and; (2) the learning process is also supported by the teacher's ability to link subjects with civil society issues. In this context, learning civil society in madrasah becomes a process of planning and preparing a civil society learning system that can be used as teaching material reference used to enrich and strengthen national education goals in the human aspect (Suparlan, 2011). Through the planting of civil society values, it is expected raises awareness of the need for civil society among the muslim.

Hamalik has emphasized three important things in developing the madrasa curriculum which is inserted with the values of civil society, namely: (a) the principle of balance; balance proportionally and functional, between Islamic material and civil society material, between all subjects, and between aspects of the behavior to be developed; (b) the principle of cohesiveness; by involving all parties, both at the school and intersectoral level, in formulating an agreement on the implementation of civil society values in madrasahs. Integration is also in the learning process of civil society, both in the interaction between students and teachers as well between theory and practice; (c) Quality principles; oriented to quality education and quality education. Quality education means the implementation of quality learning, while the quality of education is oriented towards quality educational outcomes (Baharuddin, 2014).

The above term does not mean that civil society in this context has the same meaning with western civil society that is the

development of western thought which is certainly different from the culture of Islamic society (Kamarusdiana, 2019). In the perspective of Islam, social society refers more to the creation of civilization (*attamaddun al madinah*), so civil of society in this context is translated as civil society which contains three elements, namely religion as the root, civilization as the process and urban society as the result. The plurality of Medina society resulted in the emergence of social problems that had to be anticipated properly, therefore the Prophet Muhammad and the residents of Medina laid the foundation of Medina society by outlining the conditions of living together in a document known as the Medina Charter. This is considered the first written constitution in human history. The contents of the Medina Charter, amounting to 47 chapters formally regulate social relations between components of Muslim society and non-Muslim components of society.

In it there are two important things whose basic values are contained as fundamental in establishing and developing the Medina State; first is the principle of equality and fairness, it also covers all aspects of politics, economics and law, the second is inclusivism (openness), the consequences of humanity is a positive and optimistic view of human beings that are basically good. Then these two principles become the ideal and operational foundation in establishing community relations covering all aspects of life.

Characteristics of Civil Society

Based on the above description of civil society, the characteristics of civil society can be classified as; (1) Urban society that is civilized and capable of creating civilization; (2) People who have the right pattern of life; (3) An open, pluralistic society that guarantees freedom of religion, honesty, justice, independence and respect for human rights (Iqbal & Zulkifli, 2016). Those characteristics will be able to realize the community as follows: (1) A society that

believes and devotes to God Almighty, who has a deep understanding of religion and lives side by side and respects the differences in each other's religions. (2) A democratic and civilized society that respects differences of opinion. (3) People who respect human rights and are aware of the law. (4) A creative, independent, confident society to have a strong orientation in the mastery of science and technology. (5) A society that has a competitive and fraternal atmosphere with other nations accompanied by a universal spirit of humanity (Nursikin, 2019).

In realizing a community order above, many Islamic thinkers have stated that there is a need for an adequate and quality level of education in developing human resources. That education has a strategic role in building civil society, especially madrasah as Islamic Education. Therefore, a breakthrough in constructive thinking is needed about the concept of Islamic Education which is adjusted to its function to empower people and society (Widiyanto, 2014). Madrasah as Islamic education needs to make changes to realize new missions that are in accordance with the demands of change in realizing civil society.

At the transcendental level, humans are active-creative beings. The history of human culture has proven that the creativity of the human mind has increased the distance of creatures from other creatures. The task of humans is how to continue to develop the potential of creativity that exists in the human nature of human beings from birth, so that it will manifest itself as an ideal society capable of actualizing itself and the potential in social life. At this time many people who want a change in all aspects of life, namely life that has a community of independence in the activities of its citizens, which develops according to the potential wisdom of local culture, customs and religion. By realizing and treating the values of justice, equality, law enforcement, pluralism (pluralism) and protection of minorities.

The basic characteristic of this society is the commitment with all parties, both those

who lead and those led, to be patriotic who defend the truth, defend independence, defend their dignity, defend their families, defend their honor, and also defend their country from colonialism. The king or prince in a kingdom that has that commitment will be obeyed by his people, otherwise the people will surely fight against the king and his prince himself. The *kiai* who have this commitment will be obeyed by their students and will be used as a good example. This life conditions are seen in the concept of civil society that existed in the Prophet era. This is also a demand in the Qur'an for humans, to think about reconstructing an ideal society based on the guidance of the Qur'an. The Qur'an concerning civil society. found in Qs. al-Maidah; 5: 48 which means:

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.”

The concept of civil society is a universal concept, so it needs to be adapted and socialized if this concept is to be realized. This happens because the concept of civil society has a different socio-cultural background. If this concept is actualized, a significant life change is needed. Continuous and systematic steps that can change the paradigm of habits and patterns of life of society, for that we need a variety of breakthroughs and the preparation of new concepts and paradigms in the face of new demands. With the change of paradigm above, it is expected to provide reconstruction of the fundamental principles or direction of madrasah as Islamic educational institutions

in an effort to lay the most rational basis for changing the praxis of Education in order to build a democratic, religious and Tangguh society facing internal and global challenges towards civil society.

The Strategy of MAN III Yogyakarta in Building Civil Society

Madrasah strategy is an embodiment of a directed plan to obtain maximum results. The strategy taken by the head of MAN III Yogyakarta in building civil society, the head of the madrasah takes internal and external steps, with the aim of enhancing the positive image, having a vision for the future by empowering optimal and superior human resources, creative and innovative to meet market satisfaction or stakeholders, human resources function as thinkers, planners, actors and supporters to achieve the goals set. The internal and external steps of the madrasah are as follows;

Application of Moral Law

The madrasah head gives a deep understanding of the moral law awareness that needs to be the basis of every human's life. The establishment of the law is not limited to juridical correct, but it is substantially true and justly just. The mistakes that have been made so far are not specific errors of the new order, but the fundamental errors of the legal system and a positive view of science, deontological positive legal morals in a country that recognizes the Godhead of God, Humanity and Justice need to be based on an ontological human moral and religious moral. Human life cannot be separated from values, morals and laws. Values become the foundation that governs all human behavior, as a source of strength in establishing a social order and order. Such is the case, morals as the foundation of human behavior that makes life work within the norms of a humanist-religious life. The power of law becomes control in regulating justice for the rights and obligations of every human being in carrying out important roles for human life. The role of values, morals and law is an important part of

the process of shaping the character of a nation. The morality of a society influences the products of law and the law affects the good and bad views of that society. In other explanations that moral views also influence the interpretation of law.

Moral is used as a benchmark to determine the wrong attitude and actions of humans, both good and bad as humans. Moral rules provide structure in society, because morality is a real dimension in the life of every human being, both at the individual and social stages. Early childhood is an important and fundamental early period in the process of growth and development of human life because all the potential of children develops very quickly at that age. Moreover, an early childhood education preferably takes a significant role in nurturing religious values and lifelong skills for children in the next future.

The Application of Unity in Diversity inside or outside

This principle reflects the national and state character of the Republic of Indonesia to be united. From this point of view, demands for autonomy or demands for independence from certain regions actually do not originate from the basic character of the Indonesian nation, but because of political mistakes in implementing the motto Unity in Diversity. In the previous era, the translation of these principles emphasized uniformity by ignoring differences and diversity which were the basic building blocks of this nation. On the other hand, recognition of diversity but in unity is marginalized which then causes frustration in regions or ethnic groups. In this era, this error must be corrected, so that the principle of Unity in Diversity can be applied correctly in accordance with its original idea when this principle was born in the early days of independence. In the new framework, diversity will not be developed into differences to sharpen us apart from each other, but rather to a wealth of diversity in unity, Unity in diversity and diversity in unity. Each religious belief is believed in the

context of being aware of religious pluralism, understanding the existence of other beliefs outside of religion.

Community-based social system

This system departs from the recognition that anyone has rights in their respective fields and levels of authority. Children, parents, community groups, schools, etc. each have their rights. With this recognition, it is the community itself that should make the policy; and even if the government makes the policy, then the will of the people must be the main basis. In this reform era, public policy in any field must be based on people's aspirations and be bottom up.

Departing from internal and external measures of Madrasah Aliyah Negeri III Yogyakarta, it is hoped that civil society will first grow and have a superior character of independent personality, secondly a commitment to independence and freedom based on religious values, third, conflicts that occur in the community are resolved by deliberation and consensus, fourthly preventing SARA conflict and also social conflict.

The Systemic Role of MAN III in Building Civil Society

Changes in civil society must be understood systemically by examining sharply the changes in structural, multicultural, and social processes. The most noticeable structural changes are those that occur over the order of power; for example, the change from the pattern of colonial society to neocolonial, from feudal to neo-feudal, from authoritarian to the democratic society. Cultural change is a change in people's collective beliefs about everything that is considered good and right and the cultural products that accompany it. Cultural change takes more time than structural change. Changes in social processes can occur solely due to structural and cultural conditions

and can also occur due to influences coming from external factors.

Balanced conditions between social systems will lead to stable conditions, but they can also be static-stagnant. In the era of very rapid change as it is today, the occurrence of changes in one subsystem can encourage rapid changes in other subsystems. Mismatches between cultural aspects and structural aspects, for example, tend to cause the potential for social processes that require change. The greater the discrepancy, the greater the power that wants change. A social structure that is no longer able to bear the burden, or can no longer accommodate the growth of new values in society, sooner or later, must change.

There are three stages of community change; The first stage is a dual society, that is when there is a compulsion between civil society and political society or the state. Because of this sorting, it can happen that the State does not provide protection services and services that are appropriate to the needs of its people. The second stage is a single society, when civil society has been successfully built. The third stage is ethical society, which is the final stage of this development. The systemic role of MAN III Yogyakarta in realizing civil society with 2 major madrasah programs;

Organizing a School's Community Service Program (SKN) of Madrasah Aliyah Negeri III Yogyakarta.

So far, MAN III Yogyakarta has held the School's Community Service Program (SKN) six times. Its presence in MAN III Yogyakarta is an annual Madrasah program. SKN MAN III Yogyakarta is a student program implemented by students who are coordinated by the Student Council (DEWA) MAN III Yogyakarta under the guidance of the Head of Student Affairs. The stipulation as an annual madrasa program began with a review or re-examination of the vision and mission of Madrasah Aliyah Negeri III Yogyakarta. The vision is to educate students to become ULTRAPRIMA, which is to form students to be superior, skilled and mature.

At first some of the Council of Teachers did not approve of the existence of the SKN of MAN III Yogyakarta program due to fears that this program would be counterproductive to the madrasah. For example, if students appear disappointing, the name of the madrasah actually becomes unfavorable in the eyes of the community related to the quality of their education, because students participating in the SKN MAN III Yogyakarta are students who are in the process. However, with a joint commitment, by the head of student affairs and fully supported by the head of the madrasah, this activity is realized by proceeding. The responses of the students were very enthusiastic about this program, so the madrasah did not hesitate anymore to carry out this SKN.

Regarding the location of the SKN of MAN III Yogyakarta at first it was only carried out in the environment of the community around the madrasah, because at that time it was still in the testing phase. Implementation around the madrasah took place for three years, namely the first year in 2014, the second year of 2015, and the third year of 2016. The results were apparently not encouraging, the community's response seemed mediocre and students were not optimal in the process, so the Madrasah evaluated SKN MAN III Yogyakarta which is held every year.

Furthermore, SKN in the fourth year and up to now has been carried out in areas that are considered to be minus. That is in areas that are considered still remote and in need of assistance in the form of religious counseling. Then, the fourth year of SKN was tried in Giono village, Gumo District, Temanggung, Central Java. The number of students at the time consisted of 50 students, divided into five groups, each with 10 students. Each group only takes care of one village. That way there are five hamlets in the village of Giono that are used as the location of SKN Madrasah Aliyah Negeri III Yogyakarta. SKN MAN III Yogyakarta is only held for one week. Seeing the positive response from the community, in the fifth

year of SKN MAN III Yogyakarta in the Gunung Kidul area, precisely in the village of Kranggan Lor, Semanu, Gunung Kidul. Then in the sixth year SKN MAN III Yogyakarta was held in Kepuharjo village, Cangkringan District, Sleman, Yogyakarta. The response of the community was very enthusiastic and very supportive of this SKN (Interview with the head of student affairs at Madrasah Aliyah Negeri III Yogyakarta. On 25 November 2019).

The objectives of SKN MAN III program formulated by Madrasahs include: (1) Appreciating the knowledge taught in Madrasahs directly to the public, (2) Assisting the implementation of SKN activities. (3). Giving motivation, encouragement, and enthusiasm to the community in carrying out worship. (4) Educating students to play an active role in society. (5) Developing life skills (Furkhan, Arif, 2004), which have been taught at Madrasahs. (6) Providing new experiences to students about the challenges of life in the coming community. (7) Maintaining a relationship between Madrasahs and the community in the Village. (8) Provide awareness to students of the responsibilities and tasks that must be carried out in the community. (9) Introducing MAN III Yogyakarta to the outside world.

While the SKN MAN III Yogyakarta activity programs are made by the Organizing Committee formed by the Students Council of MAN III Yogyakarta. The planned program of activities is then consulted with the head of madrasah student affairs in the form of activity proposals. The programs that have been implemented in in SKN MAN III Yogyakarta include:

Taman Pendidikan al-Qur'an (TPA)

Al-Qur'an Education Park (TPA), the intention is not to form or organize it, because the TPA has been around for a long time at the location of the SKN, even in each of its hamlets. So here SKN participants helped teach TPA in the hamlet through collaboration with the local mosque ta'mir.

Routine Tadarrus

Tadarus is a religious activity of the community in the form of reading the Qur'an together, alternately or in turns carried out in the mosque. *Tadarus* in SKN MAN III Yogyakarta, in the form of chanting or reading the Qur'an in turns or alternately by means of simulations carried out jointly between SKN participants with the community at the mosque after the evening prayer.

Islamic studies

Regarding the forms of Islamic studies carried out in the SKN activities, among others: (1) Seven minutes-lecture (2) Lecture for woman (3) Conducting Religious Competition (4) Joint Learning (5) Breaking the Fast Together (6) Distribution of Fitra Zakat (7) Great Recitation.

Putting on Direction Board

Putting on direction board is to make a sign or writing about something as a guide to both the place and the direction that is installed on the roadside. It is only done if the community needs to make certain signposts. Procurement of pagination in the SKN program is only based on community needs.

Clean life counseling and training

Counseling and training are in collaboration with the local health center, the hope of counseling and training in clean living provides community care will be a good environment in the family and also the surrounding environment by getting used to dispose of trash in its place, proper and proportional toilet, also clean themselves and clean hearts.

Developing Religious Social Skills Through a School's Community Service (SKN) Program in Madrasah's Assisted Community Areas

The implementation of the SKN MAN III Yogyakarta began with the issue of madrasah vision. Especially the Head of Madrasah Affairs for student affairs that to create mature personality students cannot only rely on classroom learning (Nursikin, 2017). The student in question, is a student in the whole sense not only of individual beings, but also as social beings who are expected to be responsible humans in society. Because education in madrasah is not only directed to develop students as individuals, but also as members of the community. Time range is not only for now, but far ahead.

Understanding the education perspective of the Law R.I. No.20 of 2003 concerning the National Education System (SISDIKNAS), that: Education is a conscious and planned effort to create an atmosphere of learning and learning process for students to actively develop their potential to have spiritual strength, self-control, personality, noble character, and the skills needed by themselves, society, nation and state. In that sense education does not only mean the transfer of knowledge and skills. Education is seen as developing the overall potential of students not only individually, but also socially. In the context of developing social potential, education must be able to develop students' social potential which is still in the form of capacity towards actual abilities or achievements.

Hence, through SKN MAN III Yogyakarta, it is expected that students will gain life skills provision by carrying out various activities that have the spirit of Islam in the community. Life skills are skills possessed by someone to want to live and dare to face the problems of life naturally without feeling pressured then proactively and creatively seek, and find solutions to finally be able to overcome them. Associated with the development of life skills through SKN MAN III Yogyakarta, it is more directed to learn to socialize and play social roles through programmed religious activities.

As an educational institution characterized by Islam, of course the

development of social skills at MAN III Yogyakarta, rests on Islamic religious values. Psychologically students are in a period of typhoon and are looking for identity. This is where the importance of religious values is inculcated in the lives of students who are in their teens so that they do not easily fall into the negative direction (Ali, 1989).

Moreover, Madrasah is a public school characterized by Islam. Thus, the teachings of Islam are as the basic references of all educational development activities in madrasah. Islamic teachings are the foundation of all activities of Muslim human life. Therefore, it is proportional when every educational activity in madrasah uses Qur'an and Hadith as the main reference, both at the literal and conceptual level. So, the social skills that are developed must also be based on Islamic religious values that are realized through educational programs in madrasah. So, to support the students to have good social skills, their development is carried out through educational programs that have been packaged by madrasah, in which students carry out activities that are religious in nature.

Religious-social skills in question are socially real abilities in religious contexts through religious activities. The specialization of social skills becomes religious social skills here, because the forms of programs implemented in the SKN MAN III Yogyakarta have religious and Islamic spirit.

CONCLUSION AND RECOMMENDATION

Based on the description of the data, facts, discussion and analysis found above, some conclusions can be inferred as follow: *Madrasa* strategy as an Islamic Education institution builds the civil society by taking internal and external steps, by cultivating moral law, having unity in diversity and community-based social system, aiming improving the positive image of MAN III Yogyakarta in the midst of society, having a vision of going forward by empowering resources optimal, superior, creative and

innovative human resources to meet market or stakeholder satisfaction.

The systemic role of Madrasah in realizing civil society with is done by two programs: the first program includes implementing a School's community service program (SKN) in the target villages that have been established with the aim of appreciating the knowledge taught in Madrasah directly to the community, Qur'an learning center (TPA), Routine tadarrus, Putting on direction board, clean life counseling and training, Islamic studies conducted in the SKN activities are: (1) seven minutes-lecture (2) study for women/mothers (3) Holding a Religious Competition (4) Joint Learning (5) Breaking the fast Together (6) Sharing Zakat Fitra (7) great recitation and providing motivation, encouragement, and enthusiasm to the community, educating students to play an active role in society, introducing Madrasah to the outside world in order to build a democratic, religious and resilient society facing internal and global challenges towards civil society. While the second program is the development of Religious Social Skills, in which students will gain provision of life skills by carrying out various activities that have the spirit of Islam in the community. It also enforces life skills and the courage to face the problems of life naturally without feeling pressured then to live proactively and creatively in social life.

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